THE NEW TESTAMENT

IN

BRAID SCOTS

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THE NEW TESTAMENT IN BRAID SCOTS

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NEW TESTAMENT

IN

BRAID SCOTS

RENDERED BY

REV. WILLIAM WYE SMITH

THIRD EDITION, REVISED

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BERKELEY BAPTIST DIVINITY SCHOOL

PREFACE.

THAR are mony folk, wha hae spoken English a' their grown-up days, wha like to gang back to the tongue o' their bairnhood, i' the mirk and shadows o' auld age. Thar are ithers wha seem tae tak better to the Word whan it comes to them wi' a wee o' the Scottish birr. And thar are a hantle o' folk—and I meet them a'gate—wha dinna speak Scots theirsels, but are keen to hear it, and like to read it.

And thar is anither consideration—the Scots tongue is no gettin extendit, and some folk think it may be tint a'thegither 'or lang. And God's Word is for a' men; and ony lawfu' means ane can use to get folk to read it, and tak tent til't, is richt and proper. For a' thae reasons, and ithers I coud bring forrit, I hae putten the New Testament intil Braid Scots. Lat nae man think it is a vulgar tongue—a mere *gibberish* to be dune wi' as sune as ane is bye the schule-time. It is an ancient and honourable tongue; wi' rutes deep i' the yird; aulder than muckle o' the English. It cam doon till us throwe oor Gothic and Pictish forebears; it was heard on the battle-field wi' Bruce; it waftit the triumphant prayers and sangs o' the Martyrs intil Heeven; it dirl't on the tongue o' John Knox, denouncin wrang; it sweeten't a' the heevenlie letters o' Samu'l Rutherford; and aneath the theek o' mony a muirland cottage it e'en noo carries thanks to Heeven, and brings the blessins doon!

And I haena putten pen to paper unbidden. A wheen screeds o' the Word dune intil Scots I had at times putten afore the public een; and folk wad write me, "Hae ye ony mair o't? Is the hail Testament in Scots to be gotten?" till I begude to think that aiblins Providence had gien me the Scots blude and the Scots tongue, wi' the American edication, for the vera reason that—haein baith lang'ages—I soud recommend the Word in Scots; and juist Scots eneuch not to be unfathomable to the ordinar English reader.

Whiles thar has been a chance o' makin the meanin plainer; whiles a Scots phrase o' unco tenderness or wondrous pith coud come in. And at a' times, ahint the pen that was movin, was a puir but leal Scots heart, fu' o' prayer that this sma' effort micht be acceptit o' the dear Maister—and, survivin a' the misca'in o' the pernickity and the fashionable—micht bring the memory o' a worthy tongue, and the better knowledge o' a Blessed Saviour, to this ane and that ane, as they micht chance to read it.

WILLIAM WYE SMITH.

ST. CATHERINES, CANADA.

THE NAMES AND ORDER

OF ALL

THE BOOKS OF THE NEW TESTAMENT

WITH

THE NUMBER OF THEIR CHAPTERS

	Chap.	Page
Matthew,	28	1
Mark,	16	42
Luke,	24	69
John,	21	114
The Acts,	28	148
Epistle to the Romans,	16	191
I. Corinthians,	16	209
II. Corinthians,	13	226
Galatians,	6	237
Ephesians,	6	243
Philippians,	4	249
Colossians,	4	254
I. Thessalonians,	5	258
II. Thessalonians,	3	262
I. Timothy,	6	264
II. Timothy,	4	269
Titus,	3	273
Philemon,	1	275
To the Hebrews,	13	276
Epistle of James,	5	289
I. Peter,	5	294
II. Peter,	3	299
I. John,	5	302
II. John,	1	307
III. John,	1	308
Jude,	1	309
Revelation,	22	311
The Twenty-third Psaum,		332

MATTHEW

CHAPTIR ANE.

The Forebears and Nativitie o' Christ.

THE buik o' the generation o' Jesus the Christ, Dauvid's son, the son o' Ab'ram.

2. Ab'ram begat Isaac; and Isaac begat Jaucob; and Jaucob begat Judah and his brethren.

3. And Judah begat Pharez and Zarah o' Tamar; and Pharez begat Esrom; and Esrom begat Aram.

4. And Aram begat Aminadab; and Aminadab begat Naasson; and Naasson begat Salmon.

5. And Salmon begat Boaz, o' Rahab; and Boaz begat Obed, o' Ruth; and Obed begat Jesse.

6. And Jesse begat Dauvid the king; and Dauvid the king begat Solomon, o' her wha was Uriah's.

7. And Solomon begat Rehoboam; and Rehoboam begat Abijah; and Abijah begat Asa.

8. And Asa begat Jehosaphat; and Jehosaphat begat Jehoram; and Jehoram begat Uzziah.

9. And Uzziah begat Jotham; and Jotham begat Ahaz; and Ahaz begat Hezekiah.

10. And Hezekiah begat Manasseh; and Manasseh begat Amon; and Amon begat Josiah.

11. And Josiah begat Jehoiachin and his brethren, nar-haun the time they war carry't awa' to Babylon.

12. And eftir they cam to Babylon, Jehoiachin begat Salathiel; and Salathiel begat Zerubbabel.

13. And Zerubbabel begat Abiud; and Abiud begat Eliakim; and Eliakim begat Azor.

14. And Azor begat Sadoc; and Sadoc begat Achim; and Achim begat Eliud.

15. And Eliud begat Eleazar; and Eleazar begat Matthan; and Matthan begat Jaucob.

16. And Jaucob begat Joseph, Mary's husband, o' wham was born Jesus, wha is ca'd "The Christ."

17. Sae a' the generations frae Ab'ram to Dauvid are fowrteen generations; and frae Dauvid to the takin awa' to Babylon fowrteen generations; and frae the takin awa' to Babylon to Christ fowrteen generations.

18. Noo the nativitie o' Jesus Christ was this gate: whan his mither Mary was mairry't till Joseph, 'or they cam thegither, she was fund wi' bairn o' the Holie Spirit.

19. Than her guidman, Joseph, bein an upricht man, and no desirin her name sud be i' the mooth o' the public, was ettlin to pit her awa' hidlins.

20. But as he had thir things in his mind, see! an Angel o' the Lord appear't till him by a dream, sayin, "Joseph, son o' Dauvid, binna feared to tak till ye yere wife, Mary; for that whilk is begotten in her is by the Holie Spirit.

21. "And she sal bring forth a son, and ye sal ca' his name JESUS; for he sal [1] save his folk frae their sins."

22. Noo, a' this was dune, that it micht come to pass what was said by the Lord throwe the prophet,

23. "Tak tent! a maiden sal be wi' bairn, and sal bring forth a son; and they wull ca' his name Emmanuel," whilk is, translatit, "God wi' us."

24. Sae Joseph, comin oot o' his sleep, did as the Angel had bidden him, and took till him his wife.

25. And leev'd in continence wi' her till she had brocht forth her firstborn son; and ca'd his name JESUS.

[1] V. 21. The dourness o' the Jews, and e'en o' his ain kith accordin to the flesh, was unco strange. The Angel to Joseph, (and Simeon and Anna,) said naething o' his bein a great conqueror, but aye to be a blessin to the warld; and yet they wad hae it that he sould be a conquerin King like Dauvid.

CHAPTIR TWA.

The Wyss Men frae the East. To Egypt, and back again.

Noo, whan Jesus was born i' Bethlehem-Judah, i' the days o' King Herod, lo! Wyss Men cam frae the East [2] tae Jerusalem.

2. And quo' they, "Whaur is he bidin that is ca'd King o' the Jews? for i' the East we saw his starn, and are come forrit to worship him."

3. But the King, hearin, was sair putten-aboot; and a' Jerusalem wi' him.

4. And, gatherin a' the heigh-priests and writers o' the nation, he wad ken o' them "whaur the Messiah soud be born?"

5. And quo' they, "In Bethlehem-Judah; for sae it is putten doon by the prophet:

6. "'And thou, Bethlehem, land o' Judah, nane the least amang Judah's princes! for oot o' thee sal come a Ruler, wha sal tend my folk o' Isra'l!'"

7. Than, Herod, convenin the Wyss Men privately, faund oot mair strickly o' the comin o' the starn;

8. And bad them gang to Bethlehem; and quo' he, "Gang, and seek ye oot the wee bairn; and whan ye ken, fesh me word again, that I as weel may come and worship."

9. Eftir hearin the King, they gaed awa'; and lo! the starn whilk they saw i' the East gaed on afore them, till it stood whaur the wee bairn was.

10. And whan they saw the starn, they were blythe wi' unco blytheness.

11. And comin intil the hoose, they saw the wee bairn, and his mither Mary; and loutin doon, worshipp't him. And openin' oot their gear, they offer't till him gifts—gowd, and frankincense, and myrrh.

12. And bein warned in a dream no to gang back till Herod, they airtit their way to their ain kintra anither gate.

13. Noo whan they had gane, tak tent! an Angel o' the Lord appear't to Joseph by a dream, and quo' he, "Rise, tak till ye the wee bairn, and his mither, and flee intil Egypt, and bide ye thar till I tell ye; for Herod seeks the wee bairn to destroy him."

14. And he, risin, took the wee bairn and his mither by nicht, and cam intil Egypt.

15. And bade there till Herod's death: that it soud be fulfilled what was said by the Lord throwe the prophet, "Frae Egypt hae I ca'd my Son."

16. Than Herod, seein he was made sport o' by the Wyss Men, was unco furious, and sent oot to slay a' the lad-bairns in Bethlehem, and a' the kintra-side aboot, frae twa-year auld doon: conform tae the time he had been tell't by the Wyss Men.

17. Than cam to pass the sayin o' Jeremiah the prophet:

18. "A voice was heard in Ramah, greetin and maenin, and murnin sair; Ra'hel greetin for her weans, and wadna be comfortit, for that they are-na!"

19. But Herod deein, look! an Angel o' the Lord by dream appears to Joseph in Egypt.

20. And quo' he, "Rise! tak the wee bairn and his mither, and journey intil Isra'l's land; for they that socht the wee bairn's life are deid."

21. And he raise, and took till him the wee bairn and his mither, and cam intil the land o' Isra'l.

22. But whan it was tell't him that Archelaus rang in Judea in the stead o' Herod his faither, he was fley't to gang thar: but, bein instruckit in a dream, he gaed intil the pairts o' Galilee:

[2] V. 1. The comin o' the Wyss Men wad be for some gude end. It wad pit gear in Joseph's haun to gang till Egypt wi'; but muckle mair, it wad open the way i' the East for the Blythe-Message, eftirhaun carry't by the Apostles.

23. And cam and dwalt in a citie ca'd Nazareth; that it soud come to pass that was said by the prophet, "He will be ca'd a Nazarene."

CHAPTIR THRIE.

John bapteezin. He speaks wi' unco plainness to the folk. Bapteezes the Son of Man.

Noo, i' thae days, comes John the Baptist, preachin' i' the muirlands o' Judea.

2. And quo' he, "Repent ye a'! for the kingdom o' Heeven is at haun!"

3. For it is he wha was tell't o' by Esaiah the prophet, sayin' "The sough o' ane crying oot i' the waste, 'Mak ye ready a gate for the Lord! Strauchten oot his fitroad!' "

4. And John his sel had his cleedin o' camel's hair, and a belt o' a skin; and his meat was locusts and rock hinny.

5. And thar war gangin oot till him Jerusalem and a' Judah, and the kintra-side aboot Jordan;

6. And war bapteez't by him in Jordan; confessin a' their sin.

7. But whan he saw a hantle o' the Pharisees and Sadducees come till his bapteezin, quo' he to them, "Eh, ye venomous race! Wha has gien ye warnin' to flee frae comin wrath?

8. "Fesh than forth the frutes conform to repentance!

9. "And say-ye-na to yersels, 'We hae Abra'm till oor faither!' for say I t'ye, God coud raise up oot o' thir stanes, bairns till Abra'm!

10. "And noo is the aixe brocht to the rute o' the trees; and ilka tree bringin-na forth gude frute is cuttit doon, and cuisten intil the burnin.

11. "I, indeed, div in watir bapteeze ye until repentance; but he wha follows me is sterker nor mysel; whase shoon I'se no fit to cairry; he sal bapteeze ye wi' Holie Spirit, and flaughts o' fire.

12. "Whase fanner is in his neive, and he'se[3] scour-oot his threshin-floor, and gaither his wheat intil his girnal; but the cauff wull he burn in nevir-endin lowe!"

13. Than cam Jesus frae Galilee tae John, to be bapteez't o' him.

14. Noo, John wad hae forbidden him; and quo' he, "I hae need o' thy bapteezin, and come ye to me?"

15. But Jesus answer't him, and said, "Sae be it e-noo; for sae it behoves us to fulfil a' richt-gangin!" Than he contentit him.

16. And Jesus, whan he was bapteez't, gaed up straucht frae the watir, and lo! the heevens war unsteekit till him, and he saw the Spirit o' God comin doon like a doo, and lichtin upon him.

17. And tak tent! a voice oot o' the lift, sayin, "This is my Son, my Beloved, in wham I delicht!"

CHAPTIR FOWR.

Sautan has a tulzie wi' Christ. Jesus taks up wi' Capernaum; and bids a wheen disciples.

THAN was Jesus airtit by the Spirit intil the wilderness, thar to be testit o' the Enemy.

2. And whan he had fastit for forty days and nichts, he was spent wi' hunger.

3. And whan the Tempter cam till him, quo' he, "Gin thou be God's Son, speak to thir stanes, that they be bannocks!"

4. But he, answerin till him, said, "No allenarlie on breid leeves man, but by ilk word o' God's mooth!"

5. Than the deevil taks him wi' him intil the holie citie, and pits him on the tapmaist towerickie o' the Temple.

6. And quo' he till him, "Gin ye be God's Son, cast yersel ower; for it is putten-doon, 'Till his Angels sal he gie chairge anent ye; and on

[3] V. 12. The Lord is unco lang-sufferan; but wha lichtlies him will fin' a time comin whan the Maister redds up his floor; and what's cauff maun gang the gate o' the cauff—intil the lowe!

their hauns sal they haud ye up, that ye clour-na yere fit again a stane!'"

7. Quo' Jesus till him, "Ance mair it is putten-doon, 'Ye sanna temp the Lord yere God!'"

8. And again the Enemy taks him up intil an unco heigh mountain, and airts him till a' the kingdoms o' the yirth, and a' their glorie;

9. And says till him, "A' thae things gie I t'ye gin ye, fa'in doon, gie worship to me!"

10. Than quo' Jesus till him, "Awa, Sautan! for it is putten-doon, 'The Lord yere God sal ye worship; and him alane sal ye ser'!'"

11. Than the deevil quats him; and lo! the Angels cam to ser' him.

12. Noo whan it was tell't him that John was taen haud o', he gaed awa' intil Galilee:

13. And forsakin Nazareth, he cam and made his dwallin i' Capernaum, on the side o' the Loch, on the border o' Zabulon and Naphtali;

14. That it micht come to pass what said Esaiah the Prophet,

15. "Land o' Zabulon! and land o' Naphtali! Galilee o' the nations!

16. "The folk that were sittin i' the mirk, saw an unco licht; and till a' thae sittin i' the land and the mirkness o' the deid, the licht raise up!"

17. Frae that time forth begude Jesus to preach; and quo' he, "Repent ye! for Heeven's kingdom draws nar-haun!"

18. And walkin by the Loch o' Galilee, he saw twa brithers, Simon (ca'd Peter), and Andro his brither, castin aboot a net i' the Loch, for they war fisher-folk.

19. And quo' he to them, "Follow ye me! and I'se mak ye fishers o' men!"

20. And they, withoot ado, left the nets, and gaed eftir him.

21. And gangin forrit tharawa, he saw ither twa brithers, James, son o' Zebedee, and his brither John, in a smack wi' Zebedee their faither, workin on their nets: and he bad them "Come!"

22. And they, forsakin the boat, and their faither, gaed eftir him.

23. And Jesus gaed ower a' Galilee, instructin i' their kirks, and giean forth the Blythe-Message o' the Kingdom, and healin a' diseases, and a' infirmities amang the folk.

24. And the sough o' him gaed oot intil a' Syria: and they fesh't till him a' wha war ill wi' a' diseases and pains, and thae possess't wi' demons, and dementit, and that had a stroke: and he healed them.

25. And unco thrangs follow't him—frae Galilee, and the Ten Cities, and Jerusalem, and Judea, and ayont the Jordan.

CHAPTIR FYVE.

Wha's happy? A wheen auld sayins strauchtit oot. Ettle ye perfection?

And, seein the thrang o' folk, he gaed up intil a mountain; and whan he was sutten-doon, his disciples gather't aboot.

2. And he open't his mooth, and instructit them; and quo' he:

3. "Happy the spirits that are lown and cannie: for the kingdom o' Heeven is waitin for them!

4. "Happy they wha are makin their maen; for they sal fin' comfort and peace.

5. "Happy the lowly and meek o' the yirth: for the yirth [4] sal be their ain haddin.

6. "Happy they whase hunger and drouth are a' for holiness: for they sal be satisfy't!

7. "Happy the pitfu': for they sal win pitie theirsels!

8. "Happy the pure-heartit: for their een sal dwal upon God!

9. "Happy the makkers-up o' strife: for they sal be coontit for bairns o' God!

[4] V. 5. The "yirth" here isna the great warld; but the grund, the soil. The meek, thae maist like to be rutit oot by stoutreif and guile, sal keep their ain haddins and mailins, and lea' them till their bairns!

10. "Happy the ill-treatit anes for the sake o' gude: for they'se hae the kingdom o' God!

11. "Happy sal ye be whan folk sal misca' ye, and ill-treat ye, and say a' things again ye wrangouslie for my sake!

12. "Joy ye, and be blythe! for yere meed is great in Heeven! for e'en sae did they to the prophets afore ye!

13. "The saut o' the yirth are ye: but gin the saut hae tint its tang, hoo's it to be sautit? Is it no clean useless? to be cuisten oot, and trauchl't under folk's feet.

14. "Ye are the warld's licht. A toon biggit on a hill-tap is aye seen.

15. "Nor wad men licht a crusie, and pit it neath a cog, but set it up; and it gies licht to a' the hoose.

16. "Sae lat yere licht gang abreid amang men; that seein yere gude warks they may gie God glorie.

17. "Think-na I am come to do awa' wi' the Law, or the Prophets: I'se no come to do awa', but to bring to pass!

18. "For truly say I t'ye, Till Heeven and Yirth dwine awa', ae jot or ae tittle fails-na o' a' the Law, till a' comes to pass!

19. "Than, wha breaks ane o' thae wee'st commauns, and gars ithers sae do, he sal be ca'd sma' i' the kingdom o' Heeven: but wha sal keep them, and spread them abreid, he sal be ca'd great i' the kingdom o' Heeven.

20. "For I say till ye, Gin yere gudeness gang-na ayont the Scribes and Pharisees, ne'er sal ye win intil the kingdom o' Heeven!

21. "Ye ken hoo it was spoken till the folk o' auld: 'Ye maunna kill; and whasae kills is in danger o' the Coort.'

22. "But say I t'ye, Whasae is angry wi' his brither-man without cause, sal be in danger o' the Coort: and wha sal say to his brither-man, 'Gonyel!' sal be in danger o' the Cooncil: but wha sal say 'Fule!' sal be in danger o' the fire o' hell!

23. "Sae, gin ye fesh yere offerin to the altar-place, and thar bethink ye o' a sairness in a brither's mind anent ye,

24. "Pit doon yere gift forment the offerin-stane, and haud awa; first, be at ane wi' yere brither-man, and syne come and offer yere gift!

25. "Mak up wi' yere enemy while ye are yet in the highway wi' him; sae as he gies-ye-na ower to the judge, and the judge to the officer, and ye be cuisten intil prison.

26. "Truly say I t'ye, Ye come-na oot, till ye ha paid the last bodle!

27. "Ye hae heard it was said lang syne, 'Ye sanna commit adultery!'

28. "But say I t'ye, Whasae sets his een on a wumman wi' desire, has e'en e-noo committit the sin wi' her in his heart!

29. "And gin yere richt ee ensnare ye, oot wi't, and cast it frae ye! it is for yere gude that ae member soud be destroy't, and no that yere hail body soud fa' intil hell!

30. "And gin yere richt haun ensnare ye, cut it aff, and cast it awa! better for ye that ae member soud fail, and no that yere hail body soud fa' intil hell!

31. "The sayin has been, "Whasae pits awa his wife, lat him gie her a written divorcement!'

32. "But say I, Whasae pits awa his wife, let abee for the cause o' adultery, gars her commit adultery; and whasae weds her that is putten awa commits adultery.

33. "Ance mair, ye ken it has been said by them o' by-past time, 'Ye sanna mansweer yersel, but ye'se render to the Lord yere aiths!'

34. "But say I, Sweer-na ava! no by Heeven, for it is God's thron:

35. "Nor yet by the Yirth, for it is his fit-brod: nor by Jerusalem, for it is the citie o' the Great King.

36. "Nor sall ye sweer by yere

ain heid, for ye canna mak ae hair white nor black.

37. "But lat yere answer be, 'Aye, aye,' and 'Na, na!' for onything mair comes o' nae gude.

38. "Ye ken it has been said, 'An ee for an ee, and a tooth for a tooth!'

39. "But say I, Resist-ye na ill; but gin ane clour ye on the ae cheek, turn ye till him the ither as weel

40. "And gin ony man hae a law-plea wi' ye, and tak awa yere coat, e'en lat him hae the cloak as weel.

41. "And gin ye be impress'd for a mile wi' ane, gang ane mair wi' him.

42. "Gie till him seekin frae ye; and frae him wha wad receive o' ye turn-ye-no awa.

43. "Ye ken it has been said, 'Ye sal lo'e yere neebor, and hate yere fae.'

44. "But say I, Lo'e yere faes; bless the anes that ban and curse ye; seek the gude o' thae that hate ye; and pray for sic as shamefully ill-treat ye, and seek for yere wrang:

45. "That ye a' may be bairns o' yere Faither in Heeven; for he gars his sun to glint alike on the ill and on the gude; and sends oot his rain baith on the just and the unjust.

46. "For gin ye but lo'e whaur thar is love till yersel, whaur is yere meed? divna e'en the reivin tax-men do the same?

47. "And gin ye but speir eftir yere ain kith, hoo div ye mair nor ither folk? divna e'en the tax-men sae?

48. "But ye maun be perfete, e'en as yere Faither Aboon is perfete!"

CHAPTIR SAX.

He wha hears prayer can weel teach it! Ane soudna hae twa maisters, nor be sair trauchled aboot things o' the yirth.

"Tak tent no to do yere gude warks i' the sicht o' men, that ye may be seen by them; else hae ye tint reward frae yere Faither wha is in Heeven.

2. "Whan, than, ye wad do a gude wark, dinna hae a bugle-horn soondit afore ye, as the pretenders div in kirks and merkits, that they may be roosed o' men. Truly say I t'ye, they hae gotten a' their reward!

3. "But whan ye wad do a gude wark, lat yere left haun no jalouse what yere richt haun is thrang wi'!

4. "That yere gude warks may be dune hidlins; and yere Faither wha sees i' the hidlin place, sal his ain sel reward ye.

5. "And whane'er ye pray be-na as the pretenders; for weel they like to pray i' the kirks, and at the corners o' the braid causeys, sae as folk soud see them. Aye, aye! say I; they hae gotten their reward!

6. "But ye, whan ye wad pray, gang intil yere bower; and, steekin yere door, pray till yere Faither wha is i' the hidlin place; and yere Faither, wha sees i' the hidlin place, sal his ain sel reward ye!

7 "And in yere prayin, rhyme-na things ower and ower, incontinent, like the heathen-folk: for they trow gin that they speak eneuch, they sal be heard.

8. "Come-na than to be like tae them; for yere Faither kens weel a' yere needs, e'en afore ye ask him.

9. "And sae pray ye: 'Faither o' us a', bidin Aboon! Thy name be holie!

10. "'Lat thy reign begin! Lat thy wull be dune, on the Yirth as in Heeven!

11. "'Gie us ilka day oor needfu' fendin.

12. "'And forgie us a' oor ill deeds, as we e'en forgae thae wha did us ill:

13. "'And lat us no be siftit; but save us frae the Ill-Ane![5] For the croon is thine ain, and the micht

[5] V. 13. "Frae the Ill-Ane" raither read, than frae "ill" in general. Sae oor best authorities. And "the croon, and the micht, and the glorie," isna fund in mony ancient copies; but seems natheless to hae been generally used i' the kirks.

and the glorie, for evir and evir, Amen!'

14. "For gin ye be forgiean men their fauts, yere Faither in Heeven wull e'en forgie you.

15. "But gif ye are no forgiean men their fauts, nae mair wull yere Faither forgie yere fauts.

16. "And again, whan ye are fastin, ye arena to be as the pretenders, wi' wae i' yere faces; for they mar their looks, that they may kythe afore men as fastin. Aye, aye! say I, they too hae their reward!

17. "But ye, whan ye fast, snod yere heid, and freshen yere face;

18. "That ye be-na seen by men to be fastin, but seen o' yere Faither wha is e'en i' the hidlin place: and yere Faither, wha sees i' the hidlin place, his ain sel sal reward ye.

19. "Lay-na up gear for yersels on the yirth, whaur the moth and the rust can mak-awa wi't, and whaur thieves howk throwe and steal.

20. "But lay ye up gear in Heeven, whaur nae moth and nae rust can mak-awa wi't, and whaur thieves canna howk throwe nor steal.

21. "For whaur your treasur lies, e'en thar yere heart wull be!

22. "The lamp o' the hail body is the ee; than, gin aiblins yere ee is aefauld and leal, yere hail body is fu' o' licht.

23. "But gin yere ee be dooble and ill, yere hail body bides i' the mirk. Gin, than, the vera licht within ye is but gloom, hoo unco great is the gloom!

24. "Nae man can tak service wi' twa maisters; for aither he wull lichtlie the ane, and lo'e the ither; or incontinent he wull haud by the ane, and care-na for the ither. Ye canna be in God's service, and Mammon's as weel!

25. "Wharfor say I t'ye, Be-na sair fash'd wi' cark and care anent yere life—what you are to eat and what ye are to drink! nor yet for yere body, hoo ye are to be cleedit! Isna the life mair nor the meat? and the body mair nor the cleedin?

26. "Look ye to the wee birdies i' the lift; for they naither saw nor shear, nor lead intil the barn; and yet yere Heevenlie Faither gies them meat. Are-ye-na a hantle better nor they?

27. "And wha amang ye, be he nevir sae fain, coud mak his sel a span heigher?

28. "And anent cleedin; why soud ye hae sae muckle cark and care? Look weel at the lilies o' the lea, hoo they growe; they toil-na, nor spin;

29. "And yet say I, that Solomon in a' his glorie was-na buskit braw like ane o' thae!

30. "Noo than, gin God sae cleed the foggage (the day on the lea, and the morn brunt i' the oven), hoo muckle mair you, O ye o' the sma' faith!

31. "Sae be-na sair trauchl't in yere mind, sayin, 'What sal we eat?' or 'What sal we drink?' or 'Hoo sal we be cleedit?'

32. "For o' a' thae things div the Nations seek eftir; but yere Heevenlie Faither kens weel that ye need a' thae things.

33. "But seek ye first o' a' God's reign and God's richtousness; and a' thir things sal be addit till ye.

34. "Hae than nae wearin-care anent the day to come: for the morn wull hae care o' its ain. Eneuch for the day is its ain ill!"

CHAPTIR SEEVEN.

Judge-ye-na, but pray: and seek the richt yett. And bigg-ye-na on the sands!

"JUDGE-NA; that ye be-na judged!

2. "For wi' yere ain judgment sal ye be judged yersel; and wi' yere ain firlot sal yere corn be measur't till ye!

3. "And why soud ye craftily spy oot the mote i' yere brither's ee, and think-na o' the caber i' yere ain ee?

4. "Or wull ye say till yere

brither, 'Thole ye, till I tak oot the mote frae yere ee!' and behauld! a caber is in yere ain ee?

5. "Pretender! oot wi' the caber frae yere ain ee first! and than may ye hae gude sicht to pu' the mote oot o' yere brither's ee!

6. "Ye maunna gie holie things to dowgs; nor yet cast pearls afore swine; that they trauchle them-na aneath their feet, and than turn on ye and rive ye.

7. "Ask, and it sal be gien t'ye; seek, and ye sal hae; chap, and it sal be unsteekit t'ye.

8. "For ilk ane that asks obteens; and he fin's wha seeks; and till him wha chaps it sal be open't.

9. "And whatna man is amang ye, wha—gin his son asks for breid—wad gie him a stane?

10. "Or, gin he asks a fish, wull he gie him a viper?

11. "Gin ye, than, bein' sinfu', ken hoo to be aye giean gude things till yere ain bairns, hoo muckle mair sal yere Faither wha is Aboon gie gude things to thae that ask o' him?

12. "And sae, a' things whatsoe'er ye wad that men soud do till yersel, div ye do e'en sae tae them; for this is the hail Law and the Prophets.

13. "Gang ye in at the strett yett; for muckle is the yett, and braid is the causey, that leads on to destruction; and mony a ane gangs intil't!

14. "For strett is the yett, and crampit is the fit-road that airts awa to life; and but a wee wheen find it!

15. "Tak ye tent o' fause-prophets, whilk come t'ye in sheep's-cleedin, but i' the hinner-end are devoorin wolves!

16. "Ye may ken [6] them by their frutes. Div folk gather grapes frae the thorns, or figs amang thrissles?

17. "E'en sae, ilka gude tree brings forth gude frute; but a fushionless tree brings forth ill frute.

18. "A gude tree winna bring forth ill frute; nor can a fushionless tree gie gude frute.

19. "Ilka tree that brings-na forth gude frute is cuttit doon, and cuisten intil the fire.

20. "Sae by their frutes ye sal aye ken them.

21. "It isna ilka ane that cries oot 'Lord, Lord!' that gangs intil the Kingdom o' Heeven; but he that dis the wull o' my Faither wha is in Heeven.

22. "Mony a ane wull say to me i' that day, 'Lord, Lord! prophesy't we-na i' thy name? And cuist-we-na oot demons i' thy name? And did-we-na mony ferlies i' thy name?'

23. "And than wull I confess till them, 'I never kent ye! Depairt frae me, ye that cairry-oot wrang!'

24. "And sae ilka ane hearin and performin thir sayins o' mine, sal be liken't till a wyss man, wha biggit his hoose on the rock.

25. "And the rain fell, and the spate cam, and the win's blew and stormed again that hoose; and it fell-na, for it stude siccar on the rock!

26. "And ilka ane wha hears and dis-na thir sayins o' mine, sal be like till a sumph wha biggit his hoose on the sand:

27. "And the rain fell, and the spate cam, and the win's blew and stormed again that hoose; and it whamml't ower; and muckle was the fa' o't!"

28. And it cam aboot, whan Jesus had endit thir words, the folk war amazed at his teachin;

29. For he spak till them as ane that had authoritie, and no like the Writers.

CHAPTIR AUCHT.

Intil Capernaum, whaur he drave out sickness. Oot on the Loch, whaur the storm was hauden in his neive!

AND whan he cam doon frae the mountain, great thrangs o' folk follow't him.

[6] V. 16. And tak ye tent, that ither men ken *you* by your frutes, as weel! As a man acts and thinks, sae is the man!

2. And lo! a leper cam and worshipp't him, and said, "Lord! gin ye wad, ye coud mak me clean!"

3. And Jesus pat oot his haun, and touched him, sayin, "I wull; be ye clean!" And at aince his leprosie was healed.

4. And Jesus chairged him, "See that ye tell nane; but gang yere ways till the priest, and gie ye the gift commandit by Moses, for a token to them!"

5. And whan Jesus cam intil Capernaum, thar cam till him a Captain, and besocht him,

6. Sayin, "Lord! my servant-lad is doon wi' a stroke, in my hoose, in unco pain!"

7. Quo' Jesus till him, "I wull come and heal him!"

8. And the Captain answer't, "Lord! I am-na fit ye soud come aneath my roof; but only say the word, and my servant-lad sal be weel!

9. "For e'en I my sel, a man aneath authoritie,[7] hae sodgers under me; and I say till ane 'Gang,' and he gangs; and till another 'Come,' and he comes; and to my servant-lad, 'Do sae and sae,' and he dis it!"

10. Hearin this, Jesus ferlied; and said to them that follow't, "I haena fund sic faith as this, no in a' Isra'l!

11. "And I say t'ye, Mony sal came frae the East and frae the Wast, and sit doon wi' Abra'm, and Isaac, and Jaucob, i' the Kingdom o' Heeven,

12. "But the sons o' the kingdom sal be cuisten oot intil the mirk oot-by: thar sal be greetin and cherkin o' teeth!"

13. And Jesus said to the Captain, "Gang yere ways! E'en as ye lippened, sae sal it be dune t'ye." And his servant-lad was made weel i' the same 'oor.

14. And Jesus, enterin Peter's hoose, saw his gude-mither lyin, doon wi' a fivver.

15. And he touched her haun, and the fivver was gane. And she raise, and waitit on him.

16. But whan the gloamin cam on, they brocht till him a hantle wi' evil spirits, and he cuist oot the spirits wi' a word, and healed a' the sick:

17. That sae micht the words o' Esaiah be fulfilled, wha threepit, "He his ain sel took oor sillinesses, and bure oor sicknesses!"

18. Noo Jesus, seein great thrangs aboot him, commandit to gang ower to the ither side.

19. And a certain Writer cam, and quo' he, "Maister! I wull follow ye, whaursae'er ye may gang!"

20. Jesus said till him, "The tods hae holes, and the birdies o' the lift hae nests; but the Son o' Man hasna whaur his heid may lie!"

21. And anither o' his followers says, "Lord! lat me first gang till my faither's burial!"

22. But Jesus says till him, "Follow ye me! and lea' the deid to bury their ain deid!"

23. And whan he gaed intil a boat his disciples follow't him.

24. And see! a great storm raise on the Loch; and wave eftir wave gaed ower the boat: but he was sleepin.

25. And comin till him, they roused him, sayin, "Maister! sauf us: we perish!"

26. And he says to them, "Why soud ye be fley't? ye o' sic sma' faith!" Than he raise, and challenged the winds and the sea. And a' was lown!

27. And the men ferlied uncolie, sayin, "Whatna man is this, that e'en the winds and the watirs obey him?"

28. And whan he cam to the ither side, to the pairts o' the Gadarenes, thar met him twa possess't anes,

[7] V. 9. The Roman Captain argued weel! He, an inferior officer, wi' a hunner men, had his biddins dune by them; hoo muckle mair coud this Divine Healer order the palsy to be gane!

comin oot o' the tombs, unco fierce, sae that nane daur gang that gate.

29. And see! they cry't oot, "What hae we wi' you, Son o' God! Are ye come to torment us 'or the time?"

30. Noo thar war feedin, a gey bit aff frae them, a great herd o' swine.

31. Sae the evil spirits besocht him, sayin, "Gin ye cast us oot, send us intil the herd o' swine!"

32. And he said to them, "Gang!" And whan they cam oot, they gaed intil the herd o' swine; and lo! a' the herd rushed doon the scaur intil the Loch, and perished i' the watirs.

33. And they that herdit them fled and gaed their gate to the citie, and tell't a'; and what had befaun the possess't anes.

34. And lo! a' the citie cam oot to meet Jesus: and whan they saw him they besocht him to gang awa frae their borders.

CHAPTIR NINE.

Twa hames made blythe—Matthew and Jairus. The blin' and the dumb rejoice.

And he enter't the boat, and gaed ower, and cam till his ain toun.

2. And behauld! they war bringin till him a man doon wi' a stroke, lyin on a couch: and Jesus, seein their aefauldness, says tae the man, "Bairn, be o' gude heart; yere sins are forgien ye!"

3. And mark! thar war Writers sayin within theirsels, "This ane speaks profaneness!"

4. And Jesus, kennin their thochts, says, "Why soud ye think ill in yere hearts?

5. "Whilk is easier to say, 'Yere sins are forgien!' or to say, 'Rise ye, and walk?'

6. "But sae as ye may ken the Son o' Man has authoritie on the yirth to forgie sins (quo' he till the ane wi' a stroke), Rise ye, tak up yere bed, and gang yere ways till yere ain hoose!"

7. And he, risin up, gaed awa till his ain hoose.

8. And a' the folk seein it, war dauntit wi' fear, and glorify't God for gien sic pooer to men!

9. And as Jesus gaed on frae that, he saw a man ca'd Matthew, sittin whaur the dues were paid; and he says till him, "Follow ye me!" And he raise, and follow't him.

10. And it cam aboot, as he was at meat i' the hoose, that behauld! mony tax-men and ill-deedie anes cam and sat doon wi' him and his disciples.

11. And whan the Pharisees saw that, quo' they till his disciples, "Hoo is't that yere maister taks meat wi' tax-folk and ill-deedie anes?"

12. Noo Jesus heard; and quo' he to them, "It's no the hale anes that need the leech, but thae that are ill.

13. "But gang ye and learn what that sets forth, 'I wad suner hae mercie nor sacrifeece; for I am-na come to ca' the richtous, but sinners."

14. Than the disciples o' John cam till him; and quo' they, "Hoo is't that we fast muckle—and the Pharisees—but yere disciples haena to fast?"

15. And Jesus says to them, "Can the bairns o' the bridal-bower fast whan the bridegroom is wi' them? But the days come, whan the bridegroom is taen awa frae them, and than wull they fast!

16. "And nae ane pits a clout o' new claith on an auld coat, for in waukin-up it rives awa frae the cleedin, and the hole is made waur.

17. "Nor div men pit new wine intil auld skins; else the skins rive, and the wine skails; and the skins are destroy't; but they pit new wine intil new wine-skins, and baith are keepit."

18. And, meanwhile he was speakin thir things to them, behauld! a certain Ruler cam, and loutit doon afore him, sayin, "My dochter maun e'en noo be deid! But come and pit thy haun ower her, and she sal leeve!"

19. And Jesus raise and follow't him; and the disciples as weel.

20. And behauld! a wumman wi' an issue o' blude twal year cam ahint him to touch the border o' his mantle.

21. For she said till hersel, "Gin I can but touch his mantle, I sal be weel!"

22. But Jesus turned him roon', and whan he saw her, said, "Dochter, tak heart! Yere faith has made ye hale!" And the wumman was made hale frae that 'oor.

23. And Jesus, comin intil the Ruler's hoose, saw the flute-players, and the folk makin a rowt.

24. He said to them, "Gie place: for the bairn is no deid, but is sleepin!" And they geck't at him, and leuch.

25. But whan a' the folk war putten oot, he gaed ben; and takin her by the haun, the lassie raise.

26. And the sough o't spread abreid in a' that kintra-side.

27. And as Jesus gaed forrit, twa blin' men follow't him, cryin oot and sayin, "Son o' Dauvid: hae mercie on us!"

28. And whan he was within the hoose, the blin' men cam till him; and Jesus says to them, "Lippen ye that I can do this?" And they say till him, "Aye, Lord!"

29. Than touched he their een, sayin, "E'en as yere faith, sae be it dune till ye!"

30. And their een war unsteekit; and Jesus stricklie chairged them, sayin, "See that nae man ken!"

31. But they gaed oot, and spread abreid his fame in a' that kintraside.

32. And as they gaed oot, behauld! they brocht him a dumb man, wi' an evil spirit.

33. And whan the evil spirit was cuisten oot, the dumb spak; and a' the folk ferlied, sayin, "Nevir was sic seen in Isra'l!"

34. But the Pharisees said, "He casts oot the demons by the prince o' the demons!"

35. And Jesus gaed aboot a' the touns and villages, teachin i' their kirks, and makin kent the Blythe-message o' the Kingdom, and healin a' kinds o' sickness, and every ill amang a' the folk.

36. But whan he lookit on the thrangs, he was fu' o' compassion, for they war in distress and war scattered, as sheep wantin a shepherd.

37. Than said he till his disciples, "The hairst is maist abundant, but the hairst-folk are few!

38. "Pray ye to the Maister o' the hairst, that he may send oot laborers intil his hairst!"

CHAPTIR TEN.

The twal Apostles coonsell't, and sent oot.

And ca'in his twal disciples till him, he gied them the rule ower unclean spirits, sae as to cast them oot, and to heal a' mainner o' sickness and fecklessness.

2. Noo the twal Apostles' names are thir: first Simon, wha is named Peter, and Andro his brither; James o' Zebedee, and John his brither;

3. Philip, and Bartholomie, Tammas, and Matthew the tax-man; James o' Alpheus, and Thaddeus;

4. Simon the Zealot; and Judas Iscariot, wha e'en betray't him.

5. Thir twal Jesus sent oot, and chairged them, sayin, "Gang-na the gate o' the Gentiles, and enter-na ony Samaritan citie;

6. "But gang ye raither to the forwanderin sheep o' Isra'l's hoose.

7. "And as ye gang, proclaim and say, 'The Kingdom o' Heeven is at haun!'

8. "The sick heal; the lepers cleanse; the deid raise; ill spirits cast ye oot; freely ye hae gotten; as freely gie!

9. "Get ye nae gowd, nor siller, nor yet copper i' yer pouches;

10. "Nae pock for yer journey, nor a spare coat, nor shoon, nor staff: for the worker is wordie o' his meat!

11. "And intil whatna citie or toun ye may gae, seek ye oot wha is wordie; and bide ye thar till ye gang awa.

12. "And whan ye come intil a hoose, salute it.

13. "And gin the hoose be wordie, lat yere peace bide upon it; and gin it be no wordie, yere peace wull come back till ye again.

14. "And whasae winna tak ye in, nor hear yere words—whan ye gang oot o' that hoose or that toun, flaff all the vera stour frae yere feet.

15. "Truly say I t'ye, It sal be mair tholeable for Sodom and Gomorrah in the day o' judgment nor for that citie!

16. "And look! I send ye oot as sheep amang wolves: be ye than wyss like serpents, and aefauld as doos.

17. "But tak tent[8] o' men! for they wull gie ye up to Cooncils, and clour ye i' their kirks;

18. "And ye sal be brocht afore Governors and Kings for my sake, for a testimonie to them and to the nations.

19. "But whan they deliver ye up, be-na fashed aboot hoo or what ye sal say: for in that same 'oor it sal be gien ye what to say.

20. "For it isna ye wha are speakin, but the Spirit o' yere Faither wha speaks in ye.

21. "And brither sal gie up the brither to deid, and the faither the bairn; and the bairns sal rise up again the parents, and hae them putten to deid.

22. "And ye sal be hatit o' a' folk for the sake o' my name; but he wha tholes to the end, that same sal be deliver't.

23. "But whan they persecute ye i' this toun, flee till anither; for truly say I t'ye, Ye'se no be ower the cities o' Isra'l till whan the Son o' Man comes!

24. "The learner is no aboon the teacher, nor a servant aboon the maister.

25. "Eneuch that the learner sud fare as dis the teacher, and the servant like his maister. Gin they ca' the maister o' the hoose Beelzebul, hoo muckle mair them o' his househauld?

26. "Be-na fley't at them than; for thar is naething cover't that sanna be uncover't; and hid, that sanna be kent.

27. "What I tell ye i' the mirk, tell ye oot i' the licht; and what ye hear whush't i' the lug, proclaim ye on the hoose-taps!

28. "And dreid-na them wha slay the body, but canna slay the saul! but raither dreid ye him wha is able to wreck saul and body in hell!

29. "Arena twa sparrows gaun for a bodle? And ane frae mang them fa's-na on the grund withoot yere Faither!

30. "But the vera hairs o' yere heid are a' coontit.

31. "Dinna be dowie, than: ye are better nor mony sparrows!

32. "Whasae sal own me afore men, him sal I own afore my Faither wha is in Heeven.

33. "But whasae disowns me afore men, him sal I disown afore my Faither wha is in Heeven.

34. "Think-na I am come to cast abreid quateness on the yirth: I come-na to cast quateness, but a sword.

35. "For I am come to set in dispute a man again his faither, and a dochter again her mither, and a bride again her gude-mither;

36. "And a man's faes are they o' his ain hoose.

37. "Wha lo'es faither or mither mair nor me, isna wordie o' me; and wha lo'es son or dochter mair nor me, isna wordie o' me.

[8] V. 17. "Tak tent"; no i' the way o' followin or believin them (as in Acts viii., 6, whaur the original is the same); but to avoid what they say, "Do as we do," says the warld, "and let Christ alane!" "Na!" says the Christian, "I'll follow him, e'en gin he leads me to my cross!" (ver. 38). "A Christian," quo' Luther, "is aye a Crusian!"

38. "And wha taks-na up his cross, to follow me, isna wordie o' me.

39. "He wha wins his life sal tine it; and wha tines his life for my sake, he sal win it!

40. "He wha welcomes you, welcomes me; and he wha welcomes me, welcomes him wha sent me forth.

41. "He wha taks in a seer, in the name o' a seer, sal receive a seer's reward; and he wha taks in a holie man i' the name o' a holie man, wins a holie man's reward.

42. "And whasae sal gie to drink til ane o' thir wee anes a cup o' the cauld watir only, i' the name o' a disciple—truly I say t'ye, he sanna in onygate tine his reward!"

CHAPTIR ELEEVEN.

John Baptist speirs; and Jesus answers. Folk thát wadna speir, and wadna be speir't at!

And it cam aboot, whan Jesus had endit his commauns to his disciples, he gaed on, to teach i' their touns.

2. Noo whan John, i' the prison, had heard o' the warks o' Christ, he sent twa o' his disciples,

3. And speir't at him, "Are ye He wha comes? Or div we look for some ither ane?"

4. Jesus answer't, and says till them, "Gang yere ways; and schaw John a' that ye see and hear!

5. "The blin' are gettin their sicht, the lameters walk aboot, the lepers are made clean, the deif are hearin, the deid are raised up, the puir and destitute hae the Blythe-message proclaim't till them!

6. "And happy sal he be wha sees nae cause o' misdootin in me!"

7. And as they gaed their ways, Jesus begude to speir at the thrangs, anent John, "What gaed ye oot intil the muirlands to see? a reed wafflin' i' the win?

8. "But what gaed ye oot to see? a man in braw claes! See! they wha wear braw claes are in king's coorts.

9. "But what gaed ye oot for to see? A prophet? Aye! say I t'ye; mair nor a prophet!

10. "For this is he o' wham it is written, 'Tent ye! I send oot my messenger afore thy face, wha sal mak gangable thy fit-road afore thee!'

11. "Truly say I t'ye, Amang a' thae that are born o' weemen, hasna risen ane greater nor John Baptist: yet whasae is wee i' the Kingdom o' Heeven is greater nor he! [9]

12. "And frae John Baptist's days the Kingdom o' Heeven is in the way o' bein reived, and the reivers tak it by main stren'th!

13. "For a' the prophets, and the Law, testify't doon till John.

14. "And, gin ye but accept it, this is 'Elijah,' wha was to come!

15. "He wha has hearin to hear, sae lat him hear!

16. "But to what sal I even this race? It is like bairns sittin i' the merkit-place, and cryin oot to their marrows,

17. "And sayin, 'We played till ye, and ye didna dance; we maen'd till ye, and ye made nae wail!'

18. "For John cam, eatin-na and drinkin-na, and ye say, 'He has an evil spirit!'

19. "The Son o' Man cam, eatin an' drinkin; and ye say, 'See! a man gluttonous! a tippler o' wine! a freend o' tax-men and ill-deedie folk!' But, 'What comes o' Wisdom vindicates her!'"

20. Than begude he to challenge thae cities whaur the feck o' his great wunner-warks war dune, for that they repentit-na:

21. "Wae comes till ye, Chorazin! Wae comes till ye, Bethsaida! for gin in Tyre and Sidon had been dune sic wunner-warks as were dune

[9] V. 11. "In knowledge made kent till him, in boundless hope, in a felt sibness till his Faither and his God, the laighest bairn o' the new covenant has a richer tocher than the greatest prophet o' the auld."—Farrar, *Life of Christ*, ch. xx.

in you, they wad hae repentit lang syne in tow-claith and assis!

22. "But say I t'ye, it sal be mair tholeable for Tyre and Sidon at the day o' Judgment nor for you!

23. "And ye, Capernaum! Till Heeven are ye to be raised? Till hell sal ye be dung doon! for gin the warks dune in you had been dune in Sodom, it wad hae been to the fore to this day!

24. "But say I t'ye, It sal be mair tholeable for a Land o' Sodom in the Day o' Judgment nor for you!"

25. At that time Jesus spak, and said: "I gie thee thanks, O Faither, Lord o' Heeven and Yirth! that thou did hide thir things frae the wyss and the discernin, and did schaw them till weans!

26. "Aye, Faither! for sae it was gude in thy sicht!

27. "A' things are gien to me o' my Faither. And nane weel-kens the Son but the Faither allenarlie, and nane weel-kens the Faither but only the Son, and he the Son wull schaw him till.

28. "Come ye to me, a' ye wha toil and moil wi' heavy burdens, and I wull gie you rest!

29. "Tak my yoke upon ye, and learn ye o' me: for I am meek and lown-heartit, and ye sal fin' rest tae yer sauls.

30. "For my yoke is cannie; and my burden licht."

CHAPTIR TWAL.

Graun teachin—in field, kirk, and hoose; but ill-mou'd, thrawart scholars.

At sic a time Jesus gaed on the Sabbath-day throwe the corn; and his disciples war yap, and begude to tak haud o' the heids o' the corn, and to eat.

2. But whan the Pharisees saw't, quo' they till him, "See! yere disciples are doin what's no alloo'd on the Sabbath!"

3. But he answer't them, "Hae ye no read what Dauvid did, whan he was hunger't, and the anes that were wi' him?

4. "Hoo he gaed intil God's Hoose, and did eat the Breid o' the Presence, whilk was unlawfu' for him to eat—and unlawfu' for them wi' him to eat—but for the priests allenarlie?

5. "Or hae ye read-na i' the Law, hoo on the Sabbath-day the priests i' the Temple brek the Sabbath, and sin-na?

6. "But I say t'ye, Thar is Ane here, greater e'en than the Temple!

7. "But gin ye had kent the meanin' o' this, 'I choose mercie rather than sacrifeece,' ye wadna hae wytit the guiltless!

8. "For the Son o' Man is Lord o' the Sabbath!"

9. And he left thar-awa, and gaed intil the kirk.

10. And see! a man was thar, wi' a wizzen't haun. And they speir't at him, "Is it richt to heal folk on the Sabbath-day?" that they micht wyte him.

11. And said he to them: "Whatna man is amang ye, wha auchts ae sheep, an' gin' it fa' intil a sheugh, wull he no lay haud o't, and tak' it oot?

12. "Hoo muckle mair, than, is a man no worth nor a sheep? And sae, it is weel to do gude on the Sabbath-day."

13. Than said he to the man, "Rax oot yere haun!" And he rax't it oot; and it was restor't, hale and weel, like the ither.

14. Than the Pharisees gaed oot, and counsell't thegither, how they micht mak awa' wi' him.

15. But Jesus, kennin it, withdrew frae that place; and great thrangs follow't him; and he heal'd them a';

16. Chairgin them that they soudna mak him kent;

17. That it micht come to pass what Esaiah spak, whan he said:

18. "Tent ye, my Servant, my Chosen, my Beloved! My saul is

weel-pleased in him. I wull lay my Spirit on him, and he sal schaw true judgment to the nations.

19. "He sal mak nae tulzie, nor cryin; and nae man sal hear his voice i' the streets.

20. "A dentit reed he breks-na, and the ill-luntit tow he staps-na, till true judgment he sends on to victory.

21. "And on his name sal the nations lippen."

22. Than was brocht till him ane possess'd wi' a demon, blin' and dumb: and he heal'd him, sae that the dumb man spak and lookit.

23. And a' the folk war astonish't: and quo' they, "Is this no Dauvid's Son?"

24. But whan the Pharisees heard that, quo' they, "This ane casts-na oot demons but throwe Beelzebul, the prince o' the demons!"

25. But, kennin their thochts, he said to them, "Ilka Kingdom workin again itsel is brocht to waste; and ilka citie or hoose workin again itsel canna staun!

26. "And gin Sautan cast oot Sautan, he is workin again himsel; hoo than wull he mak his kingdom staun?

27. "And gin I throwe Beelzebul cast oot demons, wha casts them oot by yere ain sons? Sae they sal e'en be yere judges.

28. "But gin I by the Spirit o' God hae cuisten them oot, than the pooer o' God has come on ye!

29. "Or, hoo sal ane come intil a strang man's hauld, and poind his gear, gin he divna first shackle doon the strang man, and than herrie his hoose?

30. "He wha is isna wi' me is again me; and wha gaithers-na wi' me, skails abreid.

31. "Sae, say I t'ye, Ilka sin and blasphemie sal be forgi'en to men; but the blasphemin o' the Spirit sanna be forgi'en.

32. "And wha sal speak a word again the Son o' Man, it sal be forgien till him; but wha sal speak again the Holie Spirit, it sanna be forgi'en him, naither i' this warld, nor in that to come!

33. "Mak aither gude the tree and gude the frute; or els mak ill the tree and ill the frute; for the tree is kent by its frute.

34. "Ye spawn o' vipers! hoo are ye, bein ill, to speak gude things? for o' the owercome o' the heart the mou' wull speak.

35. "A gude man, oot o' the gude treasur, feshes forth gude things, and an ill man, oot o' the ill plenishin, feshes forth ill things.

36. "And I say t'ye, Ilka lowse word that men sal say, they sal gie accoont o't at the Day o' Judgment!

37. "For by yere words sal ye be acceptit, and by yere words sal ye be hauden guilty."

38. Than some o' the Writers and Pharisees answer't, sayin, "Maister, we wad see a token frae thee!"

39. But he answer't to them, "An ill-doin and adulterous race seek for a token; and nae token sal be gien till't, but the token o' Jonah the prophet.

40. "For as Jonah was thrie days and thrie nichts i' the wame o' the sea-monster, sae sal the Son o' Man be i' the heart o' the yirth thrie days and thrie nichts.

41. "The folk o' Nineveh sal rise in judgment wi' this race, and condemn it; for they turned at Jonah's preachin; and mark! Ane greater nor Jonah is here!

42. "The Queen o' the Sooth-land sal rise up i' the Judgment wi' this race, and condemn it; for she airtit hersel frae the ends o' the yirth to hear Solomon's wisdom; and tent ye! ane greater than Solomon is here!

43. "But the foul spirit, whan it has gane frae the man, gangs oot throwe drouthie pairts, seekin rest, and fin'in nane:

44. "'Than,' quo' he, 'I'se e'en awa back till my ain hoose, whaur I cam frae!' And whan he comes, he finds it toom, soopit oot, and buskit braw.

45. "Than gangs awa he, and takin wi' him seevin mair, waur nor himsel, enters in and bides thar; and that man's last state is waur nor the first.[10] Sae sal it be wi' this ill-doin race!"

46. And whan he was e'en-noo speakin to the folk, see! his mither and his brithers stude oot-by, seekin to speak wi' him.

47. And ane says till him, "See! thy mither and brithers, staunin' oot-by, seekin to speak wi' thee!"

48. But quo' he till him wha tell't him, "Wha is a mither to me? and wha are brithers o' mine?"

49. And raxin oot his hauns toward his disciples, he says: "See ye my mither and brithers!

50. "For wha sal do the wull o' my Faither Aboon, he is my brither, and sister, and mither!"

CHAPTIR THIRTEEN.

Parables and Wyss-Sayins proponed; and a wheen o' them made plain. Lat ilka man tak tent!

On that vera day gaed Jesus oot o' the hoose, and sat doon by the side o' the Loch.

2. And great gaitherins o' folk cam thegither till him, sae that he gaed intil a boat, and sat doon; and the hail o' the folk stude on the shore.

3. And he spak mony things to them in parables; and quo' he: "Tak tent: The sawer gaed oot to saw.

4. "And in his sawin, a neiffu' was mis-cuisten on the fit-road, and eaten up wi' the birdies.

5. "Some fell on the stanerie bits, whaur the yird was jimp: and it brairdit bonnie, for the mool was thin.

6. "And whan the sun raise heigh, it birsl't up; and, for that it had nae rute, it dwined awa.

7. "And some fell whaur thorns had been; and up cam the thorns, and smoored it.

8. "And some fell on the gude grun', and brocht forth frute—this a hunner, that saxty, and the ither thretty.

9. "Wha has lugs for hearin, lat him hear!"

10. And, drawin nar, his disciples say, "Why soud ye speak to them in parables?"

11. And he answer't them, "It is, that till you it has been gien to ken o' the things o' the Heevenlie Kingdom: but to them it isna sae gien.

12. "For wha has, to him sal be gien, and he sal hae rowth o't; but wha hasna, frae him sal be taen awa e'en what he has!

13. "Sae, speak I to them by parables: for they, seein, are blin'; and they, hearin, are deif; naither div they ken.

14. "And wi' them is brocht to pass the prophecy o' Esaiah, whilk says: 'Wi' hearin ye sal hear, and in naegate understaun; and seein ye sal see and in naegate perceive.

15. "'For this people's heart is gross, and their lugs are dull o' hearin', and their een hae they steekit; least they soud see wi' their een, and hear wi' their lugs, and understaun wi' their heart, and turn again and I soud heal them!'

16. "But fair fa' yere een, that they see! and yere lugs, that they hear!

17. "For truly say I t'ye, that a hantle o' prophets and holie men war fain to see the things ye see, and saw them-na; and to hear the things ye hear, and heard them-na!

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[10] V. 45. Ca' oot the ill spirit! but dinna stop thar: welcome the Holie Spirit within! A toom hoose is the gangrel's invitation: and a reformation that ends short o' bein born again, lea's ane waur nor before!

18 "Hear ye than the parable o' The Sawer:

19. "Whan ony ane hears the word o' the Kingdom, and understauns-it-na, than comes the Ill Ane, and cleeks awa that sawn in his heart: this is he sawn by the fit-road.

20. "And he on the stanerie bit sawn, is he wha hears the word, and blythely receives it;

21. "Yet has he nae rute in himsel, and bides but for a wee; and on dool or fash comin, he stumbles belyve.

22. "And he sawn amang the thorns, this is he wha hears the word; and than the cark o' the warl', and the glamor o' riches, smoor the word, and it bears nae frute.

23. "But he sawn on the gude grun', this is he wha baith hears and understauns the word; wha e'en brings forth frute; and gies, this a hunner, that saxty, and the ither thretty."

24. Anither parable set he afore them; and quo' he: "The Kingdom o' Heeven is like till a man, wha sawed gude seed in his croft;

25. "But whan folk war sleepin, cam his fae, and sawed tares amang the wheat, and slippit awa.

26. "But whan the wheat brairdit and brocht forth frute, than schawed the tares as weel.

27. "Sae cam the servants o' the gudeman, and quo' they till him, 'Sir, did-ye-na saw gude seed i' yere croft? Frae whatna way than has it tares?'

28. "And he said to them, 'Some enemy has dune this!' And quo' the servants till him, 'Wull ye hae us gang and gaither them up?'

29. "But quo' he, 'Na; least as ye gaither up the tares, ye pu' up the wheat wi' them!'

30. "'Lat baith grow thegither till the hairst; and at hairst-time I wull say to the shearers, "Gaither ye thegither the tares first, and burn them; but gaither ye the wheat intil my barn."'"

31. Anither parable set he afore them, sayin', "The Kingdom o' Heeven is like a mustard-seed, whilk a man took, and plantit in his yaird.

32. "Whilk in sooth is sma'est o' a' seeds, but whan it is grown is the biggest o' a' yerbs, and comes to be a tree, sae that the birdies o' the lift come and howff in its branches."

33. Anither parable set he afore them: "The Kingdom o' Heeven is like till risin, whilk a wife took and pat in a firlot o' meal, till the hail was risen."

34. A' thae things spak Jesus to the folk in parables;[11] and wantin a parable spak-he-na to them,

35. That it soud come to pass what was said by the prophet, "I will open my mou' in parables; I will gie oot things keepit hidlin frae the warld's fundation."

36. Than he pairtit frae the thrangs, and gaed intil the hoose: and his disciples cam till him, and quo' they, "Expone till us the parable o' the Tares o' the Croft!"

37. He answer't, and quo' he to them, "He wha sawed the gude seed is the Son o' Man.

38. "The croft is the warld; the gude seed are the bairns o' the Kingdom; but the tares are the bairns o' the Ill Ane.

39. "The enemie that sawed them is Sautan; the hairst is the endin o' the warld, and the shearers are the Angels.

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[11] V. 34. How mony maun hae been oor Lord's parables! Matthew, maist like, gies us but a wheen o' the number. And think-ye-na, Christ aften gied them ower again? Weel-kent Evanglists in oor ain day fin' the advantage o't. And wadna this account for the differ i' the cleedin' o' them? Matthew giean a parable the way he first heard it, or the way he likit it best; and Luke the same parable in anither form that *he* likit best, or they likit it best wha tell't him. See also note, Luke xiv. 24.

40. "And e'en as the tares are gaither't and brunt i' the fire, sae sal it be at the end o' the warld.

41. "The Son o' Man sal send oot his Angels, and they sal gaither oot o' his kingdom a' things that ensnare, and a' that do ill;

42. "And sal cast them intil the lowin furnace; there sal be maenin and cherkin o' teeth!

43. "Than sal the richtous glint forth like the sun, i' their Faither's Kingdom. Wha has hearin to hear, lat him hear!

44. "Ance again: The Kingdom o' Heeven is like to gear, hidlins in a field; the same, when a man has fund, he hides again, and for the joy o't gangs and niffers a' that he has, and buys that field.

45. "Again, the Kingdom o' Heeven is like to a tradin-man, seekin precious pearls;

46. "Wha, whan he has fund ae pearl o' a' price, gaed and sell't a' he had, and coft it.

47. "Again, the Kingdom o' Heeven is like a net cuisten intil the sea, and it gaither't o' a' kinds:

48. "Whilk, whan it was fu', they harl't tae the shore, and they sut them doon and waled oot the gude intil creels, but cuist the bad awa.

49. "Sae sal it be at the end o' the warld: the Angels sal come forrit and wale oot the wicked frae amang the gude;

50. "And sal cast them into the lowin furnace: there sal be maenin and cherkin o' teeth!"

51. And quo' Jesus to them: "Hae ye understude a' thir things?" Quo' they till him: "Aye, Lord!"

52. Than said he to them, "Ilka scribe wi' the lear o' the Kingdom o' Heeven, is like till ane that is heid o' a hoose, wha can fesh oot o' his presses things baith new and auld."

53. And it cam aboot, that whan Jesus had made an end o' his parables, he gaed frae that place.

54. And whan he was come intil his ain kintra-side, he was teachin them i' their ain kirk, sae that they war astonish't, and quo' they: "Whaur gat this man this wisdom, and thir ferlies?

55. "Isna this the wricht's son? And isna his mither ca'd 'Mary'? And his brithers James, and Joseph, and Simon, and Judah?

56. "And his sisters, arena they a' wi' us? Frae whaurawa, than, has this man thir things?"

57. And they took a scunner at him. But Jesus said to them: "A Prophet is nevir wantin honour, binna it be in his ain kintra-side, and amang his ain folk."

58. And he wrocht-na mony wunner-warks thar, because o' their unbelievin.

CHAPTIR FOWRTEEN.

Herod slays John. Breid i' the wilderness. Christ's fit-road on the sea.

ABOOT that time Herod, the King-Depute, heard a' that was said aboot Jesus.

2. And quo' he to them o' his hoosehauld, "This maun be John the Baptist; he is risen frae the deid; and sae div thir pooers schaw theirsels in him."

3. For Herod had grippit John, and putten him in bonds; and cuist him intil prison for the sake o' Herodias, wife o' his brither Philip.

4. For John said till him: "It is no alloo'd for ye to hae her!"

5. And whan he wad hae putten him to deid, he was fley't o' the people, for they reckon'd him a Prophet.

6. But whan Herod's birthday cam, the dochter o' Herodias danced in the mids o' them a', and glamor'd Herod.

7. Whauron, he swure to gie her onything she micht speir.

8. And she, bein set on by her mither, said: "Gie me here John Baptist's heid, on an aschet!"

9. And the king was wae; but for the sake o' his aiths, and for thae

that sat at meat wi' him, he commandit it to be gien till her.

10. And he sent, and beheidit John i' the prison.

11. And his heid was brocht on an aschet, and gien to the lass; and she brocht it till her mither.

12. And his disciples cam, and took up the body, and bury't it; and gaed and tell't Jesus.

13. And whan Jesus heard it, he gaed awa by boat till a desert-place oot-by; and whan the croods heard o't, they follow't on fit frae the toons.

14. And he cam oot, and saw a great thrang; and he had pitie on them and healed their sick anes.

15. And whan the e'enin cam on, his disciples cam till him, and quo' they, "This is but a desert bit, and the time is gaun by; send the folk awa, that they may gang to the neebor toons, and buy theirsels meat!"

16. But Jesus said till them, "They need-na gang awa; gie ye them to eat!"

17. Quo' they to him, "We hae here but fyve bannocks and twa fish."

18. He said, "Fesh them here to me!"

19. And he gar't the crood sit doon on the gerss; and took the fyve bannocks and the twa speldrins, and lookin up till Heeven he gied thanks, and brak, and gied the bannocks to the disciples, and the disciples to the folk.

20. And they a' did eat, and war satisfy't; and they liftit o' the broken bits that war left, twal baskets fu'.[12]

21. And they wha had eaten war aboot fyve thoosand men, forby weemen and weans.

22. And at aince he gar't his disciples gang intil the boat, and gang awa first to the ither side, till he wad send the crood awa.

23. And whan he had sent the crood awa, he gaed up intil a mountain by his-sel to pray; and whan e'enin fell he was thar alane.

24. But the boat was noo i' the mids o' the Loch, vex'd wi' the waves: for the wund was contrar.

25. And i' the hinmaist watch o' the nicht Jesus cam to them, gangin on the sea.

26. And whan the disciples saw him walkin on the sea, they war sair gliff't, saying, "It is a ghaist!" And they cry't oot for fear.

27. And at ance Jesus spak to them, "Be o' gude heart! It is I; fear-na!"

28. And Peter answer't and quo' he, "Lord, gin it be thou, bid me come till thee on the watir!"

29. And he said, "Come!" And whan Peter was gotten doon oot o' the boat, he walkit on the watir to gang tae Jesus.

30. But whan he saw the wund gousty, he fear't; and as he begude to sink he cry't oot, "Lord, save me!"

31. And at ance Jesus raxed oot his haun, and grippit him, sayin till him, "O thou o' sic sma' faith, why did thou fear?"

32. And whan they war gane up intil the boat, the wund was lown.

33. And they i' the boat worshipp't him, saying, "Truly thou art the Son o' God!"

34. And whan they gat ower, they cam to the land, to Gennesaret.

35. And whan the men o' that place had kennin o' him, they sent oot intil a' the kintra-side, and fesh't till him a' that war ailin;

36. And entreatit him that they micht but touch the border o' his garment; and a' that touched were made hale.

[12] V. 20. The twal basket-fu's war nae doot gien to the puirest o' the folk. Breid is a sacred thing, and tho' multiply't by miracle, is no to be wastit.

CHAPTIR FYFTEEN.

What fyles a man? The Canaan-wumman. A great denner on sma' providin.

THAN cam Writers and Pharisees o' Jerusalem to Jesus; and quo' they,

2. "Hoo is't yere disciples mindna the biddins o' the faithers o' auld? For they eat breid wi' unweshin hauns."

3. But he answer't them, and quo' he, "Hoo is't that ye too gang contrar to God's commaun wi' yere biddens?

4. "For God commandit, 'Honor faither and mither,' and, 'Wha bans faither or mither, lat him dee!'

5. "But ye say, 'Wha says till his faither or his mither, It is a' devotit, ocht that ye micht hae by me;[13]

6. "'He sal do nocht to mainteen his faither or his mither.' Sae hae ye brocht God's commaun to nocht by yere biddens.

7. "Ye fause anes! Esaiah weel foretell't o' you, sayin,

8. "'This folk come nar me wi' their mou', and gie me honor wi' their lips, but their heart is far awa!

9. "'But a' in vain worship they me, layin down for rules the biddens o' men.'"

10. And he ca'd till him the folk, and quo' he to them, "Hear ye, and understaun!

11. "It isna what gangs intil the mooth that fyles the man; but what comes oot o' the mooth that fyles the man!"

12. Than cam his disciples, and quo' they, "Kenn'st thou the Pharisees war ill-pleased, whan they heard yon sayin?"

13. But he said, "Ilka plant no o' my Heevenlie Faither's plantin, sal be uprutit.

14. "Lat abee! they're but blin' leaders o' the blin'! And gin the sichtless airt the sichtless, baith sal fa' intil the sheugh."

15. Then up-spak Peter, and quo' he, "Expone to us the parable!"

16. And Jesus says, "Are ye e'en yet wantin knowledge?

17. "Div ye no ken, that whate'er may gang in at the mooth, fin's its way intil the paunch, and is cuisten oot intil the sewer?

18. "But thae things whilk come frae the mooth, come oot frae the heart, and they fyle the man!

19. "For frae the heart come oot ill-thochts, bludeshed, adulteries, lecherie, thievin, fause-sweerin, blasphemies;

20. "Thir things fyle a man; but to eat wi' hauns unpurify't fyles-na a man!"

21. And Jesus gaed thence, and cam to the pairts o' Tyre and Sidon.

22. And see! a Canaanite wumman cam oot frae thae pairts, and cry't oot till him; and quo' she, "Hae pitie on me, O Lord, thou Son o' Dauvid! my dochter is sair vex't wi' a demon!"

23. But he answer't her no a word. And his disciples cam and entreatit him, and quo' they, "Send her awa, for she skreighs eftir us!"

24. But he answer't, and said, "I wasna sent, but to the forwanderin sheep o' Isra'l's hoose!"

25. And she cam nar, and worshipp't him, sayin, "Lord! help me!"

26. But quo' he, "It isna bonnie to tak bairns' breid, and to cast it to the dowgs!"

27. And she said, "Even sae, Lord! yet the vera dowgs eat o' the mools fa'in frae the maister's buird!"

28. Than answer't Jesus till her, "Eh, wumman! yere faith is great! Lat it be till ye as ye wull!" And her dochter was made hale frae that 'oor.

29. And Jesus gaed awa frae that

[13] V. 5. The awfu' selfishness o' a man telling his puir faither that he has devotit a' to God, and sae canna fend him—and the Pharisees sayin it was a' proper—is weel condemned here. The faither's buird was bare: but the son's heart grew stane—a waur ill to dree!

place, and came nar to the Loch o' Galilee; and gaed up intil a mountain, and sut him doon.

30. And great croods o' folk cam till him, haein wi' them lameters, sichtless, dumb, maimed, and mony mair; and laid them doon at Jesus' feet; and he healed them.

31. Sae that the folk ferlied uncolie, to behauld the dumb speakin, the maimed hale, the lameters to gang, and the blin' seein; and they glorify't the God o' Isra'l.

32. Than Jesus ca'd his disciples till him, and quo' he, "I hae pitie on the folk, for that they hae been wi' me noo thrie days, and hae nae meat; and I winna send them awa, least they soud swarf i' the gate."

33. And the disciples said till him, "In whatna way coud we hae sae muckle breid i' the wilderness, as to fill sae great a crood o' folk?"

34. Jesus says to them, "Hoo mony bannocks hae ye?" And they said, "Seeven; and a wheen wee speldrins."

35. And he commandit the folk to sit doon on the grun'.

36. And he took the seeven bannocks, and the fish, and gied thanks; and he brak, and gied to the disciples, and they to a' the folk.

37. And they did a' eat, and war filled; and they gather't up o' the broken meat left, seeven creels fu'.

38. And they wha did eat war fowr thoosan' men, forby weemen and bairns.

39. And he sent the folk awa; and gaed intil a boat, and cam to the pairts o' Magadan.

CHAPTIR SAXTEEN.

The barm o' the Pharisees. Peter's graun confession. What is tint, and what is won.

And the Pharisees and the Sadducees cam, and in a twafauld way speir't at him, "Gin he wadna schaw them a token frae Heeven?"

2. He answer't, and quo' he, "Whan it is e'enin ye say, 'Fair wather; for the sky is reid!'

3. "And i' the mornin, 'Broken wather the day, for the sky is reid and lowerin!' Ye ken hoo to judge the scaum o' the sky;—can ye no the signs o' the times?

4. "An ill-deedie and adulterous race seek eftir some sign; and nae sign sal be gien till't but the sign o' Jonah." And he gaed aff frae them.

5. And the disciples cam to the ither side, and forgat to tak breid.

6. And Jesus said to them, "Tak tent, and troke ye-na wi' the barm o' the Pharisees and Sadducees!"

7. And they spak ane till anither, sayin, "We took nae breid!"

8. And Jesus, kennin it, said, "O ye o' the sma' faith, why soud ye reason amang yersels for that ye hae nae breid?

9. "Div ye no ken, div ye no mind, the fyve bannocks o' the fyve thoosan': and hoo mony baskets ye gaither't?

10. "Naither the seeven bannocks o' the fowr thoosan', and hoo mony creels ye gaither't?

11. "Hoo is't ye dinna ken I spak to-ye-na anent breid; but to tak tent and beware o' the teachins o' the Pharisees and the Sadducees!"

12. Than saw they hoo he bad them no beware o' the barm o' the breid, but o' the doctrines o' the Pharisees and Sadducees.

13. Whan Jesus had come intil the kintra-side o' Philip's Cesarea, he speir't at his disciples, "Wha div folk say the Son o' Man is?"

14. And quo' they, "Some, John the Baptist; and some, Elijah; and ithers, Jeremiah, or ane o' the Prophets."

15. He says to them, "But wha say ye that I am?"

16. And Simon Peter spak, and quo' he, "Thou art the Anointit Ane, the Son o' the Leevin God!"

17. And Jesus answerin, says till him, "Happy are ye, Simon, son o' John! for nae flesh and blude tell't

it t'ye, but my Faither i' the Heevens.

18. "And I say t'ye, ye are a Rockman; and on this Rock wull I bigg my kirk; and the yetts o' Hell sal nevir owercome it!

19. "And I wull gie t'ye the keys o' Heeven's Kingdom; and what ye sal bind on the yirth sal be bund in Heeven; and what ye sal lowse on the yirth sal be lowsed in Heeven."

20. Than chairged he the disciples no to tell ony man he was the Anointit Ane.

21. Frae that time forrit, Jesus begude to schaw till his disciples, hoo that he bude gang to Jerusalem, and dree mony things o' the Elders and Heid-priests and Writers; and be slain; and on the third day be waukened again.

22. Than Peter took him aside, repruvin him; and quo' he, "Hae mercy on thysel'! this sal nevir be thy fa'!"

23. But he turned him aboot, and quo' he to Peter, "Ahint me, Sautan! ye are but a snare to me! for ye seek-na the things o' God, but the things o' men!"

24. Than quo' Jesus till his disciples, "Gin ony man wad come eftir me, lat him deny his sel, and tak up his cross, and follow me.

25. "For whasae wad save his life sal tine it; and whasae wull tine his life for my sake, sal win it.

26. "For what is a man the better, tho' he win the hail warld, and tine his ain saul? or what sal a man gie as ca'tion for his saul?

27. "For the Son o' man comes in the glorie o' his Faither, wi' the Angels; and than sal he gie every man accordin as his wark sal be.

28. "Truly say I t'ye, thar are thae staunin here, wha sal in naegate pree death, till they hae seen the Son o' Man comin in his Kingdom!" [14]

[14] V. 28. Hoo dour they war to understaun that his Kingdom was a spiritual ane! They gat a wee blink o' whatna kingly glory was his ain, at the Transfigurin. But it was wae that he bude chairge them no to tell he was the Anointit (ver. 20), as lang as they didna understaun what he was anointit *for!*

CHAPTIR SEEVENTEEN.

Jesus for a wee in glorie. The puir daft laddie. A fish brings tribute-money.

AND sax days eftir, Jesus taks Peter, and James, and his brither John, and brings them up intil a heigh mountain by their sels:

2. And was transfigur't afore them; and his face beamed like the sun, and his cleedin glintit as the licht.

3. And look! thar was seen by them Moses and Elijah, speakin wi' him.

4. Than answer't Peter, and quo' he to Jesus, "Lord! it is graun for us to be here! Gin thou wull, lat us mak here thrie bothies—for thee ane, and for Moses ane, and for Elijah ane."

5. Whiles he was speakin, lo! a clud o' brichtness cam owre them; and a voice cam oot o' the clud, sayin, "This is my Son! the Beloved, wham I delicht in! Hear ye till him!"

6. And whan the disciples heard, they fell on their faces, fearin uncolie.

7. And Jesus cam nar, and touched them, and said, "Rise, and be-na fley't!"

8. And liftin up their een, they saw nane, but Jesus allenarlie.

9. And comin doon frae the mountain, Jesus chairged them, "Schaw ye the vision tae nae man, until the Son o' Man rise frae mang the deid!"

10. And his disciples speir't at him, "Hoo than div the Writers say, 'Elijah maun first come'?"

11. And he answer't them, "Elijah dis come, and redd a' things.

12. "But, say I, Elijah is come els, and they kent him na; but did

till him as they desir't. E'en sae sal the Son o' Man dree o' them!"

13. Than the disciples begude to see that he spak to them o' John the Baptist.

14. And whan they war come till a' the folk, thar cam till him a man, loutin doon on his knees, and sayin,

15. "Lord, hae mercie on my son; for he is sair dementit, and unco hauden; for aft he fa's intil the fire, and aft intil the watir:

16. "And I feshed him tae thy disciples; and they coudna heal him."

17. And Jesus said, "O race, thrawart and wantin faith? hoo lang sal I be w'ye? hoo lang sal I thole ye? Bring him here to me!"

18. Than did Jesus challenge the demon, and he gaed forth oot o' him; and the laddie was made hale frae that 'oor.

19. And than the disciples cam to Jesus, a' by their sels, and quo' they, "Why was't we coudna cast him oot?"

20. And he says to them, "For that ye want faith: for truly say I t'ye, gin aiblins ye had faith e'en as a pickle o' mustard-seed, ye sal say till this mountain, 'Flit ye to yon place!' and it sal flit; and nocht sal be ayont yere pooer.

21. "But this kind gangs-na oot, but in prayer and fastin."

22. And while they bade in Galilee, Jesus says to them, "The Son o' Man sal be gien up, intil men's hauns.

23. "And they wull slay him; and the third day he wull rise again." And they war uncolie grieved.

24. And whan they cam to Capernaum, they that took in the Hauf-shekel, cam nar to Peter, and quo' they, "Yere Maister—dis he no pay the Hauf-shekel?" [15]

25. Quo' he, "Aye!" And whan he cam intil the hoose, Jesus spak first, and quo' he, "What div ye think, Simon? Frae wham div kings o' the yirth tak toll and tribute? frae their ain folk, or frae frem'd folk?"

26. Peter says till him, "Frae fremd folk." Quo' Jesus till him, "Than their ain folk are free!

27. "But that we gar-them-na stummle, gang ye to the Loch; and cast in a heuk, and tak the first fish comin up; and openin its mou', ye sal find a shekel. Tak it, and gie to them for me and you."

CHAPTIR AUCHTEEN.

Bairn-like is God-like. Conquerin wi' love. The ungratefu' servant.

I' THAT 'oor cam the disciples to Jesus, and quo' they, "Wha is boonmaist i' the Kingdom o' Heeven?"

2. And he ca'd till him a bairn, and set him i' the mids o' them,

3. And quo' he, "Gin ye turn-na, and come to be like a bairn, ye enter-na intil the Kingdom o' Heeven.

4. "Whasae than sal mak his sel naething, as this wee bairn, the same is heigher i' the Kingdom o' Heeven.

5. "And whasae taks till him ae sic wee bairn i' my name, taks me till him.

6. "But whasae sal mak to fa' ane o' thae wee things that lippen me, it had been better for him to hae a mill-stane hung aboot his neck, and he sunk i' the deeps o' the sea.

7. "Wae to the warld for snares o' stummlin! For snares wull come; but wae to the man by wham the snares come.

8. "And sae, gin yere haun or fit ensnare ye, sned it aff, and cast it awa; it is gude for ye to enter intil life hirplin or maim'd, raither than wi' twa hauns or feet to be cuisten intil never-endin lowe!

9. "And gin yere ee ensnare ye, oot wi't, and cast it awa; it is gude

[15] V. 24. This was tribute for the Temple; and, till the Great Atonement was offer't, Jesus wad hae the Temple-service keepit up.

for ye to enter intil life wi' ae ee, raither than wi' twa een to be cuisten intil hell-fire!

10. "Tak tent that ye lichtlie-na ane o' thir wee anes; for say I t'ye, that in Heeven their ain Angels aye look upon my Heevenlie Faither's face!

11. "For the Son o' Man has come to save thae that war lost.

12. "Noo, hoo think ye, yersels? Gin a man hae a hunner sheep, and ane o' them is gane awa, dis he no lea' the ninety-and-nine, and gang intil the mountains, seekin the ane forwander't?

13. "And gin sae be that he lichts on't, truly say I t'ye, he is blyther ower that sheep than ower the ninety-and-nine that gaed-na awa.

14. "E'en sae, thar is nae desire afore yere Faither in Heeven that ane o' thir wee anes soud be lost.

15. "And gin yere brither-man sin again ye, gang till him, and schaw him his faut atween you and him alane: gin he harken till ye, ye hae won yere brither-man.

16. "But gin he winna harken till ye, than tak wi' ye ane or twa mair, sae that at the mooth o' twa or thrie witnesses, ilk word may be made siccar.[16]

17. "And gin aiblins he winna hear them, tell it to the kirk; and gin he winna hear the kirk, than lat him be to ye as a frem'd ane, or ane o' the tax-men.

18. "Truly say I t'ye, whatsoe'er ye bind fast on the yirth, sal be bun' fast in Heeven; and what ye lowse on yirth sal be lowsed in Heeven.

19. "And ance mair say I t'ye, that gin twa o' ye mak it up on the yirth what ye sal ask for, it sal be dune for them by my Faither in Heeven.

20. "For whaur the twa or the thrie are forgather't i' my name, thar am I i' the mids o' them."

21. Than Peter comes forrit till him, and quo' he, "Lord, hoo aft may my brither-man sin again me, and I maun forgie him? Seeven times?"

22. Jesus said till him, "I say t'ye, No till seeven times, but seeventy times seeven!

23. "And sae is the Kingdom o' Heeven like till a certain king wha wad hae a reckonin wi' his servants.

24. "And whan he had begude to reckon, ane was brocht till him wha was awn him ten thoosan' talents.

25. "And haein nocht to pay, his maister order't him to be sell't, and his wife, and weans, and a' that he had; and payment to be made.

26. "The servant than fell doon and worshipp't him, cryin, 'Lord, thole ye wi' me, and I wull pay ye a'!'

27. "Than, moved wi' pitie, that servant's lord lowsed him, and forgae him the debt.

28. "And that same servant, gaun oot, faund ane o' his fellow-servants wha was awn him a hunner pennies; and he laid haud o' him, and grippit him by the hauss, cryin, 'Pay me what ye are awn!'

29. "And his fellow-servant fell doon at his feet, and besocht him: 'Thole ye wi' me, and I wull pay ye a'!'

30. "And he wadna, but gaed and had him cuisten intil prison, till he soud pay what was awn.

31. "Sae whan his fellow-servants saw what was dune, they war unco wae, and cam and tell't their maister a' that was dune.

32. "Than his lord ca'd for him, and quo' he till him, 'O, ye ill-deedie servant! I forgae ye a' that debt, for that ye did beseech me:

33. "'Soud-ye-na had rewth on yere fellow-servant, e'en as I had mercie on you?'

34. "And his lord was sair

[16] V. 16. Gin he has wrang'd ye, and confesses his faut afore a neebor, he'll no be tempit to fa' awa frae it eftir. Whiles Sautan, in sic cases, moves a "recon-sideration." Dinna second his motion!

anger't, and gied him ower to the officers, till he soud pay a' that was awn till him.

35. "E'en sae sal my Heevenlie Faither dae to you, gin ye forgie-na ilk ane his brither-man frae yere hearts!"

CHAPTIR NINETEEN.

Marriage and Divorce. His hauns and blessin on the wee bairns. Aboot grace and gear.

And it cam aboot, that whan Jesus had made an end o' thae words, he quat Galilee, and cam intil the pairts o' Judea ayont Jordan.

2. And great croods follow't him; and he healed them thar.

3. And Pharisees cam till him, waylayin him, and sayin, "Is't lawfu' for a man to pit awa his wife, for ony cause ava?"

4. And he answer't, and quo' he to them, "Hae-ye-na read hoo he wha made them at the beginnin, made them male and female.

5. "And said, 'For this wull a man lea' his faither and his mither, and be joined till his wife, and they sal be ae flesh!'

6. "Sae that they are nae mair twa, but ae flesh. And sae what God has joined thegither, lat-na man pit sindry!"

7. They say till him, "Hoo than did Moses commaun to gie her a writin o' divorcement, and to pit her awa?"

8. He says to them, "Moses, for the hardness o' yere hearts, tholed that ye soud pit awa yere wives; but frae the beginnin it wasna sae.

9. "And I say to ye, that whasae sal pit awa his wife, let-abee for adultery, and sal wed anither, commits adultery; and wha weds the divorced wumman commits adultery."

10. His disciples say till him, "Gin it be sae wi' a man and his wife, it isna gude to mairry!"

11. But he said to them, "A' canna tak in this sayin; but only thae to wham it is gien.

12. "For thar are some eunuchs frae their mither's womb; and thar are some sae, made eunuchs by men; and thar are some that hae made theirsel sae for the Kingdom o' Heeven's sake. Wha has stren'th to tak it in, lat him tak it in!"

13. Than war brocht till him wee bairns, that he soud pit hauns on them, and gie them his blessin: and the disciples challenged them.

14. But Jesus said, "Lat the wee bairns come to me, and dinna forbid them; for sic anes mak up the Kingdom o' Heeven!"

15. And he pat his hauns on them; and gaed awa.

16. And see! ane cam till him, and quo' he, "Maister! Whatna gude thing sal I dae, that I may win Eternal Life?"

17. And he says till him, "Why div ye speir aboot that whilk is gude? Ane thar is wha is gude; that is God! But gin ye wad enter intil Life, keep the Commaunments."

18. He speir't at him, "Whilk?" And Jesus said till him, "'Ye sanna kill; ye sanna commit adultery; ye sanna bear fause-witness;

19. "'Honor yere faither and yere mither; and ye sal lo'e yere neebor as yersel!'"

20. The lad says, "A' thir I keep! What want I yet?"

21. Jesus says till him, "Gin ye wad be perfete, gang and sell a' ye hae,[17] and gie it oot to the puir; and ye sal hae gear laid up in Heeven; and come, follow me!"

22. But whan the young man heard that sayin, he gaed awa dowie; for he had great estates.

23. And Jesus said till his dis-

[17] V. 21. Ilk man has a besettin sin that he maun ding, gin he wad enter Heeven. This man's sin was the love o' siller. Wi' anither, it micht be pride, or revenge, or fame. Freend, what wad he lay his finger on, as *your* besettin sin?

ciples, "It is no an easy thing for a man o' muckle gear to enter the Kingdom o' Heeven!

24. "Aye, say I t'ye, it is easier for a camel to threid a needle's ee, than ane rich to enter the Kingdom o' Heeven!"

25. Whan the disciples heard it, they ferlied uncolie; and quo' they, "Wha than can be sav't?"

26. And Jesus, dwallin on them wi' his een, said, "Wi' men, this wad be impossible; but no wi' God. For wi' God, a' things can be possible!"

27. Peter answer't, and quo' he, "We hae left a' to follow thee; what sal we hae, than?"

28. And Jesus said to them, "In the A'-Things-New, whan the Son o' Man sal sit on the thron o' his glorie, ye as weel sal sit on twal throns, ower the Twal Tribes o' Isra'l.

29. "And ilka ane forsakin hooses, or brethren, or sisters, or faither or mither, or bairns, or mailin, for my name's sake—sal hae a hunner-fauld, and sal inherit Life Eternal!

30. "But mony first sal be hinmaist; and hinmaist first.

CHAPTIR TWENTY.

The laborers. The ambition o' twa. The blin' gar't to see.

"For the Kingdom o' Heeven is like till a man, a laird, wha gaed oot i' the dawin, to hire workers intil his vine-yaird.

2. "And whan he had 'gree't wi' the laborers for a hauf-merk a day, he sent them intil his vine-yaird.

3. "And he gaed oot aboot the chap o' nine, and saw ither anes staunin idle i' the merkit.

4. "And quo' he to them, 'Gang ye as weel intil the vine-yaird, and whate'er is richt, ye sal hae!' And they gaed their ways.

5. "And again he gaed oot aboot twal, and thrie o'clock, and did the same.

6. "And at fyve he gaed oot, and faund mair staunin; and, quo' he, 'Hoo is't ye staun here, idle a' the day?'

7. "They say, 'For that nae man fee'd us!' He says to them, 'Gang ye as weel intil the vine-yaird; and whate'er is richt, that sal ye hae!'

8. "Sae whan gloamin was come, the laird o' the vine-yaird says till his grieve, 'Ca' the workers; and gie them their fee; beginnin frae the hinmaist doon to the first.'

9. "And whan they o' fyve o'clock cam, they gat ilk man a hauf-merk.

10. "And whan the first cam, they trow'd to hae gotten mair; and they, as well, gat ilka man a hauf-merk.

11. "And whan they gat it, they yammer't again the gudeman,

12. "Saying, 'Thir last anes hae putten-in ae 'oor, and ye hae made them even wi' us, wha hae dreed the weary cark and scouther o' the day!'

13. "But he answer't ane o' them, and quo' he, 'Freend, I do ye nae wrang. Did-ye-na tak-on wi' me for a hauf-merk?

14. "'Tak what belangs t'ye, and gang yere gate! It is my wull to gie to this last e'en as to you.

15. "'Is't no richt to hae my ain wull in my ain things? Is yere ee skellied because I am upricht?'

16. "Sae the hinmaist sal be first, and the first hinmaist. For mony are bidden, but no a' acceptit."

17. And as Jesus was gaun up to Jerusalem, he took aside the twal disciples, and on the way said to them,

18. "Noo, we gang up to Jerusalem, and the Son o' Man sal be betray't to the Heid-Priests and the Writers, and they sal doom him to death;

19. "And sal set him ower to the heathen to mock, and to clour, and to crucify; and on the third day he sal rise again."

20. Than cam till him the mither o' Zebedee's sons, wi' her sons, worshippin him, and seeking a thing frae him.

21. And he says till her, "What wad ye?" Quo' she till him, "Commaun that thir my twa sons may sit, the ane on thy richt haun, and the ither on thy left haun, i' thy Kingdom!"

22. But Jesus answer't and said, "Ye kenna what ye seek! Are ye fit to drink o' the cup I am to drink o'?" They say till him, "We are fit!"

23. He says to them, "Ye sal truly drink my cup; but to sit on my richt haun and on my left haun, isna mine to gie, but to thae my Faither has prepar't it for."

24. And the Ten, hearin it, war unco angry again the twa brithers.

25. But Jesus ca'd them till him, and said, "Ye a' ken hoo the rulers o' the nations lord it ower the folk, and their great anes exerceese authoritie amang them;[18]

26. "But sae it sanna be amang you; but whasae wad be heigh amang ye, lat him be yere servitor;

27. "And whasae wad be first amang ye, lat him be yere thirlman.

28. "E'en as the Son o' Man cam-na to be ser't, but to ser'; and to gie up his life a ransom for mony."

29. And whan they gaed on frae Jericho, a great crood follow't him.

30. And lo! twa blin' men, sittin by the wayside, whane'er they kent that Jesus gaed by, cry't oot, "Lord, hae mercie on us, thou Son o' Dauvid!"

31. And the folk challenged them, that they soud haud their whisht. But they skreigh't oot the mair, "Lord, hae mercie on us, thou Son o' Dauvid!"

32. And, comin till a staun, Jesus ca'd them; and said, "What is't ye wad hae me do for ye?"

33. They say till him, "Lord, that oor een micht be unsteekit!"

34. And Jesus, led wi' compassion, touched their een; and at ance they wan their sicht; and they follow't him.

CHAPTIR TWENTY-ANE.

The entry intil Jerusalem. The feckless fig-tree. The ill-deedie gairdeners.

And whan they wan nar Jerusalem, and war come to Bethphage, at the Mount o' Olives, Jesus sent forrit twa o' his disciples,

2. Sayin to them, "Gang yere ways to the toun fornent ye, and ye sal fin' at ance an ass tether't, and a cowt wi' her; lowse them, and lead them to me.

3. "And gin ony ane challenge ye, say, 'The Lord has need o' them;' and at ance they wull send them."

4. Noo this was sae, that it soud be fulfilled that was said by the prophet:

5. "Tell ye Zion's dochter. Tak tent! thy King comes to thee, lowly, and ridin on an ass; and a cowt, the foal o' a toilin ass."

6. And the disciples, doin as Jesus appointit them,

7. Fesh'd the ass and the cowt, and they laid on their mantles; and he sat thar-on.

8. And a hantle o' the thrang spread their mantles i' the way; ithers cuttin branches frae the trees, and strinkled them i' the way.

9. And a' the folk that gaed on afore, and they that cam ahint, cry't, sayin, "Hosanna to the Son o' Dauvid! Blessed is he comin i' the name o' the Lord! Hosanna i' the heighest Heevens!"

10. And whan he was come tae Jerusalem, a' the citie was putten aboot, speirin, "Wha is this?"

11. And a' the folk said, "This is Jesus the Prophet—frae Nazareth o' Galilee!"

12. And Jesus gaed intil the Temple, and drave oot a' that sell't and bocht i' the Temple, and whamml't ower the tables o' the

[18] V. 25. The text isna very clear; but it means that rulers tak authoritie owre their ain folk: a thing Christ's disciples are no to do.

nifferers o' siller, and the binks o' thae that sell't doos.

13. And said to them, "It is putten-doon, 'My Hoose sal be ca'd a Hoose o' Prayer,' but ye mak' it a howff o' robbers!"

14. And there cam till him i' the Temple the blin' and the lameters; and he healed them.

15. But whan the Heid-Priests and the Writers saw the ferlies that he did, and the bairns cryin' oot i' the Temple, and sayin' "Hosanna to the Son o' Dauvid!" they war sair vexed;

16. And quo' they till him, "Hear-ye-na what thir anes say?' And Jesus says to them, "Aye! And hae-ye-na read, 'Oot o' bairns' and sucklins' mou's hast thou ordeen't thy praise!'"

17. And he left them, and gaed oot o' the city to Bethanie, and lodged the nicht thar.

18. And comin back early tae the city he hunger't.

19. And seein a fig-tree by the way, he cam till't and fund naething on't but leaves; and quo' he, "Lat thar be nae frute o' thee frae this forrit, for evir!" And belyve, the fig-tree dwined awa!

20. And whan the disciples saw it, they ferlied uncolie, sayin, "Hoo sune did the fig-tree dwine awa!"

21. And Jesus answer't, and said to them, "Truly say I t'ye, Gin ye hae faith, ye mayna only do as is dune to the fig-tree, but aiblins ye may say to this mountain, 'Flit thou, and fa' intil the sea!' it sal be dune.

22. "And ye sal win a' things —whatso'er ye ask in prayer, believin."

23. And whan he was come intil the Temple, the Heid-Priests and the Elders o' the people cam till him as he was teachin, and quo' they, "By whatna authoritie div ye do thir things? And wha gied ye this authoritie?"

24. And, answerin, Jesus said to them, "I wull ask ye ae quaisten as weel; and gin ye answer me, I wull tell ye by whatna authoritie I do thir things.

25. "The bapteezin o' John [19]—whatur cam it frae? Frae Heeven? or o' men!" And they counsell't amang theirsels, sayin, "Gin we say, 'Frae Heeven,' he wull say till us, 'Why, than, didna ye believe him?'

26. "But gin we say, 'Frae men,' we are fley't o' the people; for they a' haud John as a Prophet."

27. And they answer't Jesus, and said, "We canna tell." And than he, too, says to them, "And naither div I tell you by what authoritie I do thir things!

28. "But hoo div ye judge noo? A man had twa sons; and he cam to the first ane, and quo' he, 'Son, gang and work, the day, in my vine-yaird!'

29. "He, answerin, said, "I winna!' but eftir, he bethocht him, and gaed.

30. "And he cam to the second, and said the like; and he answer't, and quo' he, 'I—aye, Sir!' and gaed-na.

31. "Whilk o' thae twa did his faither's wull?" They say till him, "The first ane." Jesus says to them, "Truly say I t'ye, that the tax-men and the harlots gang intil the King-dom o' Heeven afore ye!

32. "For John cam till ye, schawin richtousness; and ye wadna believe him. And ye, seein it a', didna e'en repent eftirhaun, that ye micht lippen till him.

33. "Hear ye anither parable: Thar was a laird wha plantit a vine-yaird, and dykit it roond aboot, and howkit a wine-vat in't, and biggit a tooer, and lat it oot to crofters, and gaed awa till anither land.

34. "And whan the time o' fruitin' drew nar, he sent his servants to the crofters to receive his frutes.

35. "And the crofters took his

[19] V. 25. See note, Mark xi. 30.

servants, and they cloured ane, and slew anither, and staned anither.

36. "And again, he sent ither servants, mair in number than the first anes; and they did to them the same.

37. "But eftir, he sent to them his son, sayin, 'They will honour my son.'

38. "The crofters, howbeit, seein the son, said amang theirsels, 'This is the heir! Come, let us slay him, and tak his inheritance.'

39. "And they took him, and cuist him oot the vine-yaird, and killed him.

40. "Whan, tharfor, the laird o' the vine-yaird sal come, what wull he do to thae crofters?"

41. They say till him, "Unco destruction sal he bring on thae wicked men; and wull lat oot the vine-yaird to ither crofters, wha wull render him the frutes i' their seasons!"

42. Jesus says to them, "Did ye nevir read i' the word, 'The stane rejeckit o' the masons, the same was made the heid o' the corner. Frae the Lord was this: and an unco ferlie in oor e'en!'

43. "Tharfor say I t'ye, The Kingdom o' God sal be ta'en awa frae ye, and gien till a nation bringin forth the frutes o't.

44. "And wha fa's on this stane sal be sairly cloured; but on wham it may fa', it wull grind him to poother!"

45. And the Heid-Priests and Pharisees, hearin his parables, jaloused that he spak o' them.

46. But whan they socht to grip him, they fear't the crood; for they did haud him as a Prophet.

CHAPTIR TWENTY-TWA.

The Royal Bridal. The girns set by the Pharisees and Sadducees.

AND answerin', Jesus spak to them again in parables; and quo' he:

2. "The Kingdom o' Heeven is like till a King, wha made a Bridal-feast for his son.

3. "And sent oot his servin-men to tell them wha had a bode; and they wadna come.

4. "And he sent oot mair servants; and quo' he, 'Tell them that are bidden, See! I hae gotten ready my dinner; my owsen and my fed things are killed, and a' is ready. Come tae the Bridal-feast.'

5. "But they geck't at it, and gaed their gate, ane to his ain mailin, and anither to his wares.

6. "And the lave grippit his servin-men, and ill-treatit them, and slew them.

7. "And the King was sair anger't; and he sent oot his airmies and destroyed thae men-slayers, and brunt their toon.

8. "Than said the King, 'The Bridal-feast is a' ready, but they bidden warna wordie;

9. "Gang ye tharfor to the pairtin o' the ways; and a', e'en as mony as ye fin', ca' to the feast!'

10. "And thae servants gaed oot intil the heigh-roads, and gather't thegither a', e'en as mony as they faund, baith ill and weel faur'd; and the bridal had its guests.

11. "But the King,[20] comin ben to see the guests, spied a man wantin a waddin girment.

12. "And speirs at him, 'Freend! hoo cam ye here, wantin a waddin-garment?' and he had nocht to say.

13. "Than said the King till his servants, 'Bind him haun-and-fit, and cast him oot intil the deid-mirk; thar wull be greetin and cherkin o' teeth!'

14. "For a hantle are bidden: but only a wheen waled oot."

15. Then gaed the Pharisees, and counsell't thegither hoo they micht fank him in his talk.

16. And they sent their disciples to him, wi' them o' Herod's pairty, and quo' they, "Maister! we ken

[20] V. 11. See note on Luke xiv. 24.

ye are leal and true, and teach God's ways truly, and swither for nae man; for ye look-na on the person o' men:—

17. "Tell us than what think ye? Is't weel to gie dues to Cesar, or no?"

18. But Jesus, takin tent o' their wickedness, said to them, "Why fausely deal wi' me, ye hypocrites?

19. "Schaw me the siller for the dues!" And they brocht till him a siller penny.

20. And he says to them, "Whase is this heid, and this inscription?"

21. They say till him, "Cesar's." Than says he to them, "Gie to Cesar Cesar's things; and to God God's things!"

22. And whan they heard, they ferlied uncolie; and lea'in him, gaed their gate.

23. That vera day cam till him the Sadducees, wha say thar is nae Risin-again, and they speir't at him:—

24. "Maister, Moses said, 'Gin a man soud dee, lea'in nae bairn, his brither sal mairry his wife, and rear up seed till his brither.'

25. "Noo thar war wi' us seeven brithers; and the first eftir mairryin, dee't; and haein nae bairn, left his wife till his brither.

26. "In like mainner the second, and the third, e'en to the seeventh.

27. "And eftir them a', the wife dee't.

28. "At the Great Risin, than, whase wife sal she be o' the seeven? for they a' had her?"

29. Jesus answer't them, and quo' he: "Ye are a' wrang! for ye ken naither the Scripturs nor the pooer o' God!

30. "For in the Risin-again, they naither wed nor are gien in wedlock; but are as the Angels in Heeven.

31. "But, anent the Risin-o'-the Deid, hae ye no read what God spak t'ye, sayin:

32. "'I am the God o' Abra'm; and Isaac's God, and Jaucob's God!' He isna the God o' deid men, but leevin!" [21]

33. And a' the folk, hearin it, ferlied muckle at his teachin.

34. But the Pharisees, whan they heard he had putten the Sadducees to silence, forgather't;

35. And ane frae mang them speir't at him a question, testin him, and sayin,

36. "Mastir! whilk is the great commaun o' the Law?"

37. Jesus says till him, "'Ye sal lo'e the Lord yere God wi' yere hail heart, and wi' yere hail saul, and wi' yere hail mind!'

38. "This is the great and first commaun.

39. "And a second ane is like till't; 'Ye sal lo'e yere neebor as yersel.'

40. "On thir twa commauns hing a' the Law and the Prophets."

41. Noo, while the Pharisees war gaither't thegither, Jesus speir't at them:

42. "What think ye aboot the Anointit Ane? Whase Son is he?" They say till him, "Dauvid's son."

43. He said to them, "Hoo than dis Dauvid ca' him 'Lord?' sayin,

44. "'Jehovah said to my Lord, Sit thou on my richt haun, till I mak thy faes thy fit-brod.'

45. "Seeing Dauvid ca's him 'Lord,' hoo is he his son?"

46. And nae man was fit to answer him a word: naither, frae that day forrit daur ony man to speir at him ony mair quaistens.

CHAPTIR TWENTY-THRIE.

The desperate corruption o' the Pharisees. Jerusalem bewailed.

THAN spak Jesus to a' the folk, and till his disciples:

[21] V. 32. Gin Abra'm was leevin fowr hunner year eftir the death o' his body—and in consequence (to a' wha believe the Scripturs) the great maitter o' the immortality o' the saul is proved—the sma'er maitter o' the restoration o' the body may weel be admittit!

2. "The Writers and the Pharisees are sutten doon in Moses' seat.

3. "A' things tharfor they bid ye do, observe them. But follow-na eftir their warks: for they say, and dae-na.

4. "And they bind heavy burdens, and lay them on the shouthers o' men; but they winna move them wi' ae fing'er.

5. "For they mak braid their amulets and enlairge their tassels,

6. "And seek for the first seats at feasts, and heid places i' the kirks,

7. "And courtesie i' the merkits, and to be ca'd 'Maister! Maister!' o' men.

8. "But be-na ye ca'd 'Maister;' for ye hae ae Maister, Christ; and a' ye are brethren.

9. "And ca' nae man 'Faither,' on the yirth; for Ane is yere Faither—the Heevenlie.

10. "Nor be ye ca'd 'Leaders;' for Ane is yere Leader, Christ.

11. "But the ane wha is greatest amang ye sal be the ane that ser's.

12. "And whasae sal mak himsel heigh, sal be pu'd doon; and whasae sal abase himsel sal be upliftit.

13. "But wae for ye, Scribes and Pharisees, pretenders! for ye steek up the Kingdom o' Heeven afore men wha wad gang in; ye naither gang in yersels, nor alloo them to gang in wha wad!

14 "Wae for you, Scribes and Pharisees, pretenders! for ye devoor weedows' hooses, e'en while ye are makin lang prayers: sae sal ye hae the wechtier judgment!

15. "Wae for you, Scribes and Pharisees, pretenders! for ye gang ower yirth and sea to bring in ae disciple; and whan he is sae become, ye mak him twafauld mair a son o' hell than yersels!

16. "Wae for you, ye blin' leaders! whilk say, 'Wha sal sweer by the Temple, it is nocht; but wha sweers by the Temple's gowd, he is hauden!'

17. "O fules and blin'! Whilk is greater, the gowd, or the Temple that hallows the gowd?

18. "And, 'Wha sweers by the offeran-stane, it is nocht; but wha sweers by the offeran on't, he is hauden!'

19. "O blin'! For whilk is mair, the offeran, or the Altar-stane that hallows the offeran?

20. "Wha, tharfor, sweers by the offeran-stane, sweers by it, and by a' things on't.

21. "And wha sweers by the Temple, sweers by it, and by Him that dwalls within.

22. "And wha sweers by Heeven, sweers by God's thron, and by Him wha sits tharon.

23. "Wae for you, Scribes and Pharisees, pretenders! for ye tithe mint, and dill, and cummin; and pit awa the wechtier things o' the Law, justice, mercie and faith. Thir ye behoved to dae—no leavin the ither undune.

24. "Ye blin' leaders! Ye seil oot the midge, and ower wi' the caumel!

25. "Wae for you, Scribes and Pharisees, pretenders; for ye dicht the ootside o' the cup and the dish, but within they are fu' o' reivin and riot!

26. "O blin' Pharisee! mak clean first the inside o' the cup and the dish, that the ootside o't may be made clean as weel!

27. "Wae for you, Scribes and Pharisees, pretenders! for ye are like whited tombs, whilk look bonnie ootside, but within are fu' o' deid men's banes, and a' uncleanness.

28. "E'en sae, ye hae the ootward seemin o' bein holie men, but within ye are fu' o' fauseness and sin.

29. "Wae for you, Scribes and Pharisees, pretenders! for ye bigg the tombs o' the Prophets, and busk the graffs o' the gude.

30. "And say, 'Gif we had but been i' the days o' oor faithers, we wadna hae been ane wi' them anent the blude o' the Prophets!'

31. "Sae ye are witnesses to

yersels, that ye are bairns o' thae wha killed the Prophets.

32. "And you! fill ye up the measur o' yere faithers!

33. "Serpents! offspring o' vipers! hoo are ye to escape the judgment o' hell?

34. "Tharfor, see! I send ye Prophets, and Wyss Men, and Scribes: some o' them wull ye slay and crucify, and some clour i' yere kirks, and persecute them frae toon tae toon:

35. "That on ye may fa' a' the holie blude shed on the earth, frae the blude o' Abel the richtous, to the blude o' Zechariah, son o' Barachiah, that ye slew atween the Temple and the altar.

36. "Truly say I t'ye, a' thir things sal come on this race!

37. "Eh, Jerusalem! Jerusalem! wha slays the prophets and stanes the messengers sent till her![22] Hoo aft and fain would I hae gaither't thy bairns thegither, like as a hen gaithers her cleckin aneath her wings!—and ye wadna.

38. "See! yere hoose and hauld is left a' desolate t'ye!

39. "For say I t'ye, ye see me nae mair frae this forrit, till whansae'er ye may say, 'Blessed is he, comin i' the name o' the Lord!'"

CHAPTIR TWENTY-FOWR.

Behaulding Jerusalem; and tellin o' her pyne.

And Jesus gaed oot frae the Temple, and was gangin his ways; and his disciples cam to airt him to look at the biggins o' the Temple.

2. But he answer't tae them, "See-ye-na thae things? Truly say I t'ye, thar sal-na remain here ae stane on anither that sanna be cuisten doon!"

3. And as he sat on the Mount o' Olives,[23] his disciples cam till him by theirsels, and quo' they, "Tell us whan div thae things come? And what is the sign o' thy comin? and o' the hinner-end o' the warld?"

4. And Jesus answer't, and quo' he, "Tak tent that nae man mistryst ye!

5. "For mony sal come in my name, sayin, 'I am the Anointit Ane!' and sal lead mony a-gley.

6. "And ye sal hear o' weir, and a' the clash o' weir; but be-na fleyt; for a' thae things maun come, but the end o' a' isna yet.

7. "For nation sal rise again nation, and kingdom again kingdom; and thar wull be dearth, and yirdins, in a hantle places;

8. "Noo, a' thir things schaw the oncome o' travail.

9. "Than sal they gie ye up to dool, and sal slay you; and ye sal be hatit o' a' folk for the sake o' me.

10. "Than sal mony stoiter; and they sal gie ane anither up, and sal hate ane anither.

11. "And mony fause prophets sal rise, and lead mony a-gley.

12. "And, sin owerflowin, the love o' mony sal grow cauld.

13. "But wha tholes to the hinner end sal be saved.

14. "And thir Gude-tidins o' the Kingdom sal be preached in a' the warld for a' testimonie to the nations; and then sal the end come.

15. "Whan, than, ye see the abomination that ruins a', spoken o' by Daniel the Prophet, staunin i' the Holie Place (wha reads, lat him tak tent!)

[22] V. 37. This wail ower Jerusalem and her bairns is like the skreigh o' a mither ower her deid son! Its sough has follow't us, a' doon the ages; and we canna get quat o't! Think-ye-na the Lord foresaw this, and kent hoo sic tenderness wad draw despairin anes till him?

[23] V. 3. The Temple had the city ahint it, and faced the East (aiblins that the worshippers comin till't soud hae nae temptation to worship the sun: see Ezek. viii. 16), and as they sat on Olivet, east o' the citie, it maun hae been ane o' the bonniest sichts i' the warld fornent them. It was wae that Jerusalem wasna as gude as she was bonnie!

16. "Than thae that are in Judea, lat them hie to the mountains!

17. "Lat him that is on the hoose-tap no gang doon to tak ony o' his plenishin oot o' the hoose!

18. "Nor lat him wha is in the croft, rin back to grip his mantle.

19. "But wae for thae that are mithers to be! and for thae that gie sook i' thae days!

20. "And pray that yere flittin be-na i' the winter, or on the Sabbath!

21. "For thar sal be dolor and dool, sic as nevir has been sin' the warld begude, till noo; na, nor evir sal be mair!

22. "And but for that thae days hae been shortened, nae flesh soud hae been saved; but for the sake o' the waled-oot, the days are shortened.

23. "Than, gin ony man say t'ye, 'See! here is the Anointit Ane!' or 'yonner!' heed-him-na!

24. "For thar sal rise fause Christs, and fause prophets, and they sal schaw unco signs and ferlies; sae as to lead awa, gin it war possible, e'en the waled-oot theirsels.

25. "See! I hae tell't ye afore-haun!

26. "Sae, gin they say t'ye, 'See! he is in the desert!' gang-na oot; 'Tak tent! he is ben i' the chaummer!' believe-it-na!

27. "For as the fire-flaucht glints i' the East, and flares e'en to the Wast, sae sal the comin o' the Son o' Man be.

28. "Whaure'er the carcase is, thar wull the kites be gaither't thegither!

29. "But incontinent eftir [24] the dool o' thae days, sal the sun be putten oot, and the mune sanna gie her licht, and the starns sal fa' frae their places, and the pooers o' the heevens sal be cuisten doon.

30. "And thar sal be display'd abreid the token o' the Son o' Man in Heeven; and than sal a' the tribes o' the yirth maen; and they sal see the Son o' Man come in the cluds o' Heeven, wi' unco pooer and glorie.

31. "And he wull send oot his Angels wi' an unco blast o' a trumpet, and they sal gaither thegither his chosen frae the fowr wunds, frae ae far-awa end o' Heeven to the ither.

32. "Noo, frae the fig-tree tak her lesson! Whan her young sprigs are tender, and the leaves are comin, ye ken simmer is nar;

33. "And sae e'en ye, whan ye see a' thir things, ken that it is nar-haun, e'en at yere doors.

34. "Truly say I t'ye, this generation sanna pass awa, till a' thir things are dune!

35. "Heeven and yirth may pass awa, but my words sanna pass awa!

36. "But, anent yon day and 'oor, nane kens—no e'en the Angels in Heeven—but my Faither alane.

37. "For e'en as it was in Noah's days, sae sal be the comin o' the Son o' Man.

38. "For as i' thae days afore the Flude, they war feastin and drinkin, marryin and giean in wedlock, to the vera day Noah gaed intil the ark,

39. "And kent-na till the Flude cam, and soopit them a' awa; sae sal be the comin o' the Son o' Man.

40. "Than, twa sal be in the field; ane sal be taen, and the tither left.

41. "Twa sal be grindin at the mill; ane is taen, and the tither left.

42. "Tak gude tent tharfor! for ye ken-na on what day yere Lord comes!

43. "But tak ye tent o' this: that gin the gudeman had kent whan the reiver wad come, he wadna hae had his hoose howkit throwe!

[24] V. 29. The view widens noo, and taks in the great things o' the last days; the sun, mune, and starns denotin pooers and governments (as in Revelation). But verse 34 refers mair specially to the *beginnin* o' the things here spoken o'.

44. "Sae be ye aye ready! for ye ken-na but at some 'oor ye think-na, the Son o' Man comes!

45. "Wha than is the wyss and leal servant, wham his maister has putten ower his hoosehauld, to gie them their providin at due times?

46. "Weel is the servant, wham his lord, whan he comes hame, sal fin' sae doin.

47. "Truly say I t'ye, he wull set him ower a' his haddin.

48. "But, gin that ill servant sal say within his sel, 'My lord is lang in comin!'

49. "And sal begin to clour his fellow-servants, and to feast and drink wi' the drucken,

50. "The maister o' that servant sal come in a day he looks-na for him, and at an 'oor he kens-na,

51. "And sal smite him through; and his fa' sal be wi' a' the fause anes: thar sal be greetin and cherkin o' teeth.

CHAPTIR TWENTY-FYVE.

The ten maidens, the witless and the wyss. The talents. The great day.

"THAN sal the Kingdom o' Heeven be like to ten maidens, takin ilk ane her ain crusie, and gaun oot to meet the bridegroom.

2. "And fyve o' them war unco witless, and fyve war wyss.

3. "For the witless took nae ulyie wi' them whan they took their crusies;

4. "But the wyss took ulyie i' their pouries, wi' their lamps.

5. "Noo, while the bridegroom cam-na, they a' grew sleeperie, and dozed.

6. "But at midnight cam a shout, 'Hey, the Bridegroom comes! C'way and meet him!'

7. "Than raise a' thae maidens, and fettled up their crusies.

8. "And the witless said to the wyss, 'Gie us o' yere ulyie; for oor lamps are gaun oot.'

9. "But the wyss answer't, and quo' they, 'Aiblins thar wadna be eneuch for us and you; but raither gang ye to thae that sell, and seek for yersels.'

10. "And while they war aff, trokin, the Bridegroom cam; and they that war ready gaed in wi' him to the marriage feast; and the door was steekit.

11. "Than belyve cam the ither maidens, sayin, 'My lord, my lord, open till us!'

12. "But he answer't, and quo' he, 'Truly say I t'ye, I dinna ken ye!'

13. "Sae, tak ye tent! for ye ken-na the day nor the 'oor!

14. "For it is juist like a man gaun till anither lan', wha ca'd till him his servants, and gied ower to them his gear.

15. "And till ane he gied fyve talents, to anither twa, and anither ane; to ilka ane accordin till his ain ability; and than he gaed on his journey.

16. "Than he that had gotten the fyve talents, gaed and trokit and niffer't wi' the same, and made fyve talents o' increase.

17. "And likewise the ane o' the twa talents, he gained twa mair.

18. "But he that gat the ane, gaed awa and howkit i' the grun', and hid awa his maister's siller.

19. "And, lang eftir, the maister o' thae servants comes; and has a reckonin wi' them.

20. "And he that had gotten the fyve talents gien him, cam and said, 'My lord! ye gied me five talents; see, I hae gotten fyve talents forby!'

21. "His maister says till him, 'Weel dune, gude and leal servant! ye hae been leal and true ower a wee wheen things; I wull gie ye chairge ower a hantle o' things. Enter ye intil the joy o' yere lord!'

22. "Likewise he o' the twa talents cam forrit, and quo' he, 'My lord! ye gied me twa talents; see, I hae gotten twa ither talents!'

23. "His lord said, 'Weel dune, gude and leal servant! Ye hae been

leal and true ower a wee wheen things; I wull gie ye chairge ower a hantle o' things. Enter ye intil the joy o' yere lord!'

24. "He, too, wha had gotten the ae talent, cam; and quo' he, 'My lord! I kent ye war a siccar man, shearin whar ye saw'd-na, and gaitherin whar ye cuist-na abreid;

25. "'And I was fley't, and gaed awa, and hid yere talent i' the grun'. See! ye hae yere ain!'

26. "But his lord answer't him, and quo' he, 'Wicked and feckless servant! did ye indeed ken that I shear whaur I saw-na, and gaither whaur I cast-na abreid?

27. "'War ye no behauden than to gie ower my siller to the bankers? and at my hame-comin I soud hae gotten back my ain, wi' interest.

28. "'Tak, than, the talent frae him; and gie it till him that has the ten talents!

29. "'For to ilk ane wha has, sal be gien, and he sal hae rowth; but frae him wha wants sal be taen awa e'en what he has!

30. "'And cast ye the ungainfu' servant intil the ooter mirk; thar sal be greetin and cherkin o' teeth.'

31. "But whan the Son o' Man sal come in his glorie, and a' the angels wi' him, than sal he sit on the thron o' his glorie.

32. "And a' the nations sal be gaither't afore him; and he wull pairt them ane frae anither, juist as a herd pairts the sheep frae the goats.

33. "And he wull pit the sheep on his richt haun, but the goats on the left.

34. "Then wull the King say to them on his richt haun, 'Come ye, a' blessed o' my Faither! Inherit the Kingdom made ready for ye frae the up-biggin o' the warld!

35 "'For I was hunger't, and ye gied me meat; I was drouthie, and ye gied me drink; I was a frem'd ane, and ye took me in;

36. "'Strippit was I, and ye cled me; I was ill, and ye socht me oot; I was in thrall, and ye cam till me!'

37. "Then wull the richtous say till him, 'Lord! whan saw we thee hunger't, and gied meat? or drouthie, and gied drink?

38. "'Or whan saw we thee a fremd ane, and took thee in? Or strippit, and clad thee?

39. "'Or whan saw we thee ill, and in thrall, and cam to thee?'

40. "Than sal he answer them, sayin, 'Truly say I t'ye, in-as-muckle as ye did it to ane o' thae my brethren, e'en thae least anes, ye did it to me!'

41. "Than, eke, sal he say to them on his left haun, 'Awa frae me, ye curst, intil nevir-endin lowe, made ready for the deevil and his angels!

42. "'For I was hunger't, and ye gied me nae meat; I was drouthie, and ye gied me nae drink;

43. "'I was a frem'd ane, and ye took-me-na in; strippit, and ye didna cleed me; ill, and in thrall, and ye socht-me-na!'

44. "Than, eke, wull they answer, sayin, 'Lord! whan saw we thee hunger't, or drouthie, or frem'd, or strippit, or ill, or in thrall, and didna ser' thee?'

45. "Then wull he answer them, sayin, 'In-as-muckle as ye did-it-na till ane o' thir least anes, ye did-it-na to me!'

46. "And thir sal gang awa intil nevir-endin pyne; but the richtous intil nevir-endin life."

Tak tent here, that baith the servant that did nocht wi' the talent, and the wicked that gaed awa' to the pit, war condemned, no for what they did, but for what they failed to do! Fauld yere hauns, and do naething—and yere doom is siccar!

CHAPTIR TWENTY-SAX.

The sweet perfume o' Bethanie. The dool o' the garden. Jesus deliver't up.

AND sae it cam to pass, that whan Jesus had made an end o' thae sayins, he said till his disciples:

2. "Ye ken that twa days mair, and the Pasche comes; and the Son o' Man is deliver't up to be crucify't."

3. Than forgather't the Heid-priests and the Elders o' the nation intil the palace o' the Heigh-priest—the ane ca'd Caiaphas.

4. And coonsell't thegither that they might tak Jesus hidlins, and slay him.

5. "But," quo' they, "no at the Feast-time; or thar wad be a stramash amang the people."

6. Noo, whan Jesus was in Bethanie, i' the hoose o' Simon the leper,

7. Thar cam till him a wumman wi'an alabaster box o' unco precious perfume; and she teemed it on his heid as he was at meat.

8. And the disciples, seein it, war put aboot, and quo' they, "For what is siccan a wastrie?

9. "For this micht hae been sell't for muckle, and gien to the puir."

10. But Jesus, takin tent, says to them, "Why fash ye the wumman? For a wark that is bonnie has she wrocht on me.

11. "For ye aye hae the puir w'ye; but ye hae-na me aye!

12. "For she, strinklin this perfume on my heid, did it for my burial.

13. "Truly say I t'ye, Whaurso-e'er thir Gude-tidins sal be made kent i' the hail warld, this too o' what she has dune sal be tell't for a memorial o' her."

14. Than ane o' the Twal, the ane ca'd Judas Iscariot, gaed awa to the Heid-priests,

15. And quo' he tae them, "What meed wull ye gie me, and I wull deliver him up t'ye?" And they trokit wi' him for thretty merks.

16. And frae that time forrit he watched for a time to betray him.

17. Noo on the first o' the days o' the Sad Breid, the disciples cam to Jesus, askin him, "Whaur wull ye that we wull mak ready for ye to eat the Pasche?"

18. And he says, "Gang awa intil the citie, tae sic and sic a man,[25] and speir at him, 'The Maister says, My time is comin; I keep the Pasche at yere hoose wi' my disciples!'"

19. And the disciples did e'en as Jesus tell't them; and they made ready for the Pasche.

20. Noo whan the e'enin was come, he sat doon at meat wi' the Twal.

21. And whiles they war eatin, he said, "Truly say I t'ye, that ane o' ye wull betray me!"

22. And they were unco wae, and begude to say till him, ilk ane o' them, "Is it I, Lord?"

23. And he said, "He wha dippit his haun wi' me in the dish, that ane wull betray me!

24. "The Son o' Man gangs, as it was written o' him; but wae to that man by wham the Son o' Man was deliver't up! It war gude for yon man gin he nevir had been born!"

25. And Judas, wha betray't him, spak, and quo' he, "Is't I, Maister?" He says till him, "E'en as ye say!"

26. And as they war eatin, Jesus took the laif, and gied thanks, and brak it, and gied to the disciples, sayin, "Tak, eat; this is my body!"

27. And takin a cup, and gieau thanks, he gied it to them, sayin, "Drink ye a' o't!

28. "For this is my blude o' the New Covenant, whilk is shed for mony, for the pittin-awa o' sins!

29. "But I say till ye, I drink nae mair forrit o' this frute o' the vine, till yon day whan I drink it new wi' you i' my Faither's Kingdom!"

30. And whan they had sung praise, they gaed oot intil the Mount o' Olives.

[25] V. 18. We ken-na this man; but we feel as gin we were sib till him, for the kindness the Lord kent was in his heart! Some folk think this lairge upper room (Mark xiv. 15) was the ane whaur the Spirit cam doon on Pentecost. It is vera likely; but we dinna ken.

31. Than says Jesus till them, "A' ye sal fin' cause o' stumblin in me this nicht; for it is putten-doon, 'I wull clour the Shepherd; and the sheep o' his hirsel sal be scatter't abreid!'

32. "But eftir my Risin, I wull gang afore ye intil Galilee."

33. Peter answerin, says till him, "Gin a' soud stumble in thee, yet nevir wad I stumble!"

34. Jesus says till him, "Truly say I t'ye, that this vera nicht, 'or ever the cock craw, ye sall thrice disown me!"

35. Peter threepit till him, "Gin I soud dee wi' thee, yet wull I no disown thee!" And siclike said a' the disciples.

36. Than cam Jesus wi' them intil a place ca'd Gethsemanie; and says to the disciples, "Sit ye here, till I gang yonner and pray."

37. And takin wi' him Peter and Zebedee's twa sons, he grew unco fu' o' sorrow, and sair putten-aboot.

38. Than says he to them, "My saul is unco sorrowfu', e'en to death! Bide ye here, and watch wi' me!"

39. And he gaed on a wee bit yont, and fell on his face, and prayed, sayin, "O my Faither! gin it be possible, lat this cup pass by me![26] yet, no as I wull, but as Thou wult!"

40. And he comes till the disciples, and fin's them sleepin; and quo' he to Peter, "E'en sae! Coud-ye-na watch wi' me ae 'oor?

41. "Tak ye tent, and pray, gin ye fa'-na intil temptation! The spirit is indeed wullin, but the flesh is waff!"

42. Again a second time he gaed aff, and prayed, sayin, "O my Faither! gin this canna gang by me unless I drink it, Thy wull be dune!"

43. And, comin again, he faund them sleepin; for their een had wan heavisome.

44. And he left them again, and gaed awa, and prayed a third time, sayin the same words.

45. And he comes till his disciples; and says he tae them, "Sleepin are ye noo, and takin yere rest? Tent ye! the 'oor is at haun; and the Son o' Man is deliver't intil the hauns o' evil men!

46. "Rise ye, and lat us be gaun! See, he is at haun wha betrays me!"

47. And e'en while he yet spak, look! Judas, ane o' the Twal, cam, and wi' him a great thrang, wi' swords, and rungs, frae the Heid-priests, and elders o' the nation.

48. And he wha betrayed him, had gien them a sign, and quo' he, "Wha I sal kiss, that same is he; grip him!"

49. And at ance he cam to Jesus, and said, "Hail, Maister!" wi' unco kissin.

50. And Jesus said till him, "Freend, for what did ye come?" Than cam they, and pat their hauns on Jesus, and grippit him.

51. And see! ane o' them that war wi' Jesus, rax't oot his haun, and drew a sword, and strack a servant o' the Heigh-priest, and sned aff his lug.

52. Than said Jesus till him, "Pit up yere blade intil its place; for a' they wha tak oot the sword, by the sword sal dee!

53. "Think-ye-na that I coud pray my Faither, and he soud send me mair nor twal legions o' Angels?

54. "But hoo than coud the Scripturs be fulfilled that sae it soud be?"

55. In that 'oor said Jesus to the thrang, "Cam ye oot as again a robber, wi' swords and rungs to tak me? I sat day by day, teachin in the Temple, and ye grippit-me-na."

56. But a' this was dune, that the writins o' the Prophets soud come to pass. Than a' his disciples desertit him, and fled.

57. And they wha had taen Jesus led him awa to Caiaphas, the Heigh-

[26] V. 39. See Mark xiv. 36, *note*.

priest, whaur the Scribes and the Elders war forgather't.

58. But Peter follow't far ahint, to the Heigh-priest's palace; and gaed in, and sat wi' the servants, to see the end.

59. Noo the Heid-priests and the hail Cooncil socht fause witnesses again Jesus, that they micht pit him to deid;

60. But faund-them-na, tho' a hantle cam forrit as witnesses. At last cam twa,

61. And said, "This Ane said, 'I am able to destroy the Temple o' God, and up-bigg it in thrie days!' "

62. And the Heigh-priest raise, and quo' he, "Answer-ye-na? What is't that thir are witnessin again ye?"

63. But Jesus was silent. And the Heigh-priest said, "I adjure ye by the Leevin God, that ye tell us gin ye be The Anointit, the Son o' God?"

64. Jesus says till him, "Ye hae said it! Natheless, I say t'ye, hereeftir sal ye see the Son o' Man seatit at the richt haun o' pooer, and comin' i' the cluds o' Heeven!"

65. Than did the Heigh-priest rive his garments, and quo' he, "He has spoken profanely! What need hae we o' mair witnesses? Tent ye! ye hae noo heard his profane speech!

66. "Hoo dis it seem to ye?" They answer't and said, "He is wordie o' death!"

67. Than they spat in his face, and baff't him; and ithers strack him wi' the loof,

68. Sayin, "Prophesie tae us, thou Anointit Ane! Wha was't that clour'd thee?"

69. Noo, Peter was sittin oot-by i' the coort-yaird: and a maid cam till him, sayin, "Ye war wi' Jesus o' Galilee!"

70. But he deny't fornent them a'; threepin, "I ken-na what ye're sayin!"

71. And whan he was gane oot intil the porch, anither lassie saw him, and says to them that war thar, "This ane, too, was wi' Jesus, the Nazarene!"

72. And again he deny't wi' an aith, "I ken-na the man!"

73. And eftir a wee, they that stude by cam and said to Peter, "O' a sooth ye are ane o' them; for yere tongue tells on ye!"

74. Than begude he to curse and ban, "I ken-na the man!" And at ance the cock crew.

75. And Peter ca'd to mind the word Jesus spak, "Afore the cock craw, ye wull thrice disown me!" And he gaed oot, and grat sair.

CHAPTIR TWENTY-SEEVEN.

Afore the Governor. At the cross. In the tomb.

WHAN mornin was come, a' the Heid-priests and Elders o' the nation coonsell't thegither again Jesus to compass his death.

2. And they bund him, and led him awa to Pilate the Governor.

3. Than Judas, that betray't him, whan he saw he was condemned, repentit sair, and took back the thretty merks to the Heid-priests and Elders,

4. Sayin, "I hae sinned, in deliverin up innocent blude!" But quo' they, "What is't to us? See ye till't yersel!"

5. And he cuist doon the siller i' the Temple, and gaed awa; and gangin oot, he hang't himsel.

6. And the Heid-priests liftit the siller, and said, "It isna fit to gang i' the Treasury, seein it is the price o' blude!"

7. And, takin advice on't, they coft wi't the potters'-grund, to bury frem'd anes in.

8. Sae that grund was ca'd "The Bluidy Field," to this day.

9. Than cam to pass what was spoken by Jeremiah the prophet, "And they took the thretty merks, the price o' him that had a price set on him, wha was priced amang Isra'l's sons;

10. "And gied them for the potter's yaird; as the Lord appointit me."

11. And Jesus stude fornent the Governor. And the Governor speir't at him, "Are ye the King o' the Jews?" And Jesus said till him, "Ye hae said it."

12. And bein accused o' the Heid-priests and Elders, he answer't nocht.

13. Than said Pilate till him, "Hear-ye-na hoo mony things they threep again ye?"

14. And he answer't him no sae muckle as a word; sae that the Governor ferlied uncolie.

15. Noo, aye at the Feast, the Governor had lowsed to them ae prisoner, sic ane as they wad.

16. And they had, at that time, a noted prisoner, ca'd Barabbas.

17. Sae whan they had forgather't, Pilate speir't at them, "Wham wad ye that I lowse? Barabbas, or Jesus that is ca'd Christ?"

18. For he kent that for mere ill-will they had deliver't him up.

19. And as he was on the Judgment-seat, his wife [27] sent till him, sayin' 'Hae ye nocht to do wi' yon just man! for I hae dree't mony things this day in a dream, on his accoont."

20. Noo the Heid-priests and the Elders perswadit a' the folk that they soud ask for Barabbas, and destroy Jesus.

21. And the Governor said to them, "Whilk wull ye, o' the twa, that I soud release ye?" Quo' they, "Barabbas!"

22. Pilate says to them, "Than what sal I do wi' Jesus, wha is ca'd Christ?" They a' say, "Lat him be crucify't!"

23. And he said, "Why sae? What ill has he dune?" But they cry't oot fierce and lang, "Lat him be crucify't!"

24. Sae Pilate, seein he prevail't-na, but that raither a tulzie was risin, had watir, and wesh't his hauns afore a' the folk, sayin, "I am innocent o' the blude o' this richtous man! See ye till't!"

25. And a' the folk answer't, "His blude be on us, and on oor bairns!"

26. Than lowsed he Barabbas; but Jesus he lash't, and deliver't him to be crucify't.

27. Than the sodgers o' the Governor, takin Jesus wi' them intil the Judgment-ha', gaither't thegither the hail core:

28. And they strippit him, and pat on him a scarlet manteel.

29. And they wove a croon o' thorns, and pat it on his heid, and a reed in his richt haun; and they loutit doon afore him, and geck't at him, sayin, "Hail, King o' the Jews!"

30. And they spat upon him, and baff't him ower the heid wi' the reed.

31. And whan they had mock't him, they took aff the manteel frae him, and pat on his ain cleedin, and led him awa to be crucify't.

32. And, comin oot, they lichtit on a man o' Cyrene, ca'd Simon; him they press'd, to cairry the cross.

33. And whan they war come till a place ca'd Golgotha, that is to say, "Skull-place,"

34. They offer't him wine wi' ga' in't; and whan he had pree'd, he wadna drink.

35. And whan they had crucify't him, they pairtit his cleedin amang theirsels, castin the lot;

36. And they sat doon and watch't him thar:

37. And pat up ower his heid his accusation, "This is Jesus, King o' the Jews."

38. Than war twa reivers crucify't wi' him, ane on the richt haun, and ane on the left.

[27] V. 19. E'en as i' the days o' Elijah—we a' mind o' the seven thoosand wha didna bow the knee—the Lord has unco mae disciples than mony folk think! And I doot-na but that this Claudia Procula (for sae the auld writers gie her name to be) was ane.

39. And the passers-by misca'd him, waggin their heids,

40. And sayin, "Ye that ding doon the Temple, and up-bigg it in thrie days, save yersel! Gin ye be God's Son, come doon frae the cross!"

41. And e'en the Heid-priests too, and the Scribes and Elders, said,

42. "Ithers he sav't: his ain sel he canna save! Isra'l's King he is! lat him, e'en noo, come doon frae the cross, and we wull lippen on him!

43. "He lippen'd on God: lat him, noo, rescue him, gin he cares ocht for him! for he said, 'I am God's Son!'"

44. And e'en the reivers that war crucify't wi' him, cuist the same reproach at him.

45. Noo, frae the 'oor o' twal, thar was black mirk ower a' the kintra, to the 'oor o' thrie.

46. And aboot the 'oor o' thrie, Jesus cry't oot wi' a great voice, sayin, "Eli, Eli, lama sabachthani!" that is, "My God! My God! for why did Thou forsake me?"

47. And some o' them staunin thar, said, "He was ca'in for Elijah!"

48. And at ance, ane o' them ran, and took a sponge, fillin it wi' vinegar, and pat it on a reed, and gied him to drink.

49. But the lave said, "Haud awa, lat us see gin Elijah comes to rescue him!"

50. And Jesus cried oot again wi' a great voice, and gied up his spirit.

51. And look! The Temple-veil was riven in twa, frae tap to bottom, and the grund trimml't and the rocks war cleft;

52. And the tombs war open't; and a hantle o' the bodies o' the saunts wha had faun asleep, raise;

53. And comin oot o' their tombs eftir his Risin-again, they cam intil the holie city, and schawed theirsels to mony.

54. And the officer, and they that war watchin Jesus, whan they saw the yirth trimmle, and the things that war dune, war uncolie fley't, sayin, 'Truly, this was God's Son!"

55. Noo, mony weemen war there, lookin on frae far-awa, wha had follow't Jesus frae Galilee, providin for him.

56. And amang them, Mary the Magdalene, and Mary the mither o' James and Joses, and the mither o' Zebedee's sons.

57. And whan the gloamin cam on, a rich man frae Arimathea cam, ca'd Joseph; wha himsel was a disciple o' Jesus.

58. This yin, gaun to Pilate, askit for the body o' Jesus. Than Pilate commandit it soud be gien up.

59. And Joseph, whan he had taen the body, row't it in a fair linen claith,

60. And laid it in his ain new tomb, whilk he had howkit oot i' the rock, and he row't a great stane tae the door o' the tomb; and gaed awa.

61. And Mary the Magdalene was thar, and the ither Mary, sittin ower fornent the tomb.

62. Noo the neist day—the day eftir the "Preparation"—the Heid-priests and the Pharisees gaither't thegither to Pilate, sayin till him,

63. "Sir, we mind weel that yon deceiver said whan he was yet leevin, 'Eftir thrie days I wull arise!'

64. "Gie commaun, thar-for, that the tomb be made sure and siccar till the third day; sae that his disciples come-na and steal him awa, and say to a' folk that 'He is risen frae the deid!' sae the last deception wad be waur nor the first!"

65. Pilate said, "Ye'se hae a gaird; gang yere ways, and make it as siccar as ye may!"

66. Sae they gaed, and made the tomb safe, sealin the stane, and settin a gaird.

CHAPTIR TWENTY-AUCHT.

Risin frae the deid. The sodgers sic pitifu' leears. "Gae preach!"

And at the hinner-end o' the Sabbath, as it begude to break to the

first day o' the week, cam Mary the Magdalene, and the ither Mary, to see the tomb.

2. And see! a great yirdin! for an Angel o' the Lord cam doom frae Heeven, and cam and row't awa the stane, and sat on't.

3. To look at him he was like the fire-flaught, and his cleedin was white as the snaw;

4. And, cuisten doon afore him, the gaird did trimmle, and war as deid men.

5. But the angel, speaking to the weemen, said, "Be-na ye fley't! For I ken ye are seekin Jesus, the crucify't.

6. "He isna here! for he is risen, e'en as he said! Come, see the bit whaur the Lord was lyin.

7. "And gae quickly, and say ye till his disciples, 'He is risen frae the deid! And mark! he gangs afore ye intil Galilee. Thar sal ye see him. See! I hae tell't ye!"

8. And quickly lea'in the tomb, in muckle fear and muckle joy, they ran to tak word to the disciples.

9. And look! Jesus met them, and says, "All hail!" And they cam forrit, and grippit him by the feet, and worshipp't him.

10. Than says Jesus to them, "Fear-na! But gae tell my brethren, sae as they may gang intil Galilee; thar sal they see me!"

11. Noo, e'en while they war gaun, some o' the gaird cam intil the citie, and tell't to the Heid-priests a' that had been dune.

12. And whan they had fore-gather't wi' the Elders, and coon-sell't thegither, they gied a rowth o' siller to the sodgers;

13. And quo' they, "Say ye, 'His disciples cam in the nicht, and slippit awa wi' him whan we war sleepin.'

14. "And aiblins gin this come afore the Governor, we wull cajole him, and mak it siccar for you!"

15. Sae they liftit the siller, and did as they war tell't; and this tale was spread abreid amang the Jews —aye, e'en to this day.

16. And the eleeven disciples gaed awa intil Galilee, to a mountain whaur Jesus had trystit them.

17. And, seein him, they adored him; hoobeit, some swither't.[28]

18. And Jesus, drawin nar, spak to them, sayin, "Thar has been gien to me a' pooer in Heeven, and on yirth!

19. "Gang ye tharfor, and mak ye disciples o' a' the nations, bapteezin them intil the name o' the Faither, and o' the Son, and o' the Holie Spirit;

20. "Schawin them hoo till observe a' things, e'en as mony as I hae commandit ye. And tent ye! I am wi' ye a' the days; e'en till a' time!"

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[28] V. 17. Paul tells thar war mair nor fyve hunner o' them (I. Cor. xv. 6). I canna think ony o' them wad *continue* to swither and doot. But the ferlie o' his Risin-again was sae great, they bude hae time to lat the truth get fairly haud o' them!

MARK.

CHAPTIR ANE.

John and his bapteezin. The beginnin o' great warks. Wha prays weel, works weel!

THE first o' the Blythe-Message o' Jesus Christ, God's Son.

2. E'en as it is putten-doon by Esaiah the prophet,[1] "Lo! I send oot my messenger afore thy face, wha sal mak ready thy way for thy comin.

3. "The sough o' ane cryin oot i' the waste, 'Mak ye ready a gate for the Lord! Mak straucht his fit-roads!'"

4. Than raise John, bapteezin i' the muirlands, and preachin repentance-baptism for the pittin-awa o' sins.

5. And thar gaed oot till him a' the kintra-side o' Judea, and a' thae o' Jerusalem, and war bapteez't o' him i' the River Jordan, tellin oot their sins.

6. And John was cleedit wi' camels'-hair, and had a leather belt aboot him; and he did eat locusts and rock-hinny.

7. And quo' he in his preachin, "Ane sterker nor I comes eftir me, the whang o' whase shoon I am-na fit to lout doon and lowse!

8. "I watir-bapteeze ye; but he sal bapteeze ye wi' Holie Spirit!"

9. And i' thae days it cam aboot that Jesus cam frae Nazareth i' Galilee and was bapteez't o' John in Jordan.

10. And he, comin straucht frae the watir, saw the heevens unsteekit, and the Spirit like a doo comin doon upon him.

11. And a voice cam frae Aboon, "Thou art the Beloved, My Son; in Thee I delicht!"

12. And noo the Spirit leads him oot intil the muirlands.

13. And he was i' the muirlands forty days, tempit o' Sautan; and he was wi' the wild beass; and the Angels waitit on him.

14. And eftir John was deliver't up, Jesus cam intil Galilee, giean oot the Blythe-Message o' God;

15. And sayin, "The waitin-time is by-past, and the Kingdom o' God has come; turn ye, and lippen the Joyfu'-Message!"

16. And gaun on by the Loch o' Galilee, he saw Simon, and Andro (Simon's brither), castin aboot i' the Loch; for they war fishermen.

17. And Jesus says to them, "Come ye eftir me, and I'se mak ye fishers o' men!"

18. And at ance, lea'in their nets, they follow't eftir him.

19. And gaun on a wee, he saw James, Zebedee's son, and John his bither i' the boat, pittin their nets in guid fettle.

20. And at ance he ca'd them; and lea'in their faither i' the boat wi' the fishermen, they gaed eftir him.

21. And they cam intil Capernaum; and withoot delay, on the Sabbath day, he cam intil the kirk, and was teachin.

22. And they war uncolie struck wi' astonishment at his teachin; for he spak as gin he had authoritie, and no like the Scribes.

23. And noo, thar was i' the kirk a man wi' a foul spirit; and he cry't oot,

24. Sayin, "What hae we wi' thee, thou Jesus o' Nazareth? Hast

[1] V. 2. The second verse is frae Malachi, and is only an introduction to the graun prophecie o' Esaiah, in the third verse. A wheen o' the MSS. say "Prophet" or "Prophets"; but the feck o' them, as here, "Esaiah."

thou come to destroy us? I ken thee, wha thou art—God's Holie Ane!"

25. And Jesus forbad him, sayin, "Haud yere peace! and come oot o' him!"

26. And the foul spirit, rivin, and cryin wi' a great voice, cam oot o' him.

27. And they war a' astoundit; sae that they coonsell't amang theirsels, "What is a' this? A new teachin! Like a Ruler he commauns e'en the foul spirits, and they do his wull!"

28. And the fame o' him spread abreid at ance ower a' the hail kintra-side o' Galilee roond aboot.

29. And noo, comin oot o' the kirk, they gaed intil the hoose o' Simon and Andro, wi' James and John.

30. Noo Simon's gude-mither was lyin wi' a fivver; and syne they tell't him aboot her.

31. And he gaed ben, and took her by the haun, and rais't her up; and the fivver left her: and she waitit on them.

32. And at e'enin, i' the gloamin,[2] they brocht till him a' them that war ill, and them possess't wi' spirits;

33. And the hail toun forgather't at the door.

34. And he healed mony that war ill wi' a' diseases; and cuist oot mony demons; and wadna lat the demons speak; for they kent him.

35. And i' the mornin, lang afore the dawin, he raise up and gaed oot, and airtit him till a desert-bit, and was thar prayin.

36. And Simon, and the lave, follow't eftir.

37. And they faund him, and quo' they till him, "A' folk seek thee!"

38. And he says to them, "Lat us gang awa to the neist toons, that I may preach thar as weel; for to this end cam I oot."

39. And he gaed intil the kirks a' throwe Galilee, preachin and castin oot demons.

40. And thar cam till him a leper, and besocht him, and loutit doon afore him, sayin till him, "Gin aiblins thou wad, thou can mak me clean!"

41. And, touch't wi' rewth, he rax't oot his haun, and touch't him, and quo' he, "I wull; be ye clean!"

42. And at ance the leprosy gaed frae him, and he was recover't.

43. And he stricklie chairged him; and than bad him awa;

44. And says till him, "See! say ye nocht to ony; but gang yere ways, and schaw yersel to the priest, and offer for yere makin-clean what Moses pat doon, to testify to them."

45. But he gaed oot, and begude to spread abreid the tale, sae that Jesus coud-na gang intil ony citie, but was oot-by in desert-places: and they war comin till him frae a' pairts.

CHAPTIR TWA.

Doon throwe the riggin! Levi bidden. Anent fastin, and the Sabbath.

Ance mair comin intil Capernaum, it was reportit, "He is 'neath a roof again!"

2. And at ance the folk a' gaither't thegither, sae that thar was nae room, no e'en aboot the door: and He spak the word to them.

3. And they cam, and brocht a man wi' a stroke, cairry't by fowr.

4. And no bein able to fesh him in for the thrang, they strippit the riggin whaur Jesus was; and brekin throwe it, they lat doon the pallet on whilk the paralytic lay.

5. Whan Jesus saw their faith, quo' he to the paralytic, "Son, yere sins are forgien ye!"

6. But a wheen o' the Scribes had sutten doon thar; and, quo' they i' their hearts,

[2] V. 32. The Sabbath-day—when mony o' them wadna e'en cairry a sick ane to be healed—bein noo past, they fesh't them a' oot to the Great Physician!

7. "Hoo is't that this ane speaks sae? He blasphemes! Wha can forgie sins, an it be-na God?"

8. And at ance, Jesus, takin tent in his ain spirit that they thocht thir things, says to them, "Why soud ye hae sic debatin i' yere ain hearts?

9. "Whilk, think ye, is easier? to say, 'Yere sins are forgien,' or to say, 'Rise ye, and walk!'

10. "But that ye may ken the Son o' Man has pooer on the yirth to forgie sins"—(he says to the paralytic),

11. "I say to ye, Rise; rowe up yere pallet, and gang yere ways till yere ain hoose!"

12. And he raise up, and grippit his pallet, and gaed oot afore them a'; sae that they war clean beside theirsels, and glorify't God, sayin, "We ne'er saw sic things!"

13. And he gaed forth again by the side o' the Loch; and a' the thrang war comin aboot him, and he was teachin them.

14. And, gaun by, he saw Levi, he o' Alpheus, in chairge o' the tax-gaitherin; and says till him, "Come ye wi' me!" And he raise, and follow't him.

15. And whan he [3] was at table in his hoose, mony tax-men and sinners sat doon wi' Jesus and his disciples: for they war mony.

16. And they follow't him, e'en the Scribes and the Pharisees; and whan they saw he was eatin wi' sinners and tax-men, said till his disciples, "He eats and drinks wi' sinners and tax-men!"

17. And hearin it, Jesus says to them, "The strang and the weel hae nae need o' the leech, but the anes that are ill. I cam no to bid holie anes, but sinners." [4]

18. And the followers o' John and o' the Pharisees war fastin; and they come and quo' they, "Hoo is't that John's disciples, and the Pharisees' disciples fast, and the disciples ye mak dinna fast?"

19. And quo' Jesus to them, "Coud the sons o' the bride-chaumer fast, and the bridegroom amang them? Sae lang as the bridegroom bides wi' them, they canna fast!

20. "But the days come whan the bridegroom is to be taen awa frae them; and than, i' thae days, sal they fast.

21. "Nane evir schews a clout o' unwaukit claith on an auld coat,[5] or aiblins the new bit rives awa frae the auld, and the rent is the waur.

22. "And nane evir teems new wine intil auld wine-skins; or aiblins the wine wull rive the skins, and the wine is tint, and the skins baith; But new wine gangs intil fresh wine-skins."

23. And it cam aboot that he gaed throwe the fields o' corn on the Sabbath; and his disciples begude to mak their way, pluckin the heids o' the corn.

24. And the Pharisees say till him, "See! hoo is't they do on the Sabbath what is no alloo't?"

25. And says he to them, "Did ye nevir read what Dauvid did, whan he had need, and hunger't; he and thae wi' him?

26. "How he gaed intil God's Hoose, i' the time o' Abiathar, the Heigh-priest, and did eat the Breid o' the Presence, whilk isna to be eaten but by the priests: and gied e'en to them that war wi' him?"

27. And said he to them, "The Sabbath was made for man's sake, and no man for the Sabbath's sake.

28. "And sae the Son o' Man is maister e'en o' the Sabbath!"

[3] V. 15. Jesus, nae doot, tho' the feck o' the MSS. merely say "he." And the hoose was Levi's; we ken him best as "Matthew."

[4] V. 17. Ane that thinks his sel to be hŏlie (as they did), pits the gracious bode bye him. "It's no for me!" quo' he; and tines a'!

[5] V. 21. A clout o' new claith, aiblins, on an auld coat; but nevir Christ's New Testament doctrines cloutit on the Ceremonial Law!

CHAPTIR THRIE.

The wizzen'd haun. The twal waled oot. "Wha's my mither?"

AND he cam again to the kirk; and a man was thar wi' a wizzen'd haun.

2. And they keepit watch ower him, gin he wad heal him on the Sabbath; sae as they micht wyte him.

3. And quo' he to the man wi' the wizzen'd haun, "Staun forth i' the mids!"

4. And to them, quo' he, "Is't richt on the Sabbath to do gude or to do ill? to save life or to slay?" But they said nocht.

5. And lookin roond aboot on them wi' indignation—haein grief for sic hardenin o' their hearts—he says to the man, "Rax oot yere haun!" And he strauchtit it oot; and his haun was made richt.

6. And the Pharisees gaed oot, and begude coonsellin wi' Herod's pairty again him, hoo they micht mak awa wi' him.

7. And Jesus, wi' his disciples, retir't to the Loch; and a great thrang frae Galilee follow't; and frae Judea,

8. And frae Edom, and ayont Jordan; and aboot Tyre and Sidon, a great thrang, hearin a' the things that he did, cam till him.

9. And he spak till his disciples, that a sma' boat soud wait on him, on account o' sae mony folk: that they soudna thrang him.

10. For he healed a hantle o' them; and they wi' plagues press't on him to touch him.

11. And foul spirits, whan they saw him, fell at his feet, cryin oot, "Thou art God's Son!"

12. And he chairged them stricklie that they soud-na mak him to be kent.

13. And he gaed up the mountain; and cries to him wham he wad hae; and they cam till him.

14. And he waled oot twal, that they micht be wi' him, and sae as he coud send them oot to preach;

15. And to hae authoritie to expel demons.

16. And he gied the name Peter to Simon;

17. And James; and John, brither o' James; them he ca'd "Boanerges," meanin, "Men o' Thunner."

18. And Andro, and Philip, and Bartholomie, and Matthew, and Tammas, and James o' Alpheus, and Thaddeus, and Simon the Zealot.

19. And Judas Iscariot, wha e'en deliver't-him-up. And they gaed intil a hoose.

20. And the thrang cam thegither again; sae that they coudna e'en get their breid eaten.

21. And hearin o't, his ain folk gaed oot to grip him; for they said, "He's clean wud!"

22. And the Scribes—the anes that cam doon frae Jerusalem—said, "He has Beelzebul;" and, "by the prince o' the demons, the demons are cuisten oot."

23. And he brocht them nar, and says to them in parables, "Hoo is't that Sautan casts oot Sautan?"

24. And, "Gin a kingdom be set again itsel, that kingdom maun fa'!"

25. And, "Gin a hoose be set again itsel, that hoose canna staun!"

26. And, "Gin Sautan rise up again his sel, and be twa, he canna staun, but comes till an end.[6]

27. "Nae man comes intil the hald o' a michty man, to harrie his gudes and gear, till he has first bund-doon the strang ane; and than wull he harrie his hoose.

28. "Truly say I t'ye, a' things sal be forgien to the sons o' men, and a' the sins, and a' the misca'in they misca' wi';

29. "But wha sal misca' the Holie Spirit has pardon nevir! but is fetter'd by an eternal sin!"[7]

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[6] V. 26. We wad a' like to see sic an end o' Sautan's pooer; but we maunna think Sautan his sel wad help it forrit!

[7] V. 29. Haud ye aye in feear o' sinnin again the Holie Spirit! Wha dis that, has ae fit in hell already!

30. For that they war sayin, "He has a foul spirit!"

31. Than cam his mither and his brithers; and staunin oot-by, they sent till him, and ca'd him.

32. And thar war mony folk sittin aboot him; and they say till him, "See! yere mither and yere brithers are oot-by, seekin ye!"

33. And he, answerin them, said, "Wha is my mither and my brithers?"

34. And, lookin roond on thae sittin aboot him, he says, "See! my mither and my brithers!

35. "For wha dis the wull o' God, that same is my brither, and sister, and mither!"

CHAPTIR FOWR.

The sawer and the seed: and what the seed soud be. The stillin o' the storm.

And he begude again to teach by the Loch-side. And an unco thrang gather't till him, sae that he gaed intil a boat, and sat i' the Loch; and a' the folk war by the Loch, on the lan'.

2. And he was teachin them a hantle o' things in his parables, and said to them in his teaching,

3. "Hear ye! Behauld, a sawer gaed oot to saw;

4. "And it cam aboot as he sawed, some was strinkl't aside the fit-road; and the burdies cam and devoor't it.

5. "And some fell on rocky bits, whaur it faund little mool; and at ance it brairdit, for that the mool was jimp.

6. "And whan the sun raise heigh, it was a' birsl't up; and for that it had nae rute, it dwined awa.

7. "And ither fell amang the thorns; and the thorns cam up, and smoored it, and it brocht forth naething.

8. "And ither fell intil the gude grun', and gied frute, risin up and growin mair; and brocht forth to thretty-fauld, saxty-fauld, and a hunner-fauld."

9. And he said, "Wha has hearin to hear, lat him hear!"

10. And whan he cam to be by his sel alane, thae that war aboot him, wi' the Twal, speir't at him aboot the Parable.

11. And he says to them, "To you the mysteries o' the Kingdom o' God hae been gien; but to them oot-by, a' thir things are gien in parables;

12. "Sae that lookin they may look, and no see; and hearin they may hear, and no understaun: gin aiblins they soud turn, and it soud be forgi'en them."

13. And he says to them, "Ken-ye-na this parable? Hoo then wull ye ken a' the parables?

14. "The sawer saws the Word.

15. "And thir are they by the fit-road, whan the Word is sawn; and whansoe'er they hear, Sautan comes and cleeks awa the Word whilk was sawn amang them.

16. "And thir are they as weel, that are sawn on the rocky bits; wha, whan they hear the Word, tak it to them wi' joy,

17. "And they hae nae rute in their sels, but staun only for a wee; than whan fash and persecution arises for sake o' the Word, at ance they snapper and fa'.

18. "And ither are they sawn amang thorns; they that hear the Word;

19. "And the cark o' the warld, and the glamor o' riches, and the fainness for ither things comin in, ding oot the Word, and it is unfrutefu'.

20. "And yon are they on the gude grun' sawn, sic as hear the Word, and tak it in, and bear frute; thretty, saxty, and a hunner-fauld."

21. And he said to them, "Div ye fesh a licht and pit it under a cog, and no to be putten on the staun?

22. "For naething is hidden, except aiblins that it micht be brocht oot; nor was keepit secret, but that it soud come to licht.

23. "Gin ony man has hearin to hear, lat him hear!"

24. And he said to them, "Tak tent what ye hear! in sic measur as ye gie, it sal be measur't till ye again—and mair!

25. "For he wha has, sal hae mair gien till him; and he wha has-na, frae him sal be ta'en e'en what he has!"

26. And he said, "Sae is God's kingdom, as gin a man soud cast the seed on the yird;

27. "And soud sleep and rise, nicht and day; and the seed soud braird, and be raxin oot, he kens-na what way:

28. "For the yird brings forth frute o' itsel; first the braird; eftir, the heid; eftir, the fu' pickle i' the heid.

29. "But whansoever the frute wad gie itsel up, he pits in the heuk, for that the hairst has come."

30. And he said, "To what sal we marrow God's kingdom? or wi' whatna pictur sal we pictur it?

31. "Like till a seed o' the mustard; whilk, whan it is sawn i' the yirth, is sma'er than a' the seeds sawn i' the yirth.

32. "Yet whan it is sawn, it schutes up, and comes to be greater than a' the yerbs; and schutes oot great branches, sae that the burdies o' the air may howff under the beild o't."

33. And wi' a hantle o' sic-like parables spak he to them the Word, as they war fit to hear it.

34. And but in parables [8] spak he na to them; and whan they war by their sels, he exponed a' things till his disciples.

35. And the same day, whan gloamin had come, he says to them, "Lat us gang ower to the ither side."

36. And sendin awa the thrang, they tak him, juist as they faund him, i' the boat; and ither boats war wi' them.

37. And thar cam up a great tempest o' win; and the waves war dashin ower intil the boat, sae that the boat was fillin.

38. And he was i' the stern-sheets o' the boat, sleepin on a wee pallet: and they rouse him, cryin, "Maister! care-ye-na that we perish?"

39. And he roused up, and challenged the win'; and said to the Loch, "Peace! Be quate!" And the win' gaed doon, and a' was lown.

40. And he said to them, "Why soud ye be fley'd? Hae ye no yet faith?"

41. And they war in unco terror; and quo' they ane till anither, "Wha can this be, that e'en the win's and the waves obey him?"

CHAPTIR FYVE.

An awfu'-possess't ane. A lassie brocht to life.

And they cam to the ither side, to the pairts o' the Geresenes.

2. And whan he was come oot o' the boat, strauchtway thar cam till him oot o' the tombs, a man wi' a foul spirit,

3. Wha dwalt amang the tombs: and no e'en wi' a chain was ony ane langer able to haud him:

4. For he had aft been hauden wi' fetters and chains; and the chain had been pu'd sindry, and the fetters he brak in flinders: and nae man was sterk eneuch to tame him.

5. And aye nicht and day was he i' the tombs and i' the mountains, cryin' oot, and gashin his sel wi' stanes.

6. And seein Jesus frae far yont, he ran and worshipp't him.

7. And cry't oot wi' a lood voice, "What is thar atween thee and me,

[8] V. 34. Gin he had spoken plain to them, and tell't them his Divine character, and the spiritual natur o' his Kingdom, they wadna hae listened till him: but he gied them *parables* to cairry hame, and for the Holie Spirit to work on them wi'. A hantle o' them wad see belyve!

Jesus? Son o' God maist heigh! I adjure thee by the name o' God, torment-me-na!"

8. For he was sayin till him, "Come forth, thou foul spirit!"

9. And he speir't at him, "What name hae ye?" And he answer't sayin, "Legion is my name: for we are mony!"

10. And he was unco beseechin that he wadna send them awa clean oot o' thae pairts!

11. And noo thar war nar the mountain a great herd o' swine, feedin.

12. And they besocht him, "Lat us gang intil the swine, that we may enter intil them!"

13. And he loot them gang. And the foul spirits gaed oot, and gaed intil the swine; and the herd rushed doon the scaur intil the Loch: aboot twa thoosand; and war drooned i' the Loch.

14. And they that herdit the swine fled, and tell't it i' the citie and i' the kintra; and they cam oot to see what was dune.

15. And they cam to Jesus, and saw him that was possess't wi' demons, sittin, cleedit, and in soond mind—the ane that had the legion —and they war awfu' fear't.

16. And the onlookers tell't them hoo it had fared wi' him that was possess't o' the demons, and aboot the swine as weel.

17. And they begude to pray him to gang awa frae their pairts.

18. And as he gaed intil the boat, he that had been in the pooer o' the demons besocht him that he micht be wi' him.

19. And he didna alloo him; but quo' he till him, "Gang till yere hame, till yere freends, and tell them hoo great things the Lord has dune for ye, and had mercie on ye." [9]

20. And he gaed awa, and begude to spread abreid i' the Ten Cities, hoo great things Jesus had dune for him, and a' men ferlied.

21. And whan Jesus had gane ower again i' the boat to the ither side, a great thrang war gather't till him; and he was nar-haun the Loch.

22. And thar cam ane o' the elders o' the kirk, by name Jairus; and whan he saw him, he fell doon at his feet,

23. And wi' muckle beseechin said, "My wee dochter is at death's door; gin thou wad but come and lay thy hauns on her she wad be saved, and she wad leeve!"

24. And he gaed wi' him; and an unco crood follow't him; and they thranged him.

25. And a wumman,[10] wha had a flowin' o' blude for twal years,

26. And had dree'd muckle under mony doctors, and wared a' her gear, and was nane the better, but raither grew waur—

27. Whan she heard o' the things aboot Jesus, cam i' the thrang ahint, and touched his cleedin.

28. For quo' she to hersel, "Gin I but touch his cleedin, I'se be made hale!"

29. And at ance the fountain o' her blude was stayed, and she kent in hersel that she was deliver't frae that plague.

30. And Jesus, takin tent o' pooer gaun oot frae him, turned aboot i' the thrang, and said, "Wha touched me?"

31. And the disciples said till him, "Thou sees the thrang pressin' on thee, and thou says, 'Wha touched me?'"

[9] V. 19. This man kent Christ's wark and character better than the lave; and wasna forbidden to tell what he had fund. Ithers o' them, wha wad hae nae Saviour frae sin, but only frae the Romans, he gar't keep quate.

[10] V. 25. Some o' the auld writers said she was a Gentile, and lived at Cesarea Philippi. We ken-na. It was mair like to be her ceremonial uncleanness, than bein a Gentile, that made her sae timorous.

32. And he lookit weel roond, to see her wha had dune this thing.

33. And the wumman, swarfin wi' fear, kennin what was dune till her, cam forrit and fell doon afore him, and tell't him a' the truth.

34. And quo' he till her, "Dochter, yere faith has made ye hale; gang in peace, and be hale o' yere plague!"

35. But e'en while he spak, cam they frae the kirk-elder's hoose to say, "Yere dochter's deid! Hoo soud ye fash the Maister mair?"

36. But at ance Jesus, overhearin what was said, says to the kirk-elder, "Fear-na; only lippen!"

37. But he loot nane follow him, but only Peter and James and John (James' brither).

38. And they cam intil the hoose o' the kirk-elder; and he saw a fash, and folk greetin and wailin uncolie.

39. And whan he cam in, quo' he to them, "Hoo mak ye a' this ado, and greetin? The lassie's no deid, but sleepin."

40. And they leuch at him. But he, whan he had putten them a' oot, took the faither o' the wean, and the mither, and them that war wi' him, and gaed ben whaur the lassie was.

41. And takin the haun o' the wean, he says till her, "Talitha cumi!" that is, "Lassie, wauken!"

42. And at ance the lassie raise, and gaed aboot; for she was twal year auld. And they ferlied wi' an unco amazement.

43. And he chairged them tichtly that nane soud ken o't; and spak for her to hae some meat.

CHAPTIR SAX.

"Isna this the Carpenter?" John's heid fa's. He that could satisfee fyve thoosand men wi' fyve bannocks and twa speldrins, micht weel walk the sea!

And he gaed oot frae that, and cam till his ain kintra-side: and his disciples follow't wi' him.

2. And whan the Sabbath cam, he begude to teach i' the kirk; and the thrang hearin him, war astoundit, and quo' they, "Whaur gat this ane thir things?" and, "Whatna lear is this that is gien to this ane?" And, "Sic warks o' pooer he pits frae his hauns!

3. "Is this no the carpenter, Mary's son, brither to James and Joses, and Judas and Simon? And are na his sisters here wi' us?" And they took a scunner at him.

4. But Jesus said to them, "A prophet is no wantin his honors gin it be-na in his ain place, and amang his ain freends, and in his ain hoose."

5. And he coudna fin' to do ony wark o' pooer thar, mair than to lay his hauns on a wheen sick folk, and to heal them.

6. And he was uncolie putten-aboot wi' their unbelievin. And he gaed a' roond in the wee touns, teachin.

7. And he ca'd till him the Twal, and begude to send them oot, twa and twa;[11] and he gied them pooer ower foul spirits;

8. And chairged them to tak nocht for the journey, but only a staff; nae bannocks, nae wallet, nae plack i' their purse;

9. But only shod wi' sandals. And quo' he, "Pit-na on twa coats."

10. And he said to them, "Intil whatna place ye gang till a hoose, bide thar till ye gang awa frae the place.

11. "And whatna place wull-na receive ye, nor hear till ye, as ye gang oot frae't, flaff aff the vera grymin' o' mool frae yere feet for a witness again them."

12. And gaun oot, they preached that men micht repent.

13. And they cuist oot mony demons, and anointit wi' oyle a hantle o' sick anes, and made them hale.

[11] V. 7. The Lord aye sent them oot twa-and-twa. And the Apostles seemed aye to gang the same. We're whiles no sae wyss in sendin oot messengers in oor day!

14. And King Herod heard; for his name was muckle spoken o': and he said, "John Baptist has risen frae the deid! and thus thir pooers are wrocht in him."

15. But ithers war threepin, "It is Elijah!" And ithers again, "A Prophet!" or, "Like ane o' the Prophets!"

16. But Herod, comin to hear, said, "John, wham I beheidit is risen frae the deid!"

17. For Herod his sel had sent oot, and laid haud o' John, and putten him in prison, for the sake o' Herodias, his brither Philip's wife; for he had marry't her.

18. For John tell't Herod, "It is no aloo'd for ye to hae the wife o' yere brither!"

19. And sae Herodias held a grudge again him, and wad hae slain him: but she coudna.

20. For Herod was in fear o' John, kennin him to be a just and holie man, and keepit him safe: and listenin till him, he did a hantle o' things, and was fain to hear him.

21. And a fit day comin, whan Herod on his birthday made a feast for his nobles, and the heigh rulers, and chiefs o' Galilee;

22. And the dochter o' this vera Herodias cam in and danced, she sae took wi' Herod and them feastin wi' him, that the King said to the wench, "Demand o' me what ye wull, and I'll gie ye!"

23. And he swure till her, "Whatever ye demand o' me, I'll gie ye, e'en to the hauf o' my Kingdom!"

24. And she gaed oot, and said till her mither, "What sal I ask!" and quo' she, "The heid o' John Baptist!"

25. And she cam ben quickly to the King, and askit, sayin, "I wull that ye gie me, belyve, the heid o' John Baptist on a server!"

26. And the King was unco cuisten-doon; but for his aiths, and for them that feastit wi' him, he wadna refuse her.

27. And withoot delay the King sent oot ane o' his gaird, and gied orders to bring his heid: and he gaed and beheidit him i' the prison;

28. And he brocht his heid on a server, and gied it to the wench, and the wench gied it till her mither.

29. And whan his disciples heard o't, they cam and took up his body, and laid it in a tomb.

30. And the Apostles gaither't theirsels thegither to Jesus; and they tell't him as mony things as they had dune, and what they had been teachin.

31. And he said to them, "Come ye by yersels apairt intil a desert-bit, and rest yersels for a wee." For thar war mony comin and gaun, that they coudna get their breid eaten.

32. And they gaed awa quately i' the boat, till a desert spot.

33. And mony saw them gaun aff, and took tent; and a-fit, oot o' a' the cities, they ran, and wan there afore them.

34. And he cam oot, and saw an unco thrang; and he had pitie on them, for they war as sheep wantin a Shepherd: and he begude to teach them mony things.

35. And whan the day was nar endit, his disciples cam till him, and quo' they, "This place is desert, and the gloamin is comin on:

36. "Send them awa, that they gang to the kintra and intil the neebour touns, and buy theirsels fendin."

37. And he answerin, says to them, "You gie them to eat!" And they say till him, "Sal we gang and ware twa hunner siller-pennies on breid, and gie them to eat?"

38. He says to them, "Hoo mony laives hae ye? gang and see!" And whan they had speir't, they say "Fyve, and twa speldrins."

39. And he gied orders that a' soud sit doon, banquet-like,[12] on the gerss.

[12] V. 39. In hauf-circles; a hunner in ilka ane. But gif ye ca' them "ranks," thar wad be fifty in ilka rank. (See v. 40.)

40. And they loutit doon in order, in fifties and hunners.

41. And he took the fyve bannocks and the twa speldrins, and lookit up till Heeven, and bless't, and brak the bannocks, and gaed on giean to the disciples to ser' them: and the speldrins portioned he oot to them a'.

42. And they a' did eat, and war satisfy't.

43. And they gaither't what was ower o' the bannocks, and o' the fish, twal baskets fu'.

44. And they that did eat the bannocks war aboot fyve thoosand men.

45. And noo he wad hae his disciples to gang intil the boat, and gang ower to the other side—by Bethsaida — while he skail't the thrang.

46. And eftir he had pairtit wi' the thrang, he gaed up intil the mountain to pray.

47. And whan the e'enin cam on, the boat was in the mids o' the Loch, and he alane on the lan'.

48. And seein them sair forfochten wi' the rowin—for the win' was contrar—aboot the hinmaist watch o' the nicht he cam till them, walkin on the Loch; and seemed to gang by them.

49. But they, seein him walkin on the Loch, thocht it had been a ghaist, and cry't oot.

50. For they a' saw him, and war sair putten-aboot. But he begude to speak to them, and says to them, "Cheer-up! be-na fley't!"

51. And he cam up to them, intil the boat; and the win' gaed doon. And they war sair amazed ayont a' measur, and ferlied.

52. For they coudna comprehend aboot the bannocks; for their heart was turned hard.

53. And gangin ower, they cam to the lan' o' Gennesaret; and ty't up at the shore.

54. And whan they war come oot o' the boat, he was kent at ance.

55. And they ran through a' thar-awa roond aboot, and begude to cairry aboot on their pallets them that war sick, whaure'er they heard he was.

56. And ilka place he gaed till—intil wee touns, or cities, or a wheen hooses thegither—they lay doon the sick i' the merkit-places; and besocht him that aiblins they micht touch but the vera fringe o' his mantle: and as mony as touched war made hale.

CHAPTIR SEEVEN.

The Pharisees needit to wesh their hearts mair nor their hauns. The Canaanite mither wha wadna gang without a blessin. Speech and hearin at his biddin!

AND thar are gaither't aboot him the Pharisees, and the Scribes that had come doon frae Jerusalem.

2. And, takin tent that some o' his disciples war eatin breid wi' unpurify't — that is, unweshen — hauns, they challenged them.

3. For the Pharisees, and a' the Jews, gin they wesh-na their hauns religiously, eat-na; haudin fast the traditions o' the Elders.

4. And comin frae the merkit—gin they wesh-na their sels, they eat-na. And mony mair things are thar that they hae acceptit to haud;—purifyin o' cups and stowps, coppers and table-couches.

5. And the Pharisees and the Scribes speir at him, "Hoo is't thy disciples gang-na conform to the tradition o' the Elders, but eat their breid wi' unpurify't hauns?"

6. But he said "Weel did Esaiah prophesie o' you, dissemblers! as it is putten doon:—'This nation honor me wi' their lips, but their heart they haud faur-awa frae me!

7. "'But they offer devotion to me in vain, teachin as precepts the commandments o' men.'

8. "For haein put-awa God's commaun, ye haud fast the tradition o' men—purifyin o' cups and stowps; and mony sic-like things ye do."

9. And he said to them, "Fu' weel ye reject the commaun o' God, that ye may haud yere ain tradition.

10. "For Moses said, 'Honor yere faither and yere mither: and wha sal revile faither and mither, by death lat him dee.'

11. "But ye say, Gin a man sal say till his faither or his mither, 'Whatsoe'er ye micht hae frae me is Corban,'—that is, dedicate to God—

12. "Ye nae mair suffer him to do aucht for his faither or his mither,

13. "Makin void God's word by yere tradition ye hae deliver't! And mony sic things ye do."

14. And ca'in till him the thrang o' folk again, he says to them, "Hear me, every ane o' ye, and understaun!

15. "Thar is naething frae withoot a man, enterin intil him, can fyle him; but the things that gae forth oot o' the man, they fyle him.[13]

16. "Gin ony ane has hearin to hear, lat him tak tent!"

17. And whan he was come intil the hoose frae the thrang, his disciples speir't at him anent the parable.

18. And he says to them, "Are even you wantin discernment? Can ye no see that whatsoe'er frae withoot that comes intil the man, canna fyle him?

19. "For it comes-na ben intil his heart, but only till his stammack; and gaes intil the sewer, purifyin a' meat."

20. This he said, moreover, "What comes forth oot o' the man, that fyles the man!

21. "For frae within, frae ben i' the hearts o' men, ill designs come forth: lecherie, thefts, murders,

22. "Adulteries, covetins, knaveries, deceit, wantonness, envy, evil-speakin, loftiness, foolishness;

23. "A' thir ill things proceed frae within, and they fyle the man!"

24. And frae thar he raise, and gaed intil the borders o' Tyre and Sidon. And he enter't intil a hoose, and wad hae nae man ken; but he coudna be keepit private.

25. But forthwith a wumman, whase wee dochter had a foul spirit, hearin aboot him, cam and fell doon at his feet.

26. The wumman was a Greek, a Canaanite by blude; and she besocht him that he wad cast the demon oot o' her dochter.

27. And he said till her, "The bairn soud first be satisfy't; it isna bonnie to tak the bairn's breid, and cast it to the dowgs."

28. But she answer't, and said till him, "E'en sae, Lord; yet the wee dowgs aneath the table eat o' the mools o' the bairns?"

29. And he said till her, "For that word, gang yere ways; the demon has gane forth oot o' yere dochter."

30. And gaun awa to her hoose, she faund the bairn lyin on the couch, and the demon gane forth.

31. And again, gaun forth oot o' the pairts o' Tyre, he cam throwe Sidon to the Loch o' Galilee, up throwe the pairts o' the Ten Cities.

32. And they bring till him ane that can hear nane, and speak but a wee; and they beg that he wad lay his haun on him.

33. And he led him aside frae the thrang, and pat his fingers intil his lugs, and touched his tongue wi' spittle;

34. And lookin up to Heeven, he gied a sigh, and said, "Ephphatha!" that is, "Be thou unbarred!"

35. And his lugs war unsteekit, and the string o' his tongue was lowsed, and he spak plain.

36. And he instruckit them that they soud tell nane: but accordin as he instruckit them, sae muckle the mair did they tell o't:

37. And they war astonish't ayont

[13] V. 15. Whan wull folk learn that it's no what's dune till a man, but what a man dis, that distinguishes the man?

a' bounds, sayin, "He has dune a' things weel! He gars e'en the deif to hear, and the dumb to speak!"

CHAPTIR AUCHT.

Fowr thoosan' fed. What Peter said. Takin up the Cross.

In thae days, whan again there was a great thrang, and they had naething to eat, Jesus ca'd his disciples, and said to them,

2. "I hae pitie on the folk; for thae hae been wi' me now thrie days, and hae-na to eat.

3. "And gin I send them hungerin awà to their hames, they wull swarf by the way; for a hantle o' them come frae far awa."

4. And his disciples answer't him, "In whatna gate coud we be able to fill thir men wi' bannocks, here in a wilderness?"

5. And he speir't at them, "Hoo mony bannocks hae ye?" And they said, "Seeven."

6. And he commandit the thrang to lout doon on the grun': and takin the seeven bannocks, and giean thanks, he brak, and gied till his disciples to set afore them; and they set afore the thrang.

7. And they had a wheen sma' speldrins; and he bless't, and bad them set them on as weel.

8. And they did eat, and war satisfy't: and they took up o' the broken bits ower, seeven creels-fu'.

9. Noo, they that war eatin war aboot fowr thoosan'; and he sent them awa.

10. And withoot delay, gaun intil a boat wi' his disciples, he cam intil the kintra-side o' Dalmanutha.

11. And oot cam the Pharisees, and begude to argue wi' him; seekin frae him some token frae Heeven—tempin him.

12. And deeply maenin in his saul, he says, "Why soud this generation ask a token? Truly say I t'ye, nae token sal be gien to this generation!"

13. And he left them, and again launchin oot, cam to the ither side.

14. And they forgat to tak laives; nor had they i' the boat wi' them mair nor ae bannock.

15. And he warned them, "Tak tent, beware o' the barm o' the Pharisees, and the barm o' Herod!"

16. And they war coonsellin amang theirsels, "We hae brocht nae laives!"

17. And Jesus, takin tent, says to them, "Why soud ye be quaistenin thegither for that ye hae nae laives! Div ye no yet see nor understaun? Hae ye yere heart hardened yet?

18. "Hae ye een, and see-na? and lugs, and hear-na? and div ye no ca' to mind?

19. "When I brak the fyve bannocks to the fyve-thoosan', hoo mony baskets-fu' o' mools took ye up?" They say till him, "Twal."

20. "And whan the seeven for the fowr-thoosan', hoo mony creels-fu' o' the mools did ye tak up?" And they said, "Seeven."

21. And he says to them, "Div ye no yet comprehend?"

22. And they cam intil Bethsaida; and they bring till him ane blin', and beseech him to touch him.

23. And he laid haud o' the blin' man by the haun, and brocht him forth oot o' the toun; and whan he had putten spittle on his een, and putten his hauns on him, he speir't at him, "Div ye see aucht?"

24. And he lookit up and said, "I see men; for they are like trees, walkin aboot!"

25. And again he pat his hauns on his een, and he saw clearly and was restored; seein a' things in splendor.[14]

26. And he sent him awa till his

[14] V. 25. The man needit faith mair nor he needit sicht; and aiblins it was necessar to wauken his faith. A hantle o' folk are that gate!

hame; sayin, "Naither gang intil the toon, nor tell it to ony in the toon!"

27. And Jesus gaed, and his disciples, intil the toons o' Philip's Cesarea; and i' the way he says to his disciples, "Wha div men say I am?"

28. And they answer't, "John the Baptist; but ithers Elijah; and a wheen, ane o' the Prophets."

29. And he speir't at them, "Wha say ye I am?" Peter answers and says till him, "Thou art the Anointit Ane!"

30. And he straitly chairged them to tell nae man o' him.

31. And he begude to schaw them that the Son o' Man maun dree mony things, and be rejeckit o' the Elders, and the Heid-priests, and the Scribes, and be slain; and eftir thrie days to rise again.

32. And he was speakin this thing freely. Than Peter, takin him in haun, begude to repruve him.

33. But he, turnin aboot, and fixin his een on the disciples, rebukit Peter, sayin, "Get you ahint me, Sautan! for ye are-na seekin the things o' God, but the things o' men!"

34. And ca'in till him the thrang, wi' his disciples, he said to them, "Wha ettles to follow me, lat him deny his ain sel, and tak up his cross, and come aftir me!

35. "For whasae fain wad save his life, sal tine it; but whasae sal tine his life for the sake o' me and the Gude-Word, sal save it!

36. "For what sal a man be better't, gin he win the hail warld, and tine his ain saul?

37. "For what may a man gie, to niffer for his saul?

38. "For whasae sal think shame o' me and my words, in this fause and sinfu' generation, the Son o' Man sal eke be ashamed o' him, whan he comes i' the glorie o' the Faither wi' the holie angels.

CHAPTIR NINE.

The glorie on the mountain-tap. The man o' sma' faith, wha socht for mair! A way to be great!

And he said to them, "Truly say I t'ye, thar are some staunin here, wha sal in naegate pree death, till they hae seen the Kingdom o' God comin in pooer!"

2. And eftir sax days Jesus taks Peter, and James, and John, and feshes them up intil a heigh mountain, allenarlie: and he was transformed afore them.

3. And his cleedin becam unco glitterin white, as white as snaw; sic as nae wauk-miller on the yirth coud white them.

4. And Elijah and Moses appear't to them; and they spak wi' Jesus.

5. And Peter answerin, says to Jesus, "Maister, it is bonnie for us to be here! and lat us mak thrie bothies; for thee ane; and for Moses ane; and for Elijah ane!"

6. For he kent-na what to say; for they war sair terrify't.

7. And thar cam a clud owershadin them; and a voice spak oot o' the clud, "This is my Son! The Beloved! Hear ye till him!"

8. And a' o' a suddaintie, lookin roond, thar was nae ane to be seen, but only Jesus wi' their sels.

9. And as they war comin doon frae the mountain, he chairged them that they soud tell nae man the things they had seen, till ance the Son o' Man soud rise frae the deid.

10. And they keepit that sayin amang their sels, what the "Risin-frae-the-deid" was.

11. And they speir't at him, sayin, "The Scribes haud that Elijah maun first come!"

12. And he answer't and tauld them, "Elijah, indeed, dis come first, to pit a' things to richts; and yet hoo is it written o' the Son o' Man, that he maun dree mony things, and be unco lichtlied?

13. "But I say t'ye, Elijah is

come! and they hae dune till him whatsae'er they wad, e'en as it is putten doon concernin him."

14. And whan they joined the disciples they saw a great thrang aboot them, and the Scribes speirin at them.

15. And at ance a' the folk, whan they gat a glisk o' him, war in unco astonishment; and rinnin till him, salutit him.

16. And he said to them, "What was ye speirin at them aboot?"

17. And ane frae mang the crood said, "Maister! I hae brocht my son, wha has a dumb spirit, to thee.

18. "And whaure'er it taks him, it rives him; and he froths, and cherks wi' his teeth, and dwines awa'; and I spak to thy disciples, that they micht cast it oot, but they coudna!"

19. But he answerin says, "O race wantin faith. Till whatna time sal I hae to bide w'ye? Till whatna time sal I thole ye? Bring him tae me!"

20. And they brocht him till him. And seein him, forthwith the spirit dang him; and he fell on the grun', and row't, frothin.

21. And he speir't at his faither, "Hoo long syne this cam on him?" And he said, "Frae a bairn!

22. "And aft it has cuisten him intil the fires, and intil watirs, to mak an end o' him: but gin thou can do onything, hae pitie on us, and help us!"

23. And Jesus says, "'Gin thou can!'—A' things can come to him wha believes!"

24. And forthwith the laddie's faither cry't oot, and quo' he, "Lord! I believe! Tak awa my unbelief!"

25. But Jesus, seein that mony folk war comin, rinnin thegither, challenged the foul spirit, sayin till't, "Ye dumb and deif spirit! I command ye, come oot o' him; and come nae mair intil him!"

26. And cryin oot, and sair manglin him, he cam oot; and the laddie was like ane deid; sae that the feck o' them said, "He is deid!"

27. But Jesus grippit his haun, and helpit him up; and he raise.

28. And whan they war inside, the disciples speir't at him, "Why coud-na we cast it oot?"

29. And he said, "This sort gangs-na oot but by prayer and fastin."

30. And fra thar they gaed forth, and journey't throwe Galilee; and he wadna that ony man soud ken.

31. For he was teachin his disciples, sayin to them, "The Son o' Man is deliver't up intil the hauns o' men, and they wull slay him: and eftir he is slain, in thrie days he wull rise again."

32. But they comprehindit-na his words, and war fley't to ask him.

33. And they cam to Capernaum; and bein i' the hoose, he speir't at them, "What war ye arguin on the way?"

34. And they said nocht; for on the road they had been arguin "Wha was greatest?"

35. And he sut him doon, and ca'd the Twal, and says to them, "Gin ony ane wad be first, he sal be last o' a', and servitor o' a'."

36. And, takin a bairn, he set it i' the mids o' them, and fauldin it in his airms, he said to them,

37. "Wha sal tak till him ane o' sic bairns as thir, for the sake o' me, taks me till him; and wha taks me till him, taks no me but him that sent me!"

38. John says till him, "Maister, we saw ane i' thy name castin oot demons; and he gangs-na wi' us; and we forbad him, for he gangs-na wi' us."

39. And Jesus said, "Forbid-him-na; for thar is nane that sal do a wark o' pooer i' my name, and than be able to speak ill o' me.

40. "For he that is no again us is for us.

41. "For wha sal gie ye a cup o' watir to drink, i' the mind that

ye are Christ's, truly say I t'ye, he tines-na his reward!

42. "And whasae sal ensnare ane o' thir wee anes that lippen on me, it war better for him gin the muckle millstane [15] was hang't aboot his neck, for him to be cuisten intil the sea!

43. "And gin aiblins yere haun ensnare ye, aff wi't! it is bonnier for ye enterin intil life maimed, than to hae the twa hauns and gang intil hell, intil lowe unquenchable!

44. "Whaur their worm dees-na, and their lowe isna quenched!

45. "And gin yere fit ensnare ye, aff wi't! it is bonnier for ye enterin into life haltin, than wi' twa feet to be cuisten intil hell, intil lowe unquenchable.

46. "Whaur their worm dees-na, and their lowe isna quenched!

47. "And gin yere e'e ensnare ye, pyke it oot! it is bonnier for ye enterin intil life ae-e'ed, than wi' twa een to be cuisten intil hell,

48. "Whaur their worm dees-na, and their lowe isna quenched!

49. "For ilka ane sal be sautit wi' fire; and ilka offeran sal be sautit wi' saut.

50. "Gude is the saut. But gin the saut hae tint its tang, hoo sal ye mak it saut again! Hae saut in yersels, and be at peace ane wi' anither!"

CHAPTIR TEN.

The blessin o' the bairns. Ane that lo'ed the siller. Wha wad be greatest? The blin' man o' Jericho.

AND risin up, he cam intil the borders o' Jordan. And thrangs cam thegither till him again; and, as he aye did, he instruckit them again.

2. And the Pharisees cam nar till him, and they wad ken, "Is it lawfu' for a man to pit awa a wife?" tempin him.

3. And answerin them, quo' he, "What dis Moses commaun?"

4. And they said, "Moses allooed a writin o' divorce, and to pit her awa."

5. But Jesus answer't, "Anent the hardness o' yere hearts, he wrate ye this commaun.

6. "But frae the first o' the creation, God formed them male and female.

7. "And fore-anent this sal a man lea' his faither and his mither, and cling till his wife:

8. "And they twa sal be ae flesh: sae are they nae mair twa, but ae flesh.

9. "Whasae, than, God has joined thegither let-na man pit sindry!"

10. And whan they war within again, the disciples speir't at him anent it.

11. And he says to them, "Whasae pits awa his wife, and taks anither, commits adultery again his wife.

12. "And gin a woman divorces her husband, and taks anither, she commits adultery."

13. And they war bringin till him bairns, that he soud touch them; but the disciples challenged them that brocht them.

14. But whan Jesus saw it, he was unco displeased, and said to them, "Lat the wee anes come to me: hinner-them-na: for o' siccan anes is the kingdom o' God!

15. "Truly say I t'ye, Whasae taks-na till him the kingdom o' God as a wee bairn, he'se in naegate comin in!"

16. And he clippit them up in his airms, and socht blessins on them, and pat his hauns on them.

17. And as he was gaun oot in the way, ane cam rinnin, and loutit doon afore him, and speir't at him, "Gude Maister, what maun I do to heir eternal life?"

18. And Jesus says till him, "Why div ye ca' me 'Gude?' Thar is but Ane gude—God!

[15] V. 42. No the stane o' a bit quern, a wench coud haud in her lap, but a muckle stane needin a beastie to ca'.

19. "Ye ken the commauns—kill-na, commit-na avoutrie, steal-na, mansweir-na, wrangously seek-na, cherish faither and mither!"

20. And he said till him, "Maister, a' thae things hae I watched ower sin' my bairnheid!"

21. And Jesus, lookin upon him, lo'ed him, and said till him, "Ye hae ae thing wantin; gang, and sell whatsae ye hae, and gie to the puir; and ye'll hae gear in Heeven: and come, follow ye me!"

22. But dule cam on him at that sayin; and he gaed his ways sorrowfu'; for he was haudin great estates.

23. And Jesus lookit roond aboot, and says he till his disciples, "Wi' what sair strivin sal they win to Heeven wha hae the riches!"

24. And the disciples ferlied uncolie at the words. But Jesus answers again, and quo' he to them, "Bairns, what sair strivin sal it be to enter the kingdom o' God!

25. "It's suner that a camel gangs throwe a needle's ee, than that a rich man gangs intil the kingdom o' God!"

26. And they war amaz't ayont a' bounds, and quo' they, "Than wha can be saved?"

27. And gazin on them, Jesus says, "Wi' men it is impossible; but no wi' God: wi' God, a' things are possible!"

28. Than Peter begude to say till him, "See! we laid doon a', and follow't thee!"

29. And Jesus answer't, "Truly say I t'ye, nane has left hoose, or brithers, or sisters, or faither or mither, or bairns, or mailins, for my sake and the Gude-Word's sake,

30. "But sal win a hunner-fauld[16] noo in this time—hooses, and brithers, and sisters, and mithers, and bairns, and mailins, wi' persecutions; and i' the warld to come, eternal life!

31. "But mony first sal be hinmaist; and the hinmaist first."

32. Noo they war on the gate till Jerusalem; and Jesus was gaun afore them; and they ferlied sair; and as they follow't, they war fley't. And he took the Twal, and begude again to tell them the things that soud befa' him:

33. "Tak tent! we gang up till Jerusalem; and the Son o' Man sal be deliver't up to the Heigh-priests, and Scribes, and they sal adjudge him to deid, and sal gie him ower to the heathen;

34. "And they will geck at him, and will spit upon him, and will clour him, and will slay him; and eftir thrie days wull he arise."

35. And James and John, the sons o' Zebedee, cam; and they say till him, "Maister! we wad that thou soud do for us whatsoe'er we ask o' Thee!"

36. And he says to them, "What is't ye wad hae me to do for ye?"

37. And they say till him, "Gie until us that we may sit, ane on thy richt haun, and ane on thy left, in thy glorie!"

38. Jesus says to them, "Ye ken-na what ye are seekin! Can ye drink the cup I drink o'? or be bapteez't wi' the bapteezin I am bapteez't wi'?"

39. And they say till him, "We can." And Jesus says to them, "The cup I drink o' ye sal drink; and wi' the bapteezin I am bapteez't wi' sal ye be bapteez't:

40. "But to sit on my richt haun and on my left haun isna mine to gie—but for to be gien to them for wham it is gotten ready!"

41. And jalousin' it, the Ten begude to hae indignation at James and John.

42. And Jesus ca'd them till him, and said, "Ye ken that they wha seem to be rulin ower the nations,

[16] V. 30. What's nar till us, bouks sae muckle, that we aft fin' it easier to lippen God for the things o' the neist life, raither than for the things o' time! But lat us learn the lear o' this verse, and do so nae mair!

lord it ower the folk; and their great anes come doon wi' authoritie upon them.

43. "But no in sic like sal it be amang you; for wha wad become great amang ye, sal be yere servitor:

44. "And wha wad be first amang ye, sal be yere thirlman.

45. "For truly the Son o' Man cam-na to be ser't, but to ser'; and to gie his life a ransom for mony."

46. And they cam tae Jericho; and as he gaed oot o' Jericho wi' his disciples and a hantle o' folk, the son o' Timeus, blin' Bartimeus, the beggar, was sittin by the way.

47. And whan he heard it was Jesus o' Nazareth, he begude to cry oot, Jesus, thou Son o' Dauvid! hae thou mercy on me!"

48. And mony flytit at him, that he sud be quate. But he cry't sae muckle the mair, an unco deal, "Thou Son o' Dauvid! hae mercy on me!"

49. And Jesus stude still, and said, "Ca' ye him!" and they ca'd the blin' man, sayin, "Cheer up! Rise! He's ca'in ye!"

50. And he, thrawin aff his manteel, sprang up, and cam to Jesus.

51. And Jesus, answerin him, says, "What wad ye that I soud do till ye?" And the blin' man said, "Lord! that I may hae my sicht!"

52. And Jesus said till him, "Gang yere ways! yere faith has made ye hale!" And forthwith he gat his sicht, and follow't Jesus.[17]

CHAPTIR ELEEVEN.

The lowly triumph. The feckless fig-tree.

And whan they cam nar to Jerusalem, to Bethphage and Bethanie at the Mount o' Olives, he sent awa twa o' his disciples.

2. And says to them, "Gang yere ways to the clachan fornent ye; and as sune as ye are come intil't, ye sal see a cowt tethered, whauron nae man evir sat; lowse him and fesh him.

3. "And gin ony man say ocht till ye, or "Why div ye this?" say ye, 'The Maister has need o' him, and belyve he sends him back again.'"

4. And they gaed their ways, and faund the cowt tethered at a door oot-by i' the street; and they lowse him.

5. And some o' thae that stude thar says to them, "What are ye daein? lowsin the cowt?"

6. And they tell't them e'en as Jesus said to them; and they loot them gang.

7. And they fesh the cowt to Jesus; and they cuist on him their manteels; and he sat upon them.

8. And a hantle spread their manteels i' the way; and ithers green branches, cuttin them oot o' the fields.

9. And they that gaed afore, and they that follow't eftir, cry't, "Hosanna! Blessed is he wha comes i' the name o' the Lord!

10. "Blessed is the comin kingdom o' oor faither Dauvid! Hosanna i' the heighest Heeven!"

11. And he enter't intil Jerusalem, intil the Temple; and whan he had taen tent o' a' things, it noo wearin late, he gaed oot till Bethanie wi' the Twal.

12. And on the morn, whan he cam back frae Bethanie, he hunger't.

13. And seein a fig-tree ayont, fu' o' leaves, he gaed, gin aiblins he micht fin' onything on't: and whan he cam till't, he faund naething but leaves; for it wasna the time o' figs.

14. And Jesus spak, and says till't, "Nae man forever again eat frute o' thee!"[18] and his disciples war listenin till't.

[17] V. 52. The best thing a man can do wi' his new sicht—whether o' the een or the spirit—is to follow the Maister wi't!

[18] V. 14. This wasna to schaw his pooer; but it was an acted parable, to teach faith! (v. 22-24.)

15. And they cam to Jerusalem; and enterin the Temple, he begude to ca' oot thae sellin and buyin i' the Temple; and cowpit ower the tables o' the nifferers o' siller, and the binks o' thae that trokit wi' doos:

16. And he wadna suffer ony man to cairry veschels throwe the Temple.

17. And he was teachin, and sayin to them, "Is it no putten doon, 'My Hoose sal be named a Hoose o' Prayer for a' people'; but ye hae made it a howff o' robbers!"

18. And the Heid-priests and the Scribes heard; and coonsell't hoo they micht destroy him: for they war fley't o' him, for a' the folk war astonish't at his teachin.

19. And whane'er the e'enin cam, he gaed oot o' the citie.

20. And i' the mornin as they gaed by, they saw the fig-tree birsl't up frae the rutes.

21. And Peter ca'in to min', says till him, "Maister! see: the fig-tree ye bann'd, is a' dwined awa!"

22. And Jesus, answerin till him, says, "Hae ye faith in God!

23. "For truly say I t'ye, Whasae may say to this mountain, 'Be ye ta'en up, and cuisten intil the sea!' and doots-na in his heart—but sal lippen that what he says sal come to pass—he sal win it!

24. "And thus I say till ye, A' things that ye pray and seek for, lippen that ye hae them, and ye sal win them.

25. "And whan prayin ye staun, forgie, gin ye hae ocht again ony ane; that yere Faither wha is in Heeven may forgie your sins.

26. "For gin ye forgie-na, yere Faither in Heeven wull forgie-na your sins!"

27. And they come to Jerusalem again; and as he was walkin aboot i' the Temple, the Heid-priests, and the Scribes, and the Elders, cam till him,

28. And quo' they till him, "By whatna authoritie div ye thir things? And wha is he that gied ye this authoritie to do thir things?"

29. But Jesus said, "I wull speir at you ae thing; and answer me: and I wull tell ye by whatna authoritie I do thir things:—

30. "John's Baptism—was't frae Heeven? or o' man?[19] Ye may answer me!"

31. And they coonsell't amang their sels, sayin, "Gin we say, 'Frae Heeven,' he will say, "On what grun' than, did ye no believe him?"

32. "But gin we say 'Frae men'" —they war fley't o' the folk; for ane and a' held John in veritie to be a prophet.

33. And they answer't Jesus, and said, "We canna tell!" And Jesus says to them, "Nae mair div I tell you by whatna authoritie I do thir things!"

CHAPTIR TWAL.

The ill-deedie crofters. The great commaun. The weedow-wumman and her fardin.

And he begude to speak to them in parables. "A man set oot a vine-yaird, and biggit a wa' aboot it, and howkit a vat, and set up a tooer, and let it oot to crofters, and gaed aff intil anither kintra.

2. "And he sent a servin-man to the crofters at the season, to hae frae the crofters o' the frute o' the vine-yaird.

3. "And they grippit him, and dang him, and sent him toom awa'.

4. "And again he sent to them anither o' his servants, and him they cloured on the heid, and did shamefu' by him.

5. "And again he sent anither; and him they slew; and mony mair;

[19] V. 30. We maunna think this was but a sharp way o' confoundin them. John was a graun witness for Him (John i. 7, 29, 32, 34), but gin they wadna say gif the witness coud be lippened, why bring him forrit?

whiles dingin them, and whiles slayin them.

6. "Yet had he ane, a tenderly-lo'ed son: he sent him last to them, sayin, 'They will honor my son!'

7. "But thae crofters coonsell't amang their sels, 'This is the heir! Come awa! lat us kill him; and we may seize on his hame-haddin!'

8. "And they grippit him and slew him, and cuist him oot o' the vine-yaird.

9. "And noo, what sal the laird o' the vine-yaird do? He wull come, and destroy the crofters, and gie the vine-yaird ower till ithers.

10. "Hae ye never read this writin, 'The stane that was refused o' thae that biggit, the same is made heid o' the corner!

11. "'This cam to pass frae the Lord, and it is an unco ferlie in oor e'en!'"

12. And they ettled to lay haud o' him; but they war fley't o' a' the folk; for they saw he had spoken this parable anent them: and leavin him, they gaed aff.

13. And they sent till him o' the Pharisees,[20] and they o' Herod, that they micht snare him in his talk.

14. And comin till him, they say, "Maister, we ken that ye are true, and are swayed by nae man; for ye care-na for the luiks o' a man, but o' a truth are teachin the way o' God: Is it richt for us to pay dues to Cesar, or no?

15. "Sal we gie, or sal we refuse?" But he, seein their fauseness, said to them, "Why-for are ye tempin me? Schaw me a siller-penny that I may see."

16. And they fesh't it. And quo' he to them, "Wha's face and inscription is this?" And they said till him, "Cesar's."

17. And Jesus said to them, "The things o' Cesar aye gie ye to Cesar, and the things o' God to God!" And they war astonished at him.

18. And thar cam till him the Sadducees, wha say, "Risin-again thar is nane"; and they speir't at him, sayin,

19. "Maister! Moses pat doon for us, Gin a man's brither dee, and lea' ahint a wife, and lea' nae bairn, that his brither soud tak his wife, and raise up seed till his brither.

20. "Thar war seeven brithers; and the first took a wife, and dee't, lea'in nae bairn;

21. "And the second took her; and deein, left nae bairn ahint him; and the third as weel.

22. "And the seeven left nae bairn; and, hinmaist o' a', the wumman dee't.

23. "At the Up-risin, than, whase wife sal she be o' them? for the seeven had her for wife?"

24. Jesus said to them, "Div ye no gang wrang, for this vera cause, that ye kenna the Scripturs, and God's pooer?

25. "For whan they sal rise frae the deid, they naither mairry, nor are gien in mairriage; but are as the Angels in Heeven.

26. "But anent the Risin-frae-the-deid, did ye never read i' the buik o' Moses—'Anent the Buss'[21]—how God spak till him, sayin, 'I am the God o' Abra'm, and God o' Isaac, and God o' Jaucob!'

27. "He isna the God o' deid men, but o' the leevin! Ye this way uncolie deceive yersels."

28. And ane o' the Scribes cam forrit, and heard them reasonin, and seein that he had answer't them weel, speir't at him, "Whilk is the first ane o' the Commandments?"

29. Jesus answer't him, "The first o' a' is, 'Hear ye, O Isra'l! the Lord oor God, the Lord, is ane:

30. "'And ye sal lo'e the Lord

[20] V. 13. The Pharisees and Herodians war at dagger-points atween theirsels; but they could join thegither in plottin again Christ! We whiles see the same thing in oor ain day!

[21] V. 26. See Luke xx. 37, *note*.

yere God wi' a' yere heart, and wi' a' yere saul, and wi' a' yere mind, and wi' a' yere micht'; this, a first commaun.[22]

31. "And a second like it; this: 'Ye sal lo'e yere neebor as yersel.' Heigher than thir, o' commauns thar is nane!"

32. And the Scribe said till him, "Weel, Maister; o' a truth said ye that he is ane, and thar is nane ither but he;

33. "And to lo'e him wi' a' the heart, and wi' a' the understaunin, and wi' a' the saul, and wi' a' ane's micht—and to lo'e ane's neebor as ane's sel', is far mair than a' the hail-brunt offerans and sacrifeeces!"

34. And whan Jesus saw that he answer't discreet, he said till him, "Ye are-na far frae God's Kingdom!" And syne eftir that, nae man daur speir at him quaistens.

35. And Jesus answer't, and quo' he, as he was teachin i' the Temple, "What way say the Scribes that the Christ is Dauvid's son?

36. "Dauvid his sel says, by the Holie Spirit, 'The Lord says to my Lord, Sit thou on my richt haun, till I mak thy faes thy fit-brod!'[23]

37. "Dauvid his sel names him 'Lord'; and frae whaur-awa is he than his son?" And a' the thrang listened till him gladly.

38. And in his teachin, quo' he, "Tak tent o' the Scribes! wha like to gang aboot in lang goons, and lo'e compliments i' the merkits,

39. "And preferred seats i' the kirk, and heid places at feasts:

40. "Wha devoor weedows' hames, and i' their deceit mak lang prayers: thir sal hae the deeper condemnation."

41. And he set his sel doon fornent the Treasury; and a hantle o' them that war rich cuist in muckle.

42. And thar came ane, a puir weedow, and she cuist in twa mites, that mak a fardin.

43. And he ca'd till him his ain disciples, and quo' he, "Truly say I t'ye, this puir weedow has cuisten in mair than a' they that are castin intil the Treasury.

44. "For a' they, oot o' their owercome hae cuisten in; but she oot o' her poortith did cast in a' she had—e'en a' her leevin!"

CHAPTIR THIRTEEN.

Jerusalem fa's. The Gospel spreads. The King sal come! Lat a' tak tent!

And as he gaed oot o' the Temple, ane o' his followers says, "Maister! gie tent, and see sic stanes, and unco biggins!"

2. Jesus said till him, "Are ye lookin at thae great biggins? Thar sal-na be left ae stane on anither that shanna be whamml't ower!"

3. And as he sat on the Mount o' Olives, fornent the Temple, Peter and James, and John, and Andro, speir't at him quately,

4. "Tell us, whan sal thir things be? And what the sign whan thir things are comin to pass?"

5. And Jesus begude to say to them, "Tak tent that nane man lead ye agley:

6. "Mony a ane wull come in my name, sayin, 'I am he!' and wull gar mony gang agee.

7. "And whan ye hear o' weir, and the clash aboot weir, be-na ye putten-aboot; for they maun needs come on; but the endin hasna come.

8. "For nation sal rise up again nation, and kingdom again kingdom: thar sal be yirdins in a hantle

[22] V. 30. A hantle folk wad like a rule to gang by. Tak ye this 30th verse! Gin God has my heart—than my time, my freends, my interests—a' maun follow: as a lamb follows its minnie.

[23] V. 36. The Jews seemed set on no lookin at thae Scripturs that tauld o' Christ's divinity. They wad hae it that the Messiah was juist a Conquerin Prince. Wrang thochts lead on to wrang deeds. They first had wrang thochts aboot the Messiah, and than killed him because he didna fit in wi' their wrang thochts.

places; and thar maun be famines. Thir are the bearin-pains comin on.

9. "But tak tent to yersels; for they wull gie ye up to hie-cooncils and kirks; ye maun be cloured; and fornent governors and kings maun ye staun for the sake o' me, for a testimonie to them.

10. "And the Joyfu'-tidins maun first be proclaimed to a' the nations.

11. "And whan they lead ye, deliverin ye up, be-na fashin yersels aforehaun what ye sal say; but what-sae sal be gien ye i' that 'oor, that speak; for it isna ye that speak; but the Holie Spirit.

12. "And brither wull gie up the brither to deid: and the faither the bairn; and bairns sal rise up again their parents, that they be putten to deid.

13. "And ye sal be hatit o' a' men for my sake; but wha tholes to the end, that same sal be saved.

14. "But whane'er ye see the abomination o' the Desolation staunin whaur it soudna be (wha reads, lat him tak tent!), than lat thae wha are in Judea flee to the mountains!

15. "And lat him wha is on the hoose-tap no come doon intil the hoose, nor e'en gang in to tak onything oot o' the hoose;

16. "And lat him that is oot-by i' the field no return back to tak awa his coat.

17. "But wae for them that are bearin! and for them that gie the breist i' thae days!

18. "And pray ye that it come-na i' the winter!

19. "For thae days sal be a time o' dool, sae as thar has been nane sic-like, sin' the first o' the creation that God creatit, e'en till noo, and nevir sal be.

20. "And gin the Lord shortened-na the days, nae flesh wad be saved; but for the sake o' his ain, wham he waled oot for his sel, he shortens the days.

21. "And, at that time, gin ony ane says t'ye, 'See! here is the Christ!' or 'See there!' lippen him na;

22. "For thar sal staun up fause Christs, and fause prophets, and wull schaw tokens and wunner-warks, that they may lead awa, gin it war possible, e'en the chosen anes.

23. "But tak ye tent! See, I hae tauld ye a' things aforehaun!

24. "But in thae days, eftir that dool and stour, the sun sal be darken't, and the mune sanna gie oot her licht,

25. "And the starns sal fa' frae the lift, and the pooers abune sal be shaken.

26. "And than sal they see the Son o' Man comin i' the cluds, wi' unco pooer and glorie.

27. "And than sal he send oot his angels, and sal gaither thegither his chosen anes frae the fowr winds, frae the ootermaist pairt o' the yirth to the ootermaist pairt o' heeven.

28. "Noo learn ye a parable frae the fig-tree: whane'er her branch is bein ten'er, and the leaves comin on, ye ken simmer is nar-haun;

29. "Sae ye, whane'er ye see thir things comin on, tak tent that it is nar—at the vera doors!

30. "Truly say I t'ye, this generation passes-na awa, till a' thir things sal be!

31. "Heeven and yirth sal pass awa; but my word sal-na pass awa!

32. "But, o' that day and that 'oor kens nane; no e'en the angels in Heeven; nor the Son; but the Faither.

33. "Tak ye tent! watch and pray! for ye kenna whan the time is.

34. "As a man bidin in a far-awa lan'; wha has left his hoose, and gien authoritie till his servants; to ilka ane his wark; and commandit the porter to tak gude tent;

35. "Tak ye gude tent, thar-for! for ye kenna whan the maister o' the hoose comes hame; gin it be at e'en, or at midnicht, or at the cock crawin, or at the dawin;

36. "Least, comin on ye o' a suddaintie, he find ye sleepin!

37. "And what I say to you, I say to a'—tak tent!"

Tak tent! Thar's baith the destruction o' Jerusalem and the end o' the warld here; and ane needs be wyss to redd them oot. And eftir a's dune, we kenna weel what is what. We maun be watchfu' and ready!

CHAPTIR FOWRTEEN.

Anointit for his burial. He dreed unco dool wha dreed oors! Judas, and Peter, and the Heigh-priest, and Pilate: and they a' wranged him!

EFTIR twa days was the Pasche, and the Sad Breid; and the Heigh-priests and Scribes war coonsellin hoo they coud grip him by knaverie, and slay him.

2. For quo' they, "No in the Feast; for aiblins thar wad be a bruilzie amang the folk."

3. And he bein in Bethanie, i' the hoose o' Simon the leper, as he was at meat, a wumman [24] cam, haein an alabaster o' perfume, raal nard, vera costly; and she brak the alabaster, and teemed it ower his heid.

4. And thar war some wha war ill-pleased amang theirsels; and quo' they, "For whatna end was the perfume wastit?

5. "For it micht hae been sell't for mair nor three-hunner pennies, and hae been gien tae the puir!" And they compleened o' her.

6. But Jesus said, "Dinna fash her! Why soud ye pit her aboot? A wark ee-sweet and bonnie has she dune in me.

7. "For aye hae ye the puir w'ye; and, whan ye wull, ye may do them gude; but ye hae-na aye me wi' ye.

8. "She did what she was able to do; she took it aforehaun to perfume my body for the burial.

9. "Truly say I t'ye, whaursoe'er the Gude-Tidins sal be cry't, throwe the hail warld, e'en what she did sal be tauld for her memorial!"

10. And Judas Iscariot gaed awa to the Heid-priests, that he micht deliver him up to them.

11. And they war crouse whan they heard it, and promised him siller. And he was takin tent hoo he coud fin' the richt time to deliver him up.

12. And on the first day o' the Sad Breid, whan they aye kill't the Paschal lamb, his disciples speir't at him, "Whaur wull ye that we gang and mak ready that ye may eat the Pasche?"

13. And he sends oot twa o' the disciples, and quo' he to them, "Gang yere ways intil the citie, and a man wi' a stoup o' watir sal meet ye: follow him.

14. "And whaur he may gang in, say ye to the gudeman o' the hoose, 'The Maister says, Whaur is my lodgins, whaur I may eat the Pasche wi' my disciples?'

15. "And he himsel wull schaw ye a gudely upper room, plenish't and ready: and thar prepare ye for us."

16. And the disciples gaed oot, and cam intil the citie, and faund as he had said to them; and they prepared the Pasche.

17. And whan the e'enin cam on, he comes wi' the Twal.

18. And as they sat and war eatin, Jesus says, "Truly say I t'ye, Ane o' you, wha eats wi' me, wull betray me!"

19. Than begude they to be unco cuisten-doon, and to say till him, ane by ane, "Is it I?"

20. And he said to them, "It is ane o' the Twal, and he wha dips wi' me i' the dish.

21. "For the Son o' Man bude gang, as it is putten-doon anent

[24] V. 3. Mark disna name Mary. She was aiblins still leevin, and it micht be better no to draw the enemies' attention till her. She wasna rich (See Luke x. 40), but she gat this costly India *nard*, that she might anoint her best freend: "had he no raised her brither frae the deid?"

him; but wae for that man by wham the Son o' man is deliver't up; weel had it been for him gin he had nevir been born!"

22. And as they war eatin, Jesus took breid, and whan he bless't, brak it, and gied it to them, and said, "Tak ye, this is my body."

23. And he took a cup; and giean thanks, gied it to them; and they drank o't.

24. And he said to them, "This is my blude o' the Covenant, the blude shed for mony.

25. "Truly say I t'ye, Nae mair sal I drink o' the frute o' the vine, until I drink it anew in the Kingdom o' God!"

26. And whan they had sung the Psalm, they gaed oot intil the Mount o' Olives.

27. And Jesus says to them, "A' ye this nicht sal be putten-aboot because o' me: for it is written, 'I wull clour the Shepherd, and the sheep sal be skail't abreid.'

28. "But eftir my Up-risin, I wull gang afore ye intil Galilee."

29. And Peter says till him, "Gin a' soud fin' maitter o' offence, yet wull-not I!"

30. And Jesus says till him, "Truly say I t'ye, that you—this day, e'en this nicht—afore the cock craw twice, will thrice disown me!"

31. But he threepit till him, "Gin I hae to dee wi' thee, I'll no disown thee!" and siclike said they a'.

32. And they cam till a place ca'd "Gethsemanie": and he says till his disciples, "Sit ye here, till I pray."

33. And he taks wi' him Peter, and James, and John, and begude to be in unco dool.

34. And he says to them, "My saul is unco wae, e'en till death! bide ye here, and tak gude tent!"

35. And he gaed forrit a wee, and loutit doon to the grun', and prayed that—gin it coud be—the 'oor micht pass by him.

36. And he was cryin, "Abba, Faither! A' things are possible to thee! Tak awa this cup frae me![25] But, it isna what I will, but what Thou wills!"

37. And he comes, and fin's them sleepin, and says to Peter, "Simon, are ye sleepin? Coud-ye-na watch ae 'oor?

38. "Tak tent, and pray! that ye come-na intil temptation. The spirit is fain, but the flesh is waff."

39. And ance mair he gaed awa, and prayed, sayin the same words.

40. And whan he was come back, he faund them sleepin, for that their een war unco heavy; and they kent-na what to answer him.

41. And he cam the third time, and says to them, "Sleep on for a wee, and rest. It is eneuch! The time has come! See: the Son o' Man is deliver't up intil the hauns o' the wicked!

42. "Rise! lat us be gaun. Mark! he wha delivers me up is at haun!"

43. And at ance, e'en while he yet spak, comes Judas, ane o' the Twal, and wi' him a great thrang wi' swords and rungs, frae the Heid-priests and Elders.

44. And he wha was deliverin him up had gien them a token; quo' he, "Wham I kiss, that is he; grip him, and lead him awa siccar!"

45. And comin, he gaes straucht till him, and says, "Maister, Maister!" and kiss't him.

46. And they lay hauns on him, and made him siccar.

47. But ane that stude by, drew sword, and attackit the Heigh-priest's servin-man, and strack aff his lug.

48. And Jesus answer't them, "Are ye come oot, as again a robber, wi' swords and rungs to tak me?

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[25] V. 36. Had the cup something in't that soudna be in't? God kens! Aiblins the *bitter* was, that men—the vera race he was deein for—soud *hae a haun in his death!* But gin this war his thocht, was his prayer answer't? See Hebrews, v. 7, and note on John xix. 34.

49. "I was day by day wi' ye i' the Temple, and ye grippit-me-na; but it is that sae the Scripture micht be fulfilled."

50. And they a' desertit him and fled.

51. And a young man cam follawin wi' them, haein a linen claith thrawn roun' his body; and they took haud o' him.

52. But he left the claith wi' them, and escapit nakit.

53. And they led Jesus aff till the Heigh-priest; and thar war gaither't thegither a' the Heid-priests and the Elders and the Doctors.

54. And Peter had follow't far ahint, e'en intil the coort-yaird o' the Heigh-priest: and he sat wi' the servants, and warmed his sel at the lowe.

55. Noo the Heid-priests and a' the Cooncil socht for prufe again Jesus, for to pit him to deid: but coudna fin' ony.

56. For mony bure fause-witness again him; but their tales wadna 'gree thegither.

57. And some stude up, and testify't fausely again him, sayin,

58. "We heard him say, 'I wull pu' doon this Temple—this made wi' hauns—and in thrie days I'se bigg anither, no made wi' hauns!"

59. And no e'en sae was their testimonie agreein.

60. And the Heigh-priest, risin in the mids, speir't at Jesus, sayin, "Div ye answer nocht? What are thir testifyin again ye?"

61. But he stude quate, and said nocht. Again the Heigh-priest speir't at him, "Are ye the Anointit, the Son o' the Blessed?"

62. And Jesus said, "I am; and ye'se see the Son o' Man sittin on the richt haun o' Pooer, and comin i' the cluds o' heeven!"

63. And the Heigh-priest rived his cleedin, and cry't he, "What need we ony mair testimonie?

64. "Ye hae heard the wicked words: what think ye?" And they a' condemned him to be wordie o' death.

65. And some begude to spit on him; and hid his face and daddit him, sayin, "Prophesie!" And the servitors dang him wi' their looves.

66. And as Peter was aneath i' the coort-yaird, thar comes ane o' the maids o' the Heigh-priest.

67. And whan she saw Peter warmin his sel, she narrowly looks at him, and quo' she, "And thou was wi' the Nazarine—wi' Jesus!"

68. But he deny't, sayin, "I ken-na him! nor ken I what ye're sayin!" And he gaed oot-by intil the entry; and a cock crew.

69. And the maid saw him again; and begude to say to them staunnin aboot, "This is ane o' them!"

70. And he deny't it again. And a wee while eftir, they staunnin by say to Peter, "Truly ye are ane o' them; for ye are a Galilee-man!"

71. But he begude bannin and sweirin—"I ken-na the man ye speak o'!"

72. And noo the second time a cock crew. And Peter ca'd to mind what Jesus said till him, "Before the cock craw twice, thou wull disown me thrice!" And whan he thocht thar-on, he grat.

CHAPTIR FYFTEEN.

Pilate, and Jesus: and the cross, and the tomb.

And straucht the Heid-priests i' the mornin coonsell't wi' the Elders and Doctors, and the hail Cooncil, and bund Jesus, and led him awa and deliver't him up to Pilate.

2. And Pilate speir't at him, "Are ye the King o' the Jews?" And answerin, he says till him, "Ye say true."

3. And the Heid-priests threepit on mony things again him.

4. And Pilate again speir't at him, "Answer-ye-na? See! hoo mony things they lay again ye!"

5. But Jesus nae mair answer't ocht; sae that Pilate ferlied.

6. Noo, at Feast-time, he aye releas't for them a prisoner—wham they micht wale.

7. And thar was ane Barabbas; bund wi' the insurgents—wha, indeed, in the revolt had committit murder.

8. And a' the folk gaed up, and begude to seek for him to do as he had aye done for them.

9. And Pilate answer't them, "Wad ye that I release t'ye the King o' the Jews?"

10. For he saw that for jealousie the Heid-priests had deliver't him up.

11. But the Heid-priests wrocht up the folk, that he soud raither release them Barabbas.

12. And Pilate was again speirin at them, "What, than, wad ye that I soud do to the King o' the Jews?"

13. But they cry't oot again, "Crucify him!"

14. But Pilate said to them, "Why sae? What ill has he dune?" And they cry't oot mair furiously, "Crucify him!"

15. And Pilate, bein fain to please the crood, released Barabbas to them; and deliver't up Jesus, first bein scourged, to be crucify't.[26]

16. And the sodgers led him awa intil the coort, ca'd "The Pretorium;" and they bring thegither the hail cohort.

17. And they cleed him in purple, and they weave a croon o' thorns, and pit it on his heid;

18. And begude to salute him, "Hail to thee, King o' the Jews!"

19. And they strack him ower the heid wi' a reed; and spat on him, and bent the knee and worshipp't him.

20. And eftir mockin him, they strippit aff the purple, and pat on him his ain cleedin, and led him oot to crucify him.

21. And they lay haud o' ane Simon, a Cyrenian, comin in frae the kintra-pairts—faither o' Alexander and Rufus—to carry his cross.

22. And they bring him to the place "Golgotha," that is to say "Skull-place."

23. And they proffer't him wine wi' myrr in't; but he wadna hae't.

24. And they crucify't him; and dividit his cleedin amang them, and cuist lots wha soud hae ocht.

25. And it was the third 'oor, and they crucify't him.

26. And the writin o' his accusation was ower aboon, "The King o' the Jews!"

27. And eke wi' him they crucify twa robbers; ane on the richt haun, and ane on his left.

28. And the Scriptur cam to pass, whilk says, "And wi' wrang-doers was he coontit-in!"

29. And the gangers-by war misca'in him, waggin their heids, and sayin, "Aha! thou wha is takin doon the Temple, and up-biggin it in thrie days.

30. "Save yersel, and come doon frae the cross!"

31. And as weel the Heid-priests, jeerin amang their sels, wi' the Writers, said, "He saved ithers; his sel he canna save!

32. "The Christ, the King o' Isra'l! lat him noo come doon frae the cross, that seein it, we may lippen him!" And the anes crucify't wi' him, misca'd him.

33. And at the mid-day 'oor, the mirk cam ower the hail lan', to the ninth 'oor o' the day.

34. And at the ninth 'oor, Jesus cry't oot wi' a lood voice, "Eloi! Eloi! lama sabachthani!" whilk is, in translation, "My God! My God! why did thou forsake me?"

35. And some o' the staunners-by,

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[26] V. 15. Wae's me for Pilate! He micht hae stude forth as ane o' the warld's heroes, had he dune the richt! But he had already dune many wrang and unjust things; and Sautan had him fast bun, haun and fit!

whan they heard that, said, "He cries on Elijah!"

36. And ane ran and filled a sponge wi' vinegar, and pat it on a reed, and gied him drink, sayin, "Lat be! let us see gin aiblins Elijah comes to tak him doon!"

37. But Jesus, utterin a lood cry, expir't.

38. And the veil o' the Temple was rived in twa, frae the tap to the bottom.

39. Noo the Captain wha stude nar, forneent him, seein he sae cry't oot and expir't, said, "Truly, this man was God's Son!"

40. And weemen too war thar, lookin on frae oot-by: 'mang wham war Mary Magdalene, and Mary (James the less, and Jose's mither), and Salome,

41. Wha, whan he was in Galilee, aye follow't and providit for him; and mony ither weemen wha cam up wi' him to Jerusalem.

42. And gloamin comin on, and it bein "The Preparation," that is "Afore the Sabbath,"—

43. Thar cam Joseph of Arithmathea,[27] a Cooncillor o' honorable rank, wha himsel lookit for the Kingdom o' God, and gaed openly to Pilate, and craved the body o' Jesus.

44. And Pilate misdootit whether he was sae sune deid; and ca'd the Captain, and speir't at him gin he had been ony time deid.

45. And as sune as he kent it o' the Captain, he grantit the body to Joseph.

46. And he coft fine linen, and takin him doon, row't him i' the claith, and laid him in a tomb hewn oot i' the rock: and row't a muckle stane to steek the door o' the tomb.

47. And Mary Magdalene, and Mary, James' mither, lookit on, and saw whaur he was laid.

CHAPTIR SAXTEEN.

The risin frae the deid. He schaws his sel; and then ascends.

THE Sabbath bein by, Mary Magdalene, and Mary o' James, and Salome, coft them spices, that they micht come and anoint him.

2. And early on the first day o' the week, they come to the tomb, at the sun-risin.

3. "And they war sayin to thir sels, "Wha wull rowe us awa the stane frae the door o' the tomb?"

4. And, lookin up, they see that the stane is row't awa'; for it was an unco bouk.

5. And, gangin intil the tomb, they saw a young man sittin on the richt, clad in a lang, white robe; and they war unco fley't.

6. But he says to them, "Be na fley't! Ye seek Jesus, the Nazarene, the Crucify't. He raise! He isna here! See the place whaur they laid him.

7. "But gang; tell his disciples and Peter,[28] that he gaes afore you intil Galilee, thar sal ye see him; e'en as he tauld ye."

8. And gangin oot, they fled frae the tomb; for fear and quakin had come on them; and they tauld nocht to ony; for they war terrify't.

9. And, comin forth early on the first day o' the week, he was first made kent to Mary Magdalene, frae wham he had cuisten oot seeven demons.

10. She gaed awa' and tell't thae that had been wi' him, as they maen'd and grat.

11. And they, whan they war

[27] V. 43. Thank God for necessities! Gin thar hadna been the necessity o' savin the body o' Jesus frae bein cuisten intil a public sheugh, Joseph micht nevir hae pluck't up courage eneuch to avow his sel a freend o' Jesus! We aft gain by oor losses!

[28] V. 7. See hoo unco tender the Lord was toward Peter! Nae doot he grat (ver. 10) mair than ony o' them—for he had mair to greet for! Wha fa's far'est, has maist need o' raisin up!

tell't that he was leevin, and seen by her, wadna believe.

12. And eftir thae things, he was schawn in anither form to twa o' them, as they walkit and gaed oot intil the kintra.

13. And they gaed awa', and tell't it to the lave: neither believ't they them.

14. But eftir, to the Eleeven their sels he was schawn, as they sat at meat; and he wytit them for their dootsomness and hardness o' heart, no to lippen them wha had seen him eftir he raise.

15. And he said to them, 'Gang ye to a' the warld, and preach the Gude-Tidins to the hale creation!

16. "Wha believes and is bapteez't sal be sav't; but wha disbelieves sal be condemned.

17. "And uncos sal follow them that believe; in my name sal the demons be cuisten oot; they sal speak wi' tongues;

18. "They sal tak up vipers; and gin aiblins they drink ony deidly draught, it sal be nae ill to them; they sal lay hauns on the sick, and they sal be weel!"

19. Sae than the Lord Jesus, eftir he had spoken to them, was ta'en up till Heeven, and sat doon on the richt haun o' God:

20. And they gaed oot, and preached a'-gate; the Lord workin wi' them, and makin siccar the Word wi' the uncos that follow't.

LUKE.

CHAPTIR ANE.

The wunner-warks at the birth o' John.

INASMUCKLE as mony hae taen in haun to pit doon in order a narration o' thae things that hae been made siccar amang us,

2. E'en as they, wha war at first-haun witnesses and followers o' the Word, gied them till us;

3. It seemed gude to me as weel, haein kent frae the first a' things perfetely, to write to you in set order, O weel-deservin Theophilus,

4. That ye micht hae fu' knowledge o' the certaintie o' the things in whilk ye hae been trained.

5. THAR was, in the days o' Herod, King o' Judea, a priest ca'd Zachariah, o' Abijah's coorse; and his wife was o' the dochters o' Aaron, and she was ca'd Elizabeth.

6. And they war baith richt-leevin afore God, walkin i' the Commauns and appointments o' the Lord wyteless.

7. And they had nae bairn, for that Elizabeth bure-na; and they war baith growin auld.

8. Noo it cam aboot, that while he was doin priestly service afore God i' the order o' his coorse,

9. As was the custom o' the priesthood, it was his lot to offer incense, enterin intil the Temple o' the Lord.

10. And the thrang o' folk war oot-by, prayin, at the 'oor o' the incense-offeran.

11. And thar appear't till him an Angel o' the Lord, staunin on the richt side o' the incense-altar.

12. And Zachariah was uncolie putten-aboot whan he saw him, and fear cam on him.

13. But the Angel says till him, "Be-na fley't, Zachariah! for yere prayer has been heard, and yere wife Elizabeth sal bear a son t'ye, and his name ye'se ca' *John:*

14. "And ye sal hae joy to ye, and rejoicin, and mony sal be blythe at his birth.

15. "For he sal be michty afore the Lord, and he'se drink nae wine nor strong drink; and he sal be fu' o' the Holie Spirit, e'en frae the womb.

16. "And mony o' Isra'l's sons wull he weise roun' till the Lord their God.

17. "And he sal gang afore him i' the spirit and micht o' Elijah to weise roun' faithers' hearts to their bairns, and the dour to the wyss-heid o' the gude; to mak ready for the Lord a prepared folk."

18. And Zachariah says to the Angel, "Hoo's I to ken this? For I'm an auld man, and my wife noo in eild?"

19. And answerin, quo' the Angel till him, "I am Gabriel, that staun afore God! and I hae been sent to speak till ye, and to fesh ye thir gude tidins.

20. And noo see! ye sal be dumb, and hae nae speech, until whatna day thir things are dune, for that ye wadna lippen my words—whilk sal come to pass i' their time!"

21. And the folk war waitin for Zachariah, and ferlied at his delayin i' the Temple.

22. And whan he cam forth, he coudna speak to them; and they kent he bude hae seen a vision i' the Temple. And he gaed on makin signs to them, and remained dumb.

23. And it cam aboot, that whan his days o' service war dune, he gaed awa till his ain hoose.

24. And eftir thae days his wife Elizabeth conceived, and wadna be seen for fyve months; sayin,

25. "Sae has the Lord dune to me, to tak awa my humiliation amang the folk."

26. And i' the sixth month the angel Gabriel was sent frae God till a citie o' Galilee ca'd Nazareth,

27. Till a maid betrothed to a man named Joseph, o' the hoose o' Dauvid; and the maid's name was Mary.

28. And the Angel, comin in till her, says, "Joy be till ye, favored ane! The Lord is w'ye; blest be ye amang weemen!"

29. But she was unco put-aboot at the sayin, and was comin ower in her mind whatna kind o' salutation this micht be!

30. And the Angel said, "Fear-na, Mary! for ye hae gotten favor wi' God!

31. "And tak tent! ye sal conceive i' the womb, and bring forth a son, and sal ca' his name JESUS.

32. "He sal be great, an' sal be ca'd 'The Son o' the Maist Heigh'; and the Lord sal gie till him the thron o' his faither Dauvid.

33. "And he sal reign ower the hoose o' Jaucob for aye: and o' his kingdom sal be nae endin!"

34. But Mary said to the Angel, "Hoo sal this be, sin' a husband I ken-na?"

35. And the Angel answerin, says, "The Holie Spirit sal come, and the pooer o' the Maist Heigh sal descend upon ye; and sae that that is to be born sal be ca'd holie, the Son o' God!

36. "And mark! Elizabeth, yere kinswumman, e'en she has conceived a son in her auld age; and this is the saxth month wi' her wha was coontit bairnless.

37. "For nae word frae God sal want pooer!"

38. And Mary said, "Lo! I am the handmaid o' the Lord.[1] Be it e'en to me, conform to thy word!" And the Angel gaed awa frae her.

39. And i' thae days, Mary raise, and gaed intil the hill-kintra wi' haste, intil a citie o' Judah;

40. And enter't intil the hoose o' Zachariah, and salutit Elizabeth.

41. And it cam aboot that as Elizabeth heard Mary's salutation, the bairn in her womb rejoiced; and Elizabeth was fu' o' the Holie Spirit,

42. And raised her voice in lood exclamation, and said, "Happy ye amang weemen! and blest is the frute o' yere womb!

43. "And for what is this come to me, that the mither o' my Lord soud come tae me?

44. "For behauld! as sune as the voice o' yere salutation cam to my hearin, the bairn lap i' my womb for joy.

45. "And happy she wha lippen'd! for thar sal be comin to pass o' thae things spoken till her frae the Lord."

46. And Mary said, "My saul dis magnify the Lord,

47. "And my spirit joys in God my Saviour!

48. "For he has lookit upon the laigh estate o' his handmaid; for lo! frae this oot, a' generations sal ca' me blest,

49. "For that the Michty Ane has dune to me great things; and Holie is his name!

50. "And his mercie is until generations and generations, to thae that fear him.

51. "He wrocht victorie wi' his airm; he dang them that war heigh i' their heart's intent.

52. "He pu'd doon michty anes frae throns, and liftit up thae o' laigh estate.

53. "To hungry anes he gied rowth o' gude things; and the walthy he ca'd awa toom;

54. "He helpit Isra'l, his servitor, and remember't his mercie,

[1] V. 38. We ken-na whilk to admire maist—Mary's faith, a readiness to risk that maist precious thing wi' a wumman, her reputation amang folk—or her humbleness o' mind a' throwe. She had the word o' the Lord, and she socht nae mair.

55. "As he spak till oor faithers, to Abra'm and his seed for aye!"

56. And Mary bade wi' her for aboot thrie months; and return't till her ain hoose.

57. Noo Elizabeth's time o' bringin-forth was come; and she bure a son.

58. And her neebors and kin heard hoo the Lord had multiply't his mercies till her, and they rejoiced wi' her.

59. And it cam aboot, that on the auchth day they cam to circumceese the bairn; and they wad hae him ca'd "Zachariah," eftir the name o' his faither.

60. And his mither answer't, "Na, but he sal be ca'd *John!*"

61. And they said till her, 'Nane o' yer kin is ca'd by this name!"

62. And they made signs till his faither, "Hoo wad ye hae him ca'd?"

63. And he wad hae a writin-tablet, and wrate, "His name is John!" And a' ferlied.

64. And his mou' was unsteekit at ance, and his tongue lowsed; and he spak, and praised God.

65. And fear fell on a' the neebors; and this was noised abreid ower the hill-pairt o' Judea.

66. And a' wha heard it laid it up in their hearts, sayin, "Whatna bairn sal this be?" for the haun o' the Lord was wi' him.

67. And his faither Zachariah was fu' o' the Holie Spirit, and prophesy't, sayin,

68. "Blest be the Lord God o' Isra'l, wha has regairdit his ain folk, and wrocht salvation for them!

69. "And has raised up a horn o' Salvation for us in the hoose o' his servant Dauvid:

70. "As he spak by the word o' the prophets, wha hae been sin' the beginnin,

71. "Salvation frae oor faes, and frae the haun o' a' that hate us.

72. "To schaw mercie to oor faithers, and to keep in mind his holie Covenant:

73. "The aith he swure to Abra'm oor faither,

74. "To grant till us, that, deliverin us frae the haun o' oor faes, we soud ser' him wi' nae dreid,

75. "In holiness and richtousness a' the days o' oor leevin.

76. "And ye, bairn, sal be ca'd the Prophet o' the Maist Heigh; for ye sal gang on afore him, to mak ready his gangins;

77. "To gie knowledge o' salvation to his folk, for the remittin o' their sins,

78. "For that God's yearnin mercie is toward us, whaur-by the dawin frae on heigh sal find us,

79. "To glint on them wha sit in darkness, and the gloamin o' death; to airt oor feet intil the ways o' peace!"

80. And the bairn grew, and wax'd sterk in spirit, and was i' the deserts to the day he was made kent till Isra'l.

CHAPTIR TWA.

Jesus, till he was thretty years o' age.

Noo i' thae days it cam aboot thar gaed oot a decree frae Cesar Augustus that a' the inhabiters o' his dominions soud be enrolled.

2. And this enrollment was made whan Quirinius was Governor in Syria.

3. And a' war gaun to be enrolled, ilk ane till his ain citie.

4. And Joseph, as weel, gaed up frae Galilee, oot o' the citie o' Nazareth, intil Judea, intil Dauvid's citie, whilk is ca'd Bethlehem; for that he was o' the hoose and stock o' Dauvid:

5. To be enrolled, wi' Mary his betrothed wife, wha was a mither-to-be.

6. And sae it was, that while they war thar, the days war fulfilled for her to bring forth.

7. And she brocht forth her son—her first-born—and row't him in a barrie-coat, and laid him i' the manger, for that there was nae room for them i' the inn.

8. And thar war in the same kintra side herds bidin i' the fields, and keepin gaird ower their flocks by nicht.

9. And see! an Angel o' the Lord cam till them, and the glorie o' the Lord glintit roond aboot them; and they war sair gliff'd.

10. And the Angel said, "Be-na gliff'd; for I bring ye gude tidins o' muckle joy to the hail warld!

11. "For thar is born t'ye this day, in Dauvid's toun, a Saviour, wha is the Anointit Lord.

12. "And here is the token for ye: ye'se fin' the bairn row't in a barrie-coat, lyin in a manger."

13. And a' at ance there was wi' the Angel a thrang o' Heeven's host, praisin God, and sayin,

14. "Glorie to God i' the heighest heights, and on the yirth peace! Gude wull to men!"

15. And as the Angels gaed awa frae them to Heeven, the shepherds said ane till anither, "Lat us gang noo to Bethlehem, and see this thing that has come aboot, that the Lord has made kent till us!"

16. And they gaed, makin haste, and fund Mary, and Joseph, and the bairn lyin in a manger.

17. And whan they saw it, they tauld abreid the words that war tell't to them anent this bairn.

18. And a' that heard it ferlied at the things tauld them by the shepherds.

19. But Mary keepit a' thae things, ponderin on them in her heart.

20. And the shepherds returned, giean glorie to God, for a' thae things they saw and heard; e'en as it was tell't them.

21. And whan the auchth day was come for the circumceesion o' the bairn, his name they ca'd Jesus, whilk was sae ca'd by the Angel 'or he was conceiv't i' the womb.

22. And whan the days o' purification by the law o' Moses war fulfilled, they took him to Jerusalem to present him to the Lord;

23. E'en as it is putten-doon i' the law o' the Lord, "Ilka male that opes a womb sal be ca'd holie to the Lord."

24. And to offer an offeran, as it is putten-doon i' the law o' the Lord, "A pair o' cushats, or twa young doos."

25. And mark! thar was a man i' Jerusalem, whase name was Simeon; and this man was holie and devout, lookin for Isra'l's consolation. And the Holie Spirit was on him.

26. And the Holie Spirit had made kent to him that he soudna see death till he had seen the Anointit o' the Lord.

27. And he cam i' the Spirit, intil the Temple; and whan the parents brocht in the bairn Jesus, to do for him what was the custom o' the Law,

28. He tuik him in his airms, and praised God, and said,

29. "Noo, wull thou dismiss thy servant, O Lord! conform to thy word, in peace!

30. "For my een hae seen thy salvation,

31. "Whilk thou hast brocht forrit afore the face o' a' folk.

32. "A licht for unveilin to the Gentiles, and a glorie for thy folk o' Isra'l!"

33. And Joseph and his mither ferlied at a' the things that war said anent him.

34. And Simeon bless't them, and said to Mary his mither, "Lo! this Ane is set for the fa'in and staunin again o' mony in Isra'l: and for a sign to be misca'd.

35. "And a sword sal thring throwe yere ain heart as weel, that

the thochts o' mony hearts may be schawn."

36. And thar was ane Anna, a prophetess, Phanuel's dochter, o' the tribe o' Asher; she was o' an unco age, and had leev'd wi' a husband seeven year frae her maidenhood:

37. And she bade a weedow for four-score and four year, wha left-na the Temple; and ser't wi' fastins and prayers nicht and day:

38. And she too comin in at that time gied thanks to God; and spak o' him till a' wha war waitin for the deliverin o' Jerusalem.

39. And whan they had dune a' things conform to the law o' the Lord, they gaed awa intil Galilee, to their ain citie Nazareth.

40. And the bairn grew, and wax't strang; fu' o' wisdom; and God's tender favor was wi' him.

41. Noo his parents gaed yearly to Jerusalem, at the Feast o' the Pasche.

42. And whan he was twal-year auld, they gaed up to Jerusalem, as was the mainner o' the Feast.

43. And whan they had fulfilled the days, they returned; but the lad Jesus remained ahint in Jerusalem; and Joseph and his mither kent-na.

44. But, supposin him to be wi' the ithers o' the company, gaed a day's journey, and they socht him amang their kin and acquaintance.

45. And whan they faund-him-na, they gaed back to Jerusalem again, seekin him.

46. And eftir thrie days they faund him i' the Temple, sittin wi' the Doctors, baith hearin them and speirin quaistens at them.

47. And a' that heard him war astonished ayont a' things at his wisdom and his sayins.

48. And seein him, they ferlied uncolie; and his mother says till him, "Son, why hae ye dune this till us? See! yere faither and I hae lookit for ye in pain!"

49. And he said, "Hoo is't that ye socht for me? Wist-ye-na, I maun needs be i' my Faither's hoose?"

50. And they kent-na the meanin o' what he spak to them.

51. And he gaed doon wi' them, and cam to Nazareth, and obey't them; but his mither laid up a' thae things in her heart.[2]

52. And Jesus wax't in wyssheid, and in stature, and in favor wi' God and wi' man.

CHAPTIR THRIE.

Jesus bapteez't; and his genealogy.

Noo, i' the fifteenth year o' the rule o' Tiberius Cesar, Pontius Pilate bein Governor o' Judea, and Herod Tetrarch o' Galilee; Philip, his brither, bein Tetrarch o' the kintra o' Iturea and Trachonitis, and Lysanius Tetrarch o' Abilene,

2. I' the Heigh-priesthood o' Annas and Caiaphas, the word o' God cam to John, Zachariah's son, i' the muirlands.

3. And he cam till a' pairts aboot Jordan, preachin repentance-baptism, and remittin o' sins.

4. As it is putten-doon i' the buik o' the sayins o' Esaiah the prophet, "The sough o' ane cryin oot i' the muirlands, 'Mak ye gangable the Lord's way! mak straucht his fit-roads.'

5. "Ilka heugh sal be filled heigh; and ilka mountain and hill sal be made laigh, and the gley't sal be made straucht, and the rouch ways plain;

6. "And a' flesh sal look on God's salvation!"

7. Sae he was sayin to the thrangs that gaed oot to be bapteez't by him, "Ye brood o' vipers! wha was't that warned you to flee frae the comin wrath?

[2] V. 51. What coud Mary's thochts be, a' thae years. She aiblins didna come to the fu' licht till aboot the time o' his death. And hoo did Luke ken sae mickle aboot her ponderins o' heart? Nae doot, frae hersel, in eftir days.

8. "Bring ye than forth frutes fit for repentance; and begin-na to say wi' yersels, 'We hae a faither, e'en Abra'm!' For say I t'ye, that God coud raise up o' thae stanes bairns till Abra'm!

9. "And e'en noo the aixe is by the rute o' the trees: ilka tree bringin-na forth gude frute is cuttit doon, and cuisten intil the lowe."

10. And the thrang o' folk war speirin at him, "What than, sal we do?"

11. And he answer't, "He that has twa coats, lat him bestow on him that has nane: and he that has meat, lat him dae the same."

12. Than cam tax-men to be bapteez't, and said till him, "Maister! what are we to do?"

13. And he says to them, "Tak frae the folk nae mair than what is set for ye!"

14. And sodgers, too, war speirin at him, "And we, what sal we do?" And he said to them, "Lift the strang haun to nane, naither grip ocht wrangously; and be content wi' yere providin."

15. Noo, as a' the folk war lookin forrit, and war switherin i' their hearts aboot John, gin aiblins he micht be the Messiah;

16. John answer't, sayin till ane-and-a', "I, indeed, bapteeze ye wi' watir; but Ane comes wha is michtier than I; the whang o' whase shoon I am-na fit to lout doon and lowse. He sal bapteeze ye wi' Holie Spirit and wi' fire.

17. "Whase fan is in his neive, and he will redd up his threshin-floor, and teem his wheat intil his girnal, but the cauff will he burn wi' nevir-endin lowe!"

18. Wi' mony mair exhortins was he deliverin the Gude-tidins to the people.

19. But Herod, the King-depute, being repruv'd by him anent Herodias, his brither Philip's wife, and for a' the mony ills Herod had dune,

20. Addit this till't a', that he cuist John in prison.

21. Noo, it was, that whan a' the folk war bapteez't, Jesus too was bapteez't, and continued in prayer—and the heevens war unsteekit,

22. And the Holie Spirit cam doon in bodily form like a doo upon him; and a voice cam oot o' the heevens, "Thou art my Son, the Beloved Ane; in Thee I delicht!"

23. And Jesus was, at the first, aboot thretty years o' age; bein son—as was believ't—o' Joseph,[3] o' Heli,

24. O' Matthat, o' Levi, o' Melchi, o' Jannai, o' Joseph,

25. O' Mattathias, o' Amos, o' Nahum, o' Esli, o' Naggai,

26. O' Maath, o' Mattathias, o' Semein, o' Josech, o' Joda,

27. O' Joanan, o' Rhesa, o' Zerubbabel, o' Shealtiel, o' Neri,

28. O' Melchi, o' Addi, o' Cosam, o' Elmadam, o' Er,

29. O' Jesus, o' Eliezer, o' Jorim, o' Matthat, o' Levi,

30. O' Symeon, o' Judas, o' Joseph, o' Jonam, o' Eliakim,

31. O' Melea, o' Menna, o' Mattatha, o' Nathan, o' Dauvid,

32. O' Jesse, o' Obed, o' Boaz, o' Salmon, o' Nahshon,

33. O' Amminadab, o' Arni, o' Hezron, o' Perez, o' Judah,

34. O' Jaucob, o' Isaac, o' Abra'm, o' Terah, o' Nahor,

35. O' Serug, o' Reu, o' Peleg, o' Eber, o' Shelah,

36. O' Cainan, o' Arphaxad, o' Shem, o' Noah, o' Lamech,

37. O' Methusalah, o' Enoch, o' Jared, o' Mahalaleel, o' Cainan,

38. O' Enos, o' Seth, o' Adam, o' GOD.

[3] V. 23 to the end. Gar a Jew to see that Jesus was a son o' Dauvid, and born in Bethlehem, and he was gey-weel won ower! but ither folk lookit-na sae muckle at his pedigree. Tatian, i' his *Diatessaron*, made aboot A.D. 160, lea's it oot a'thegither.

CHAPTIR FOWR.

Tempit by Sautan—Lichtlied by his neebors—but testify't till by his warks!

And Jesus, fu' o' the Holie Spirit, cam again frae the Jordan, and was led to the wilderness by the Spirit, forty days.

2. Bein tempit by Sautan. And naething did he eat i' thae days; and eftir, he was hungerin.

3. And the deevil said till him, "Gin ye be God's Son, speak to this stane, that it may turn to a bannock!"

4. And Jesus made answer till him, "It is putten-doon, 'Man leeves-na on breid alane, but on ilka word o' God!'"

5. And he led him up, and pointit oot till him a' the kingdoms o' the yirth, in a moment o' time.

6. And the deevil says till him, "To thee wull I gie a' this rule—a'thegither—and the glorie (for it has been gien up to me; and I gie it till wham I wull).

7. "Gin aiblins thou worship me, a' sal be thine!"

8. And makin answer till him, Jesus says, "It is putten-doon, 'Ye sal worship the Lord yere God, and to him alane sal ye do service!'"

9. And he led him to Jerusalem, and set him on a towerickie o' the Temple, and says till him, "Lout yersel doon;

10. "For it is putten-doon, 'He sal gie his Angels chairge ower ye, to defend ye;

11. "'And i' their hauns sal they uphaud ye, that ye ding-na yere fit on a stane!'"

12. And answerin, quo' Jesus till him, "It is said, 'Ye sanna temp' the Lord yere God!'"

13. And, endin a' his temptations, the deevil depairtit frae him till anither time.

14. And Jesus cam back i' the Spirit's pooer to Galilee; and a din gaed oot aboot him a' throwe the hail kintra roun'.

15. And he was teachin i' their kirks, bein mickle thocht o' by them a'.

16. And he cam intil Nazareth, whaur he had been brocht up; and gaed in, as he aye did, to the kirk, on the Sabbath day, and stude up to read;

17. And thar was gien till him the buik o' Esaiah the Prophet; and openin the buik, he faund whaur it was putten-doon,

18. "The Spirit o' the Lord is on me, for that he has anointit me to preach gude tidins to the puir; he has sent me to tell oot their release to the prisoners, and to the blin' receivin o' sicht; to send awa free thae that war wranged.

19. "To soond oot the blessed day o' the Lord!"

20. And closin the buik, he gied it again to the beadle, and sat doon; and a' een i' the kirk war on him.

21. And he begude to say to them, "This day is this writin come to pass i' yere hearin!"

22. And a' war witnesses till him, and ferlyin at the words o' grace fa'in frae his mou'; and war sayin, "Isna this Joseph's son?"

23. And he says to them, "Ye wull, o' a surety say to me, 'Physician, heal yersel! As mony things as we heard o' bein dune at Capernaum, do here as weel, i' yere ain kintra-side!'"

24. And quo' he, "Truly say I t'ye, nae prophet is honored in his ain kintra-side!"

25. "But truly I tell ye, thar war mony weedows in Isra'l i' the days o' Elijah, whan the heevens war steekit thrie year and sax months; and a great dearth cam on a' the lan'.

26. "And to nane o' them was Elijah sent, but only until Sarepta o' Sidon, till a wumman, a weedow.

27. "And thar war mony lepers in Isra'l, i' the time o' Elisha the prophet; and no ane o' them was made clean but Naaman the Syrian."

28. And a' i' the kirk war fu' o' rage, whan they heard thir things;

29. And they raise up to cuist him oot o' the citie; and they led him to the brow o' the hill on whilk their citie was biggit, that he micht be cuisten doon heidlang.

30. But he, gangin oot throwe amang them, gaed his ways.

31. And he cam doon to Capernaum, a citie o' Galilee, and was teachin them on the Sabbath-days;

32. And they war astonish't at his teachin; for his word cam wi' pooer.

33. And i' the kirk was a man wi' a foul spirit; and he cry't oot wi' a great voice,

34. Sayin, "Lat us be! What is thar atween us and thee, Jesus o' Nazareth? Are ye come to destroy us? I ken ye—the Holie Ane o' God!"

35. And Jesus challenged him, "Peace! And come ye oot o' him!" And whan the demon had thrawn him doon, he cam oot o' him, doin him nae ill.

36. And astonishment cam on them. And they war sayin ane till anither, "Whatna word is this, that wi' authoritie and pooer he gies orders to foul spirits, and they come oot?"

37. And thar was gaun forth a great clash anent him, intil ilka place o' the kintra-side.

38. And, risin frae the kirk, he entered intil Simon's hoose. Noo Simon's gude-mither was in sair pyne wi' a great fivver. And they spak till him for her.

39. And, staunin ower her, he rebukit the fivver and it gaed frae her; and she raise, and waitit on them.

40. And whan the sun was settin,[4] a' the folk, as mony as had sick anes wi' ony kind o' illness, brocht them till him, and he laid hauns on them, and healed them.

41. And the demons too war gaun forth o' mony—cryin oot and sayin, "Ye are the Son o' God!" And he rebukit them; and allow't-them-na to speak; for they kent he was the Messiah.

42. And whan it was day, he gaed oot and journey'd intil a desert bit; and the thrangs cam eftir him, and held him back, that he soudna gang frae them.

43. But he said to them, "Till ither cities, as weel, maun I gie the Gude-tidins anent the Kingdom o' God, for for that was I sent."

44. And he was haudin forth i' the kirks o' Galilee.

CHAPTIR FYVE.

Fishes to the nets: and a man doon throwe the riggin to the Healer!

Noo it cam aboot, as the folk panged aboot him to hear God's word, he stude by Gennesaret Loch,

2. And saw twa boats lying by the Loch; but the fishers war gane frae them, and war syndin their nets.

3. And gaun intil ane o' the boats—whilk was Simon's—he wad hae him pit aff a wee frae the lan'; and sittin doon, he was teachin the thrang oot o' the boat.

4. And whan he quat speakin, he says to Simon, "Pit oot intil the deep, and lat doon yere nets for a haul."

5. And answerin, Simon says till him, "Maister! though we toiled a' nicht, we tuik naething; yet at thy sayin I wull lat doon the nets!"

6. And whan they did this, they took an unco number o' fish; and their nets war giean way.

7. And they made signs to their pairtners i' the ither boat, to come and gie them a haun. And they cam; and they filled fu' baith the boats, sae that they war like to sink.

8. And Simon Peter, whan he

[4] V. 40. The Jews war unco particular aboot the Sabbath; and the holie day noo endin, they brocht oot their sick anes for healin. But gin God wad heal me—body or saul—ony day o' the week, lat me be ready to come, and to bring ithers!

saw, fell doon at Jesus' knees, cryin, "Depairt frae me, for I am a sinfu' man, O Lord!"

9. For amazement owercam him, and a' that war wi' him, on accoont o' the haul o' fish they tuik.

10. And e'en sae wi' baith James and John, Zebedee's sons, wha war pairtners wi' Simon. And Jesus says to Simon, "Fear-na! Frae this time ye sal tak men!"

11. And bringin their boats to the lan', they left a' and follow't him.

12. And it cam aboot, that bein in a certain citie, look ye! a man fu' o' leprosie; and haein sicht o' Jesus, he fell doon on his face, and cry't oot, "Lord! gin thou be willin, thou can mak me weel!"

13. And he raxed oot his haun, sayin, "I wull! Be clean!" And at ance the leprosie gaed frae him.

14. And he chairged him to tell nane; "but gang, schaw yersel to the priest, and gie for yere recoverin what Moses enjoined, for a token to them."

15. But the word aboot him spread sae muckle the mair; and unco thrangs cam thegither to hear him, and to be recover't o' their ills.

16. But he was retirin to the wilderness, and prayin.

17. And it cam aboot on ane o' thae days, that he was teachin, and thar war sittin Pharisees and Writers, wha war come oot o' ilka toun o' Galilee and Judea, and Jerusalem; and the Lord's pooer was thar to heal them.

18. And look! they fesh on a couch a man wi' a stroke; and they socht to fesh him in, and lay him doon afore Him.

19. And no kennin hoo they coud bring him in, on accoont o' the thrang, they gaed up on the hoose-tap, and throwe the riggin they loutit him doon, wi' his couch, i' the mids, afore Jesus.

20. And seein their lealness, he says till him, "Man, yere sins are forgien ye!"

21. And the Writers and the Pharisees begude to dispute, "Wha is this utterin profaneness? Wha can forgie sins but God allenarlie?"

22. But Jesus, kennin their thochts, says to them, "Why are ye debatin i' yere hearts.?

23. "Whilk is easier to say, 'Yere sins are forgien': or to say, 'Rise ye and walk'?

24. "But in order ye may ken that the Son o' Man has authoritie on the yirth to forgie sins," [he says to the paralytic] "Rise! and takin up yere couch, gang yere ways till yere hame!"

25. And at ance, afore them a', risin, and liftin that whaur-on he lay, he gaed aff till his ain hoose, giean glorie to God.

26. And they war a' astoundit, and glorify't God; and war fu' o' dreid, sayin, "We hae seen unco things the day!"

27. And eftir thir things, he gaed forth and saw a tax-man, ca'd Levi, presidin at the tax-liftin; and said till him, "Be followin me!"

28. And forsakin a', he raise and follow't him.

29. And Levi made a great feast for him in his hoose; and a great company o' tax-men and ithers sat doon wi' him.

30. And the Pharisees and their Writers war yammerin at his disciples, sayin, "Hoo is't that ye eat and drink wi' tax-men and reprobates?"

31. And Jesus answerin, says to them, "It's no the hale anes wha want the leech, but the ill anes!

32. "I hae-na come to win richtous anes, but sinfu' anes to repentance."

33. And they say till him,[5] "Hoo is't that John's disciples fast mickle,

[5] V. 33. It gars ane feel dowie and wae, to see, a' throwe this chapter, hoo the Pharisees and Doctors war hingin on him, and houndin him! aye seekin something to faut him wi'. Oh for the spirit that aye seeks something to commend and praise, raither than ban and flyte!

and mak prayers; and thae o' the Pharisees as weel; but yere ain are eatin and drinkin?"

34. And he said to them, "Wad ye hae the sons o' the bride-chaumer fast while the bridegroom is yet wi' them?

35. "But the days wull come—e'en whan the bridegroom is ta'en frae them—than wull they fast i' thae days."

36. And he spak a parable to them: "Nae man pits a clout frae a new mantle on an auld ane; else, than baith the new piece maks a rive, and the new piece 'grees-na wi' the auld.

37. And nae man pits new wine intil auld wine-skins; else the new wine wull rive the wine-skins, and it wull be skail't, and the skins destroy't.

38. "But new wine maun be teemed intil new wine-skins, and baith are preserved.

39. "And nane, haein preed auld wine, seeks for the new; for, quo' he, 'The auld is better!'"

CHAPTIR SAX.

A wheen heids o' corn for the hung'ry. A pickle for ilk ane oot o' this graun field-sermon!

Noo it cam aboot that on the Sabbath-day he was gaun throwe the corn-fields; and his disciples pu'd the heids o' corn, and war eatin, rubbin them i' their loof.

2. But some o' the Pharisees said, "Why div ye an unlawfu' thing on the Sabbath-day?"

3. And Jesus answerin them said, "Hae ye no e'en read this, what Dauvid did, whan he was hunger't, he and thae wi' him;

4. "Hoo he gaed intil God's hoose, and did tak and eat o' the Breid o' Presentation, and gied to thae that war wi' him; whilk wasna lawfu' for him to eat—but for the priests alane?"

5. And he said to them, "The Son o' Man is Lord e'en o' the Sabbath."

6. And it cam aboot that on anither Sabbath-day he gaed intil a kirk, and was teachin. And a man was thar, and his richt haun was dwined awa.

7. But the Writers and the Pharisees war lookin, gin he wad heal on the Sabbath-day, that they micht hae an accusation again him.

8. Noo he kent their thochts; natheless he says to the man wi' his haun dwined awa, "Rise ye, and staun forth i' the mids!" And he raise, and stude forth.

9. And Jesus said to them, "I quaisten ye: is it lawfu' on the Sabbath to do gude, or to do ill? to save a life, or to destroy it?"

10. And he lookit roond aboot on them a', and said to the man, "Rax oot yere haun!" And he did sae, and his haun was restored, like as the ither.

11. And they war fu' o' rage: and they coonsell't ane wi' anither what they wad do to Jesus.

12. And it cam aboot i' thae days, that he gaed oot intil a mountain for prayer; and was a' the nicht in prayer to God.

13. And whan the dawin cam, he ca'd his disciples, and waled oot frae them twal, wham eke he named "Apostles":

14. Simon, wham eke he named "Peter," and Andro his brither, James and John, Philip and Bartholomie,

15. And Matthew and Tammas, James o' Alpheus, and Simon o' the Zealots,

16. And Judas o' James, and Judas Iscariot, wha was the traitor.

17. And he cam doon wi' them, and stude on an even bit o' grun': and a great thrang o' his disciples, and an unco number o' folk frae a' Judea and Jerusalem, and the coast aboot Tyre and Sidon, wha cam to hear him, and to be healed o' their ills,

18. And they that war sair fash'd wi' foul spirits; and they war healed.

19. And a' the thrang socht to touch him, for thar gaed forth pooer frae him, and healed a'.

20. And he liftit up his een on his disciples, and quo' he, "Happy, ye destitute! for yours is God's Kingdom.

21. "Happy, ye wha are hungerin noo! for ye sal be fill'd! Happy, ye wha greet noo; for ye sal smile.

22. "Happy are ye, whan men sal hate ye, and whan they sal separate ye, and misca' ye, and cast oot yere name as vileness, for the Son o' Man's sake.

23. "Blythe be ye i' that day, and lowp for joy! for lo! yere meed is great Aboon: for in siclike mainner did their faithers to the prophets.

24. "But wae for you, ye rich anes! for ye are noo haein yere consolation.

25. "Wae for you wha hae been filled fu' noo! for ye sal hung'er. Wae for you wha lauch noo! for ye sal greet.

26. "Alack! whan a' folk speak weel o' ye! for e'en sae did their faithers to the fause prophets.

27. "But I say to you wha hear: lo'e yere faes![6] do gude to them wha hate ye.

28. "Be blessin them that ban ye; pray for them that ill-use ye.

29. "To him that clours ye on ae cheek, gie e'en the ither; and frae him wha poinds yere coat, withhaud-na yere cloak as weel.

30. "Bestow on ilk ane wha seeks frae ye; and frae him wha taks awa yere gudes, ask them no again.

31. "And as ye wad that men soud do to yersels, do ye e'en the same to them likewise.

32. "Gin ye lo'e them that lo'e ye, whatna thanks are thar for ye? for e'en the ill-deedie lo'e thae that lo'e them.

33. "And gin aiblins ye do gude to them that do gude to yersels, whatna thanks hae ye? for e'en the ill-deedie do the same.

34. "And gin aiblins ye lend to thae frae wham ye hope to receive, whatna thanks div ye win? for the evil lend to the evil, to receive as muckle again.

35. "But lo'e yere enemies, and do them gude, and lend, lookin for naething back; and yere meed sal be great, and ye sal be bairns o' the Maist Heigh; for he is kindlie to the ungratefu' and the reprobate.

36. "Be ye than mercifu', e'en as yere Faither is mercifu'.

37. "And judge-na, and ye'se be-na judged: condemn-na, and ye'se be-na condemned: release, and ye'se be released.

38. "Bestow, and it sal be bestown upon you: gude measur, pang'd doon and jousl't thegither, and skailin ower, sal they gie intil yere lap: for wi' yere ain measur that ye measur sal it be gien back till ye."

39. And he spak a parable to them: "May the blin' lead the blin'? Wull they no baith fa' intil a sheugh?

40. "A disciple is no aboon his Maister; but, whan perfetit, he sal be as his Maister.

41. "But why div ye tak tent o' the mote i' yere brither's ee, but consider-na the baulk that's i' yere ain ee?

42. "Or hoo can ye say till yere brither, 'Brither, lat me pu oot the mote that is in yeré ee,' whan ye yersel see-na the baulk that is in yere ain ee? Dissembler! cast oot

[6] V. 27. This rule is like gude seed sawn i' the yirth; and it's aye growin! It brairdit langsyne, and it wull ripen some day! wars sal cease, and hate be shamed o' itsel! Div ye no think we can best understaun the Saxth Commandment by takin it as a commaun again Hatred? Hate is the *nation,* but Murder is the *king;* and the declaration o' war is again the *king*—but taks in a' his subjects! See Matt. v. 21, 22. *And sae wi' a' the Commauns!*

first the baulk oot o' yere ain ee, and than may ye see weel to pu' oot the mote that is in yere brither's ee.

43. "For a soun' tree brings-na forth feckless frute, nor dis a feckless tree bring forth gude frute.

44. "For ilka tree may be kent by its ain frute: for folk gaither-na figs o' thistles, nor o' a bramble gaither they grapes.

45. "The gude man, oot o' the gude gear o' his ain heart, brings oot what is gude; and the ill man, oot o' the ill, what is ill; for, oot o' the owercome o' his heart his mou' speaks.

46. "But for why say ye to me, 'Lord, Lord!' and div-na what I say?

47. "Whasae comes to me, and hears my words, I wull schaw ye wham he is like:

48. "He is like till a man biggin a hoose, wha howkit deep, and laid a fundation on a rock; and, a spate comin, the torrent strack sair again that hoose, and coud-na ding it, for it was biggit on a rock.

49. "But he wha hears and dis-na, is like till a man that biggit a hoose on the yird, wantin a fundation; again whilk cam doon the spate, and at ance it was dang in; and the fa' o' that hoose was great!"

CHAPTIR SEEVEN.

The weedow's son gien back till her. John in doot. Ane weshes Jesus' feet.

Noo, eftir he had endit a' his teachin i' the hearin' o' the thrang, he gaed intil Capernaum.

2. And a Centurion's servin-man, wha was unco thocht o' by him, was ill, and ready to dee.

3. But, hearin aboot Jesus, he sent till him Elders o' the Jews, wha besocht him that he wad come and save his servin-man.

4. And whan they cam to Jesus, they besocht him sair, sayin, "He is wordie to wham ye wad grant this:

5. "For he lo'es oor nation, and has biggit us a kirk!"

6. And Jesus was gaun wi' them. By this time he, no bein far frae the hoose, the Centurion sent freends till him, sayin, "Lord, dinna fash yersel; for I am-na wordie ye soud come under my roof.

7. "And sae naither thocht I mysel wordie to come till ye; but speak wi' a word, and my servin-lad sal be hale.

8. "For e'en I mysel am ane set under authoritie, and haein under me sodgers; and I say till ane, 'Gang,' and he gangs; and till anither, 'Come,' and he comes; and to my servin-lad, 'Do this,' and he dis it."

9. And whan Jesus heard thae words, he ferlied at him; and turnin to the thrang that follow't him, said, "I say t'ye, I hae-na fund sic leal faith, na, no in Isra'l!"

10. And they that war sent, returnin to the hoose, faund the servin-lad weel.

11. And it cam to pass in order, that he was gaun intil a citie ca'd Nain; and mony disciples gaed wi' him, and a great thrang.

12. Noo whan he cam to the yett o' the citie, look! thar was carry't oot ane deid, the ae son o' his mither, and she was a weedow: and a hantle o' folk o' the citie war wi' her.

13. And whan the Lord saw her, he had unco pitie on her, and says till her, "Dinna greet!"

14. And gaun forrit, he touched the bier; and the bearers stude still; and he said, "Laddie! I say to thee, Rise!"

15. And he that was deid sat up, and begude to speak. And he gied him ower till his mither.

16. And a gliff fell on them a'; and they magnify't God, cryin, "A great prophet has raise up amang us!" and "God has visitit his folk!"

17. And this word aboot him gaed oot intil the hail o' Judea, and a' throwe the pairts roond aboot.

18. And the disciples o' John tell't him a' thir things.

19. And ca'in till him twa certain anes o' his disciples, John sent them to the Lord, sayin, "Are ye the Ane that soud come? or are we to look for anither ane?" [7]

20. And comin till him, the men said, "John Baptist has sent us to thee, sayin, 'Are ye the Ane that soud come? or are we to look for anither ane?'"

21. At that 'oor he healed mony o' their ills and plagues, and foul spirits; and on mony blin' he bestowed sicht.

22. And Jesus answerin, said to them, "Gang yere ways, and cairry word to John what ye saw and heard: hoo the blin' win their sicht, the lameters gang aboot, lepers are made clean, the deif hear, the deid are raised, and the needy hae the joyfu' message preached to them.

23. "And weel may he be, wha finds nae cause o' stumblin in me!"

24. And, the messengers o' John gaun awa, he begude to speak to a' the thrang anent John: "What gaed ye oot intil the waste to see? A reed, win'-shaken?

25. "But what was't ye gaed oot to see? A man clad in saft attire? But look! they wha are fund in grand attire, and fend delicately, are in royal palaces.

26. "But what gaed ye oot tae see? A prophet? Aye! say I t'ye: and muckle mair nor a prophet!

27. "This is he o' wham it is putten-doon, 'Lo! I send oot my messenger afore yere face, wha sal mak yere fit-road gangable afore ye!'

28. "For I say t'ye, Amang a' that are born o' weemen, there isna a greater prophet than John the Baptist; yet he wha is the less in God's Kingdom is greater nor he!"

29. And a' the folk whan they heard — and the tax-men — laudit God, bein bapteez't in John's bapteezin.

30. But the Pharisees and the Writers pat aside the coonsel o' God again their sels, no bein bapteez't o' him.

31. "Unto what, than, sal I compare the men o' this generation? and until what are they like?

32. "They are like bairns sittin i' the merkit-place, and cryin ane till anither, and sayin, 'We piped till ye, and ye danced-na; we crooned a dirge till ye, and ye grat-na.'

33. "For John the Baptist is come, naither eatin breid nor drinkin wine, and ye say, 'He has a demon.'

34. "The Son o' Man is come, eatin and drinkin; and ye say, 'See! a man o' gluttony, and a wine-sipper; a freend o' tax-men and the ill-deedie!'

35. "And yet wisdom is vindicatit o' her bairns!"

36. And a certain ane o' the Pharisees wad hae him come and eat wi' him: and gaun intil the hoose o' the Pharisees, he sat doon to meat.

37. And see! a wumman o' the citie, wha was an ill-dooer, whan she kent that he was sittin at meat i' the Pharisee's hoose, she gat her an alabaster cruse o' perfume,

38. And staunin ahint him, at his feet, she begude to weet his feet wi' her tears; and wiped the tears aff wi' her hair; and was kissin his feet, and crystit them wi' the perfume.

39. But the Pharisee wha had bidden him, seein it, spak till his sel: "This ane, gin he war a prophet, wad hae taen tent wha and

[7] V. 19. Was John's faith dwinin? Aiblins. Tho' he spak clear eneuch o' Christ's spiritual pooer (John i. 36), he was aiblins like the prophets o' auld, and spak better nor he understude (I. Peter, i. 10, 11), and was still expectin Jesus to set up a kingdom at Jerusalem. Jesus loot him ken, that gin he [Jesus] was doin the warks o' God, he maun also be doin God's wull; and God wad tak care o' his ain Kingdom, whether it had human grandeur in't or no!

o' whatna sort this wumman is that touches him—that she is a bad ane."

40. And Jesus, answerin, says till him, "Simon, I hae a thing to say t'ye." And he says, "Maister, say on!"

41. "Thar was a certain creditor wha had twa debtors; the ane was awn fyve-hunner siller-pennies, and the tither fifty.

42. "And whan they had nocht to pay wi', he forga'e them baith. Whilk o' them, noo, wull lo'e him maist?"

43. Answerin, quo' Simon, "I wad think he to wham he forga'e the maist." And he says till him, "Ye hae judged richt."

44. And turnin him to the wumman he says to Simon, "See ye this wumman! I cam intil yere hoose: ye gied me nae watir for my feet; but she wat my feet wi' her tears, and wiped them aff wi' her hair.

45. "Nae kiss gied-ye-me: but she, sin' I cam in, hasna left aff to kiss my feet.

46. "Wi' nae ulyie did ye anoint my heid; but she, wi' perfume, crystit my feet.

47. "Sae, say I t'ye, Her mony sins hae been forgien; for she lo'ed muckle; but to wham little is forgien, he lo'es little."

48. And he said till her, "Yere sins are forgien."

49. And they sittin at meat wi' him, begude to say to their sels, "Wha is this, that is e'en forgiean sins?"

50. But he said to the wumman, "Yere faith has saved ye! Gang in peace!"

CHAPTIR AUCHT.

The sawin o' the seed. A storm laid. A lassie raised.

AND it cam aboot that in due coorse he gaed throwe a' cities and villages preachin, and bringin the Gude-tidins o' the Kingdom o' God, and the Twal war wi' him;

2. And certain weemen wha had been healed o' foul spirits, and illnesses; Mary, ca'd the Magdalene,

3. And Joan, wife o' Chuza, Herod's steward; and Susanna; and mony mair, wha war giean oot to them o' their ain plenishin.

4. And whan a great thrang cam thegither, and they o' the cities journey'd till him, he spak throwe a parable:

5. "A sawer gaed oot to saw his seed; and as he sawed, some fell aside the fit-road, and was trampit doon, and the burdies o' the air devoor't it.

6. "And ither fell on the rock; and as sune as it brairdit it dwined awa; for it wanted moisture.

7. "And ither fell amang the thorns; and, growin up wi't, the thorns smoor'd it.

8. "And ither some fell intil the gude grun'; and brairdin, brocht forth frute, a hunner-fauld." Thir things sayin, he cry't aloud, "He wha has lugs to hear, lat him hear!"

9. But his disciples war speirin at him, "What may this parable be?"

10. And he said, "To you it is gien to win the knowledge o' the mysteries o' God's Kingdom: but to the lave in parables: sae seein they see-na, and hearin they understaun-na.[8]

11. "Noo the parable is this:—The Seed is the Word o' God.

12. "And they by the fit-road are they wha hear; than comes Sautan, and cleeks awa the word frae their heart, least, believin, they soud be saved.

13. "And thir on the rock are they wha, whan they hear, wi' joy welcome the word; but they hae nae rute—wha believe for a wee, and in time o' trial fa' awa.

[8] V. 10. Wha winna see, canna see; and wha winna understaun, canna even hear! God mak gleg oor hearin and seein!

14. "And thir that fell amang the thorns, are they that hear; and as they gang on their way, are smoor'd wi' cark and care, and the gear and the joys o' this life, and bring nae frute to the ripenin.

15. "But that i' the gude grun are they wha, in an honest and leal heart, hear the word and grip it fast; and, tholin a', bring their frute to perfeteness.

16. "For nane, luntin a crusie, covers it ower wi' a dish, or pits it aneath a couch; but sets it on a staun, that they wha come in may see the licht.

17. "For thar is nae secret but sal be unfauldit; nor onything hidlins that sanna be kent.

18. "Tak tent, than, hoo ye hear! for till wha has sal rowth be gien; and wha has-na, frae him sal be ta'en awa e'en what he seems to hae!"

19. Noo thar cam seekin him his mither and his brethren; but they coudna win nar him for the thrang.

20. And it was said till him, "Yere mither and yere brethren are staunin oot-by, and wad see ye!"

21. But he answer't, and quo' he to them, "My mither and my brethren are thir—wha hear the Word o' God, and dae it!"

22. And it cam, that on ane o' the days, he gaed intil a boat, he and his disciples, and he said to them, "Lat us gang ower to the ither side o' the Loch!"

23. And they set oot. Noo, as they war sailin, he fell asleep. And thar cam doon an unco storm o' win' intil the Loch; and they were fillin, and war in danger.

24. And they cam till him, and wauken'd him, sayin, "Maister! Maister! we perish!" And he raise, and challenged the win' and the ragin o' the watir; and they war lown, and it becam a calm.

25. And he said to them, "Whaur is yere faith?" But, struck wi' dreid, they ferlied, sayin ane to anither, "Whatna man is this, that he orders the win's and watirs, and they obey him?"

26. And they cam to the kintra-side o' the Gerasenes, whilk, indeed, is ower fornent Galilee.

27. And whan they war come forth on the lan', a certain man met him, oot o' the citie, wha had demons, and for lang had worn nae claes; nor wad bide in ony hoose, but i' the tombs:

28. But seein Jesus, he cry't oot, and fell doon afore him, and wi' a soondin voice cry't, "What is thar to me and thee, Jesus! Son o' God Maist Heigh! I entreat thee, torment-me-na!"

29. For he commandit the foul spirit to come oot o' the man: for aft it had grippit him; and he was keepit in ward, and bund wi' fetters and chains; and, rivin his bonds sindry, he was ca'd intil the deserts by the demons.

30. And Jesus demandit o' him, "What is yere name?" And he said, "Legion!" for that mony demons had enter't intil him.

31. And they entreatit him that he wadna command them to gang oot intil the abyss.

32. Noo thar was a herd o' mony swine feedin on the mountain; and they entreatit him that he wad gie them leave to enter intil them. And he loot them.

33. And the demons, gaun forth frae the man, gaed intil the swine. And the hail herd rushed doon the scaur intil the Loch, and war drooned.

34. And whan they that herdit them saw what was dune, they fled, and tell't it i' the citie, and i' the kintra-side.

35. And they cam oot to see what had come to pass, and cam to Jesus and faund the man the demons had gane oot o', cleedit and in his richt senses, at the feet o' Jesus: and they fear't.

36. And they wha beheld, tauld hoo the ane possess't wi' demons was saved.

37. Than the hail o' the kintra-side o' the Gerasenes entreatit him to depairt frae them; for they war hauden wi' a great fear. And he, gaun intil a boat, returned again.

38. Noo the man the demons had gane oot o', was entreatin him that he micht be wi' him; but he sent him awa, sayin,

39. "Gang yere ways to yere hoose, and schaw what great things God has wrocht for ye!" And he gaed aff, and tell't throwe the hail citie hoo great things Jesus had dune for him.

40. Noo as Jesus returned, a' the folk welcomed him back; for they war lookin for him.

41. And see! thar cam ane named Jairus, and the same was a ruler i' the kirk. And fa'in doon at Jesus' feet, he entreated him to come till his hoose.

42. For he had but ae dochter, aboot twal year auld, and she lay deein. But as he gaed, the thrang delay't him.

43. And a wumman haein a flowin for twal year—wha indeed had wared a' her gear on doctors, and wasna healed o' ony—

44. Cam ahint him, and touched the fringe o' his mantle; and at ance her flowin o' blude stanch't.

45. And Jesus said, "Wha is't that touch'd me?" And whan a' war denyin, Peter and they that war wi' him, reply't, "Maister! the multitudes hem thee in and thrang thee; and say'st thou, 'Wha touched me?'"

46. But Jesus said, "Some ane touched me; for I tak tent o' pooer gaun oot frae me!"

47. And the wumman, seein she hadna escapit kennin, cam trimlin; and loutin doon afore him, tell't afore a' the folk for why she had touched him, and hoo she was healed at ance.

48. And he said till her, "Dochter, yere faith has made ye hale; gang yere ways in peace!"

49. E'en whiles he was speakin, cam ane frae the kirk-ruler's hoose, sayin till him, "Yere dochter is deid; dinna fash the Maister ony mair!"

50. But Jesus, hearin't, says, "Fear-na! only believe, and she sal be saved."

51. And comin to the hoose, he suffer't nae man to gang in wi' him but Peter and John and James, and the faither o' the lassie, and her mither.

52. And they war a' greetin and makin their maen ower her. But he said, "Wail na! for she dee't na, but is sleepin!"

53. And they made derision o' him, kennin she was deid.[9]

54. But he, takin her by the haun, spak alood, "Lassie! Rise!"

55. And her spirit returned, and she raise at ance: and he spak that she soud hae to eat.

56. And her parents war astoundit; but he chairged them no to tell ony what had been dune.

CHAPTIR NINE.

Sendin oot the Twal. Feedin the thrang. Staunin in glorie. He'll be hame 'or lang.

And, ca'in thegither the Twal, he gied them pooer and authoritie ower a' the demons, and to heal diseases.

2. And he sent them oot to proclaim God's kingdom, and to heal the sick.

3. And quo' he to them, "Tak nocht for yere journey; naither staff nor wallet, nor breid nor siller; nor to hae twa coats.

4. "And intil whatna hoose ye

[9] V. 53. Nevir mock onyane, till ye ken what he means. And whan ye ken his meanin, thar'll be naething to mock at! Thir folk wad be unco shamed o' their sels belyve!

may enter, bide ye in't, and frae thar gang yere ways again.

5. "And as mony as winna tak ye in, whan ye gang frae that citie, flaff aff the stour frae yere feet for testimonie again them."

6. And gaun oot, they gaed throwe a' the touns, proclaimin the Joyfu'-message, and teachin a'-gate.

7. Noo Herod the King-depute heard o' a' that was dune; and he swither't and was sair fashed: for some said John had risen again frae the deid;

8. And some that Elijah was come; and ithers again that ane o' the auld prophets had come to life.

9. But Herod said, "I beheidit John; but wha is this I hear sic things o'?" And he socht to see him.

10. And the Apostles, returnin, tell't him a' things they had dune. And he took them aside, and gaed awa', unkent, till a city ca'd Bethsaida.

11. But the folk, comin to ken, follow't him. And he took them to him, and spak to them o' the Kingdom o' God; and healed thae that stude in need o' healin'.

12. Noo as the day begude to wear awa, the Twal, comin nar, say to him, "Send ye the folk awa, that they may gang to the touns and clachans roond to lodge and fend: for we are here in a desert bit."

13. But he said to them, "Ye gie them to eat!" But they said, "We hae nae mair nor fyve bannocks, and twa speldrins; unless we soud gang and buy meat for a' thir folk!"

14. For thar war aboot fyve thoosan' men. And he said to his disciples, "Gar them sit doon in companies o' aboot fifty." [10]

15. And they did sae, and gar't them, ane and a', sit doon.

16. And, takin the fyve bannocks and the twa speldrins, he lookit up Aboon, and bless'd them, and brak them, and gied to the disciples, and they to the folk.

17. And they did a' eat, and war satisfy't; and what was left ower was taen up, twal baskets o' broken meat.[11]

18. And it cam aboot than whan he was alane, and prayin, the disciples war wi' him. And he speir't at them, sayin, "Wham say the folk I am?"

19. And they answer't him, "John the Baptist; ithers Elijah; and yet ithers, that ane o' the auld prophets is risen again!"

20. And quo' he to them, "But wham div ye say I am?" And Peter, answerin, said, "God's Christ!"

21. And he strickly admonished them, and commandit them that they soud tell this to nane,

22. Sayin, "The Son o' Man maun dree mony things, and be rejeckit o' the Elders, the Heid-priests and the Writers; and be slain; and on the third day rise!"

23. And he said to them a', "Gin ony man wad follow me, lat him deny his sel, and tak up his cross ilka day, and follow me!

24. "For whasae wad hain his life sal tine it; and whasae may tine his life for my sake, that vera man sal save it!

25. "For what sairs it a man, gin he has gotten the hail warld, and has tint his sel, or is cuisten oot?

26. "For, whasae has shame o' me and o' my words, the Son o' Man sal hae shame o' him, at what time he comes in his glorie, and in the glorie o' the Faither, and o' the holie Angels.

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[10] V. 14. "Companies," or banquet-pairties; ilk in thrie sides o' a square, or a hauf-circle. See Mark vi. 39, *note*.

[11] V. 17. We kenna what they wad do wi' the twal baskets o' mools and bits. Nae doot they gied them to the puirest o' the folk; for they, like oorsel's, aye had the puir wi' them. We whiles speir, "Hoo Jaucob gied God the tenth o' a' he had?" (Gen. xxviii. 22.) Nane need doot, by bestowin it on the puir!

27. "But truly say I t'ye, Thar are some here staunin, wha in naegate sal ken death, till the time they see the glorie o' God!"

28. And it cam to pass, aboot an aucht-days eftir thae sayins, that he took wi' him Peter and John and James, and gaed to pray, up intil a mountain.

29. And whiles he was prayin, the look o' his face was changed, and his cleedin becam white and shinin.

30. And lo! twa men spak wi' him; wha war Moses and Elijah.

31. Wha schawed theirsels in glorie, and spak o' his depairtin, whilk he soud accomplish at Jerusalem.

32. But Peter and the lave wi' him war unco heavy wi' sleep: and whan they war wauken'd up, they saw his glorie, and the twa men staunin wi' him.

33. And as they war aboot to pass awa, Peter said to Jesus, "Maister! it is graun for us to be here! And lat us mak thrie bothies, ane for thee, and ane for Moses, and ane for Elijah"—no kennin richt what he was sayin.

34. And whiles he was yet speakin thir words, a clud cam and ower-shadit them, and they were strucken fu' o' fear, as the men enter't intil the clud.

35. And a voice cam oot o' the clud, "This is my Son, the Chosen Ane! Hear ye him!"

36. And whan the voice had been heard, Jesus was thar his lane. And they keepit it to their sels; and tell't nae man i' thae days whatna things they had seen.

37. And it cam aboot, that on the neist day, as they war come doon frae the mountain, a great thrang o' folk met him.

38. And look! a man frae 'mang the folk cry't oot, sayin, "Maister, I entreat ye, look ye on my son; for he is my ae-bairn!

39. "And lo! a spirit grips him, till sudden he skreighs oot; and it rives him; and dingin him, jimply wull leave him.

40. "And I entreatit thy disciples to cast him oot; and they coud-na!"

41. And answerin, Jesus said, "O fause and thrawart generation! to whatna time sal I bide w'ye? and thole ye? Bring here yere son!"

42. And while he was a-comin, the demon dang him doon, and mangl'd him. And Jesus challenged the foul spirit, and healed the laddie, and gied him ower till his faither.

43. And they war a' strucken wi' amazement at the michty pooer o' God. But while they ilka ane ferlied at a' the things that Jesus had dune, he says till his followers,

44. "Lat thir words sink doon intil yere lugs: for the Son o' Man is sune to be deliver't intil the hauns o' men!"

45. But they kent-na this sayin; and it was keepit frae them, that they soud-na ken it; and they war fear't to speir at him anent the sayin.

46. And thar gat up an argle-bargle amang them, "Wha o' them soud be heighest?"

47. Noo Jesus, kennin what was in their hearts, tuik a wee bairn, and sat him by his side,

48. And said to them, "Whasae may mak welcome this bairn in my name, welcomes me! and whasae welcomes me, welcomes him that sent me: for he that is least amang ye, he sal be great!"

49. And John spak up, "Maister! we saw ane by wham demons war cuisten oot i' thy name. And we challenged him, for he was-na followin wi' us!"

50. And Jesus said till him, "Faut-him-na! for wha isna contrar till ye is for ye!"

51. And it cam aboot, that whan the days o' his takin-up war come, he siccarlie set his face to gang to Jerusalem.

52. And he sent oot rinners to

gang afore him: and as they gaed, they cam intil a wee toun o' the Samaritans, to mak ready for his comin.

53. And they wadna hae him come, for that his face was set to gang to Jerusalem.

54. And whan James and John, disciples, saw that, they speir't, "Lord! wull ye hae us bid fire to come doon frae the lift and consume them?"

55. But he turned aboot and rebukit them.

56. And they gaed on till anither toun.

57. And as they journey'd on, ane said till him, "I'se follow thee whaursae'er thou may gang!"

58. And Jesus said till him, "The tods hae dens, and the burdies o' the lift hae nests; but the Son o' Man hasna whauron to lay his heid!"

59. And he said till a different ane, "Follow ye me!" But, quo' he, "Lord, lat me gang first to the burial o' my faither!"

60. But he said till him, "Leave ye the deid to kist their ain deid, but gang ye and spread abreid the Kingdom o' God!"

61. And yet anither said till him, "I'se follow thee, Lord! but lat me first gang hame, and pairt wi' thae i' my ain hoose!"

62. But Jesus said till him, "Nae man, takin haud o' the pleuch, and lookin back to the things ahint, is fit for the Kingdom o' God!"

CHAPTIR TEN.

The preachin o' the Seeventy. The man in sair fettle, and wha befreendit him.

And, eftir thir things, the Lord took seeventy mair, as well, and sent them oot, twa by twa, afore his face, intil ilka toon and place whaur he wad come his sel.

2. And he was sayin to them, "The hairst is unco great, but the wark-folk are few: entreat ye than o' the Lord o' the hairst, that he may presse wark-folk intil his hairst.

3. "Gang ye! See, I am sendin ye oot as lambs amang the wolves.

4. "Cairry-na purse, nor wallet, nor shoon; and dinna be salutin ony as ye gang.

5. "And intil whasae hoose ye gang, say ye first, 'Peace be to this hoose!'

6. "And gin the Son o' peace bide yonner, yere ain peace sal licht upon it; but gin it be-na sae, ye'se hae yere ain peace again!

7. "And bide ye i' the same hoose, eatin and drinkin what they hae by them, for the laborer maun hae his fee. Flit-na frae hoose to hoose.

8. "And whatna toon ye enter in, and they mak ye welcome, eat what is set afore ye,

9. "And heal the sick thar-in, sayin till them, 'The Kingdom o' God is come nar t'ye!'

10. "But whaure'er ye gang intil a toon, and they winna tak ye in, gang ye oot intil the highways o't, sayin,

11 "'E'en the stour o' yere toon on oor shoon we dicht aff for ye! but, tak tent! God's kingdom has come nar-haund ye!'

12. "I say t'ye, that for them o' Sodom, i' that day, it sal be better than for yon toon!

13. "Wae for ye, Chorazin! Wae for ye, Bethsaida! for gin Tyre and Sidon had seen the warks o' pooer that had been dune in you, they wad langsyne repentit, sittin in tow-claith and assis.

14. "But it sal be better for Tyre and Sidon at the Judgment nor for you!

15. "And ye, Capernaum! Are ye heiz't up to heeven! doon to hell sal ye be cuisten!

16. "Wha is hearin you is hearin me; and wha is gangin you by, is gangin me by; and wha is gangin me by, is gangin-by him that sent me oot."

17. And the Seeventy blythely returned,[12] sayin, "Lord! e'en the demons gie in till us, i' thy name!"

18. And he said to them, "I was lookin at Sautan, as like a fire-flaucht he fell frae Heeven!

19. "Behauld! I hae gien t'ye richt to tramp on serpents and scorpions, and on a' the pooer o' the enemies; and naething sal in onygate skaith ye.

20. "Yet, be-na blythe for this, that the demons are giean-in till ye, but be ye blythe that yere names are putten doon Aboon!"

21. In that vera 'oor joy'd he i' the Holie Spirit, and said, "I own to thee, Lord o' Heeven and Yirth, that thou did hide thir things frae the wyss and the discernin, and did mak them plain to the bairn-like! E'en sae, my Faither! for sae it was weel i' thy sicht!

22. "To me are deliver't up a' things o' my Faither; and nane comes to ken wha the Son is, only the Faither; and wha the Faither is, only the Son, and sic a ane as the Son may reveal him till."

23. And, turnin till his disciples, he says to them by their sels, "Happy the e'en that see what yere een see!

24. "For, I say t'ye, Mony prophets and kings war fain to see what ye are seein, and did-na see; and to hae heard what ye hear, and heard-na!"

25. And, now see! a Writer raise, tempin him, and sayin, "Maister! what maun I do that I may hae an everlastin inheritance?"

26. And he said till him, "What has been putten-doon i' the law? Hoo read ye?"

27. And answerin, he said, "Ye sal lo'e the Lord yere God wi' yere hail heart, and wi' yere hail saul, and wi' yere hail pooer, and wi' a aefauld ettlin—and yere neebor like yersel!"

28. And he said till him, "Truly hae ye said: do ye as weel, and ye'se hae life!"

29. But he, fain to mak himsel oot to be richt, speir't at Jesus, "Wha is my neebor?"

30. And, takin it up, Jesus said, "Thar was a man gaun doon frae Jerusalem to Jericho, wha fell in wi' robbers; wha strippit him, and cloured and gashed him, and gaed their ways, lea'in him nar deid.

31. "And it cam aboot, that a certain priest cam doon that gate; and, lookin on him, gaed cannie by on the ither side.

32. "And in siclike mainner a Levite as weel, comin doon to the place, and seein't, slippit by on the far-away side.

33. "But a certain Samaria-man, gaun on his journey, cam doon till him; and, lookin on him, was fu' o' compassion;

34. "And comin nar, bund up his clours, teemin in ulyie and wine; and pittin him on his ain beas', fesh't him to the inn, and tentit him.

35. "And on the morn, takin oot twa siller-pennies, he gae them to the guidman, sayin, 'Tak tent o' him weel! and whatna mair ye ware on him, whan I come back I'se pay ye.'

36. "Noo, whilk ane oot o' thae thrie, think ye, made his sel neebor till him that fell in wi' the robbers?"

37. And he says, "The ane that dealt in compassion wi' him!" And Jesus says till him, "Gang ye, and be doin siclike!"

38. Noo, as they gaed on, he cam intil a certain toon; and a certain wumman named Martha bad him intil her hoose.

39. And she had a sister ca'd Mary, wha was aye sittin nar-by the feet o' Jesus, hearin his words.

40. But Martha was unco per-nickity aboot mickle service, and comin doon till him, quo' she,

[12] V. 17. We jalouse they warna lang gane; but we're no tell't. It was a graun beginnin o' their eftir wark!

"Lord, div ye no heed that my sister lea's me to ser' by my lane? Bid her that she help me!"

41. But Jesus answers and says till her, "Martha! Martha! ye are put-till't, and fashed wi' a hantle o' things.

42. "But thar is ae thing aye needit; and Mary waled oot the gude pairt, and it isna to be taen awa frae her!" [13]

CHAPTIR ELEEVEN.

The words o' prayer, and the spirit o't. It wasna the demons wha opposed him noo, but the Pharisees.

AND it cam aboot, whan he was in a particular place, prayin, as he endit, ane o' his disciples said till him, "Lord! tell us hoo to pray; e'en as John tell't his disciples!"

2. And he said to them, "Whan ye are prayin, say, 'Faither! hallowed be Thy name. Thy kingdom come!

3. "'Oor needfu' breid gie till us day by day!

4. "'And forgie us oor sins, as we oorsels forgie ilk ane behauden till us! And bring-us-na intil temptation; but save us frae the Ill-Ane!'"

5. And he said to them, "Wha amang ye sal hae a freend, and sal gang till him at mirk midnicht, and sal say till him, 'Freend! lat me hae thrie bannocks!

6. "'For a freend o' mine has come to me on his way, and I hae nocht to set afore him.'

7. "And he in-by sal say, 'Fash-me-na! the door has been steekit, and my weans are a' wi' me i' the bed; and I canna rise to gie ye!'

8. "I say till ye, E'en though he winna rise and gie him for that he is a freend o' his—for his persistence he wull rise and gie him as mony as he needs!

9. "And I say t'ye, Ask ye, and it sal be dune till ye: seek ye, and ye sal hae: knock ye, and it sal be unsteekit for ye!

10. "For ilka ane that asks obteens; and he that seeks, fin's; and till him that chaps, it sal be unsteekit.

11. "And whatna faither is amang ye, wham his son sal ask for a bannock, that wad gie him a stane? or for a fish, wha wad gie him a viper?

12. "Or, gin he soud ask for an egg, wha wad gie him a scorpion?

13. "Gif, than, bein sinfu to begin wi', ye ken hoo to be giean gude gifts to yere bairns, hoo muckle mair wull yere Faither wha is in Heeven gie the Holie Spirit to thae that ask him?"

14. And he was castin oot a demon; and it was a dumb ane. And it cam aboot that whan the demon was gane oot, the dumb spak; and a' the folk ferlied.

15. But a wheen o' them said, "'Tis by Beelzebul, the prince o' the demons, casts he oot demons!"

16. And ithers o' them tempit him, seekin a ferlie frae Aboon,

17. But he, kennin their thochts, said to them, "Ilka kingdom set again itsel, is made waste; and a hoose set again a hoose, fa's.

18. "And gif Sautan is set up again his sel, hoo may his kingdom staun? for that ye are a' sayin that I, in Beelzebul, cast oot demons.[14]

19. "But gif I, in Beelzebul, am castin oot the demons, in wham are yere ain sons castin them oot? Sae sal they be yere doomsters.

20. "But gif wi' the finger o' God, I am castin oot the demons, than, incontinent, has the Kingdom o' God come upon ye!

[13] V. 42. A clean heart is no to be trokit awa for a clean hoose; and Martha, aiblins, was in danger o't. Mary keepit the warld's cares at airm's length; they warna her maister.

[14] V. 18. They had been mutterin this aboot Beelzebul: but he kent their thochts, and brang them to the licht.

21. "Whansae'er a sterk ane, ready for war, has ward ower his ain dwallin, his gear is safe.

22. "But whansae'er a sterker ane than his sel comes on him, and owercomes him, he taks awa his graithin on whilk he lippened, and divides his booty.

23. "He wha isna wi' me is again me; and he wha gaithers-na wi' me skails a-breid.

24. "At whatna time the foul spirit gangs oot o' a man, it gangs throwe drouthie pairts, lookin for rest. But, no obteenin, it says 'I'se e'en gae back to my hoose I left!'

25. "And sae comin, it fin's the hoose soopit oot and buskit braw.

26. "Than it gangs, and taks wi' itsel seeven mair spirits viler nor itsel; and gangin in, taks up its abode thar: and the hinner-end o' that man is waur nor the beginnin!" [15]

27. And it cam aboot while he was speakin thir things, a particular wumman, speakin up amang the thrang, cries till him, "Fair fa' the womb that bure thee, and the breists that thou did draw!"

28. But he said, "Aye, raither, 'Weel wi' thae that hear God's word, and nourice it!'"

29. And, as the multitudes thranged thegither, he begude to say, "This race is an ill race; aye seekin a token; and nae token sal it hae, but the token o' Jonah.

30. "For as Jonah becam a token to the folk o' a' Nineveh, sae sal the Son o' Man be to this generation!

31. "The Queen o' the Sooth sal rise up i' the judgment wi' the men o' this generation, and sal rebuke them; for she cam frae far-awa ends o' the yirth to hear Solomon's wisdom; and lo! mair nor Solomon is here!

32. "The folk o' Nineveh wull rise up i' the Judgment wi' this generation, and wull rebuke it; for they repentit at the warnin o' Jonah! and lo! mair nor Jonah is here!

33. "Nae man, lichtin a crusie, pits it aneath a cover, nor yet aneath a cog; but on the lamp-stead, that they comin in may see the licht.

34. "The lamp o' the body is the ee; whan than yere ee is aefauld, the hail body is in the licht: but whane'er it is evil, yere body is become mirk.

35. "Tak tent, thar-for, that the licht within ye be-na mirkness!

36. "Gif, than, yere hail body is lichtit up, wi' nae pairt mirk, a' sal be lichtit up, as whan the lamp in its glintin is giean ye licht!"

37. Noo, whan he was dune speakin, a Pharisee gae him a bode to sit doon wi' him to denner. And, gangin in, he sat doon.

38. And the Pharisee, lookin on, ferlied that he had-na first purify't his sel afore the denner.

39. But the Lord said till him, "Noo, ye Pharisees purify the oot-side o' the cup and the dish; but yere inner pairt is fu' o' extortion and sin.

40. "Silly anes! didna he wha made the ooter pairt, mak the inner as weel?

41. "Gie noo yere substance as awmous; and a' things are pure t'ye.

42. "But wae for ye, Pharisees! for ye pit mint, and rue, and ilka gairden yerb under the tithe; and gang-by true judgment and the love o' God. Thir things, hoobeit, it was needfu' to do; no to be gaun-by thae!

43. "Wae for ye, Pharisees! for

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[15] V. 26. To be under conviction o' sin —and tryin to be pure—and at the same time denyin the indwallin o' God's Spirit —is an unco wrang way! Better no to airt ava, than to airt wrang! The love o' amendment, gin it be alloo'd to burn itsel oot, isna easy luntit up again.

that ye glaum at the heid-places i' the kirks, and compliments i' the merkits.

44. "Wae for ye, Writers and Pharisees, hypocrites! for ye are like the hidlin tombs: e'en the men wha walk ower them are-na ware o' them!"

45. And ane o' the Writers, answerin, says till him, "Us, too, div ye lichtlie!"

46. And he said, "It is for you, as weel, ye Writers! for ye burden men wi' burdens ill to cairry; and ye, yersels, e'en wi' ae finger, touch-na the burdens!

47. "Wae for ye! for that ye bigg the monuments o' the prophets—and yere faithers slew them!

48. "Sae are ye witnesses; and are ane wi' the deeds o' yere faithers; for they slew, and ye bigg![16]

49. "Than said the wisdom o' God, 'I wull send oot amang them prophets and messengers; and some amang them wull they slay, and some amang them wull they persecute';

50. "And sae sal a' the blude o' the prophets, shed frae the fundation o' the warld, be socht oot again this generation.

51. "Frae the blude o' Abel to the blude o' Zachariah, he wha was destroy't atwixt the altar and the Hoose: yea, I say t'ye! it sal be socht oot frae this generation!

52. "Wae for ye, the Writers! for ye tak awa the key o' knowledge: ye gang-na in yersels, and ye keep back thae that wad gang in!"

53. And whan he gaed oot frae thar, the Writers and the Pharisees begude desperately to beset him, and to provoke him to speak aff-haun o' mony things:

54. Watchin for him; seekin to kep something oot o' his mooth to accuse him wi'.

CHAPTIR TWAL.

Fash-na muckle aboot the body; it is but the clay-biggin we dwall in: but be ye wyss and cannie wi' the tenant in't, the saul!

And at a time whan the folk war that thick thegither that they war trampin ower ane anither, he begude to say till his disciples first—"Tak tent to yersels, and be ye 'ware o' the barm o' the Pharisees, whilk in sooth is pretence.

2. "But naething is happit ower, that sanna be uncover't—and hid awa, that sanna be brocht oot.

3. "For sic things as ye tell't i' the mirk, sal be heard i' the licht; and what to the secret hearin ye spak i' the chaumer, sal be cry't on the hoose-taps.

4. "But I say t'ye, my freends, be na fley't o' them wha kill the body, and eftirhaun can dae nae unco thing.

5. "But I'se warn ye wham to dreid; ye soud dreid him wha can first kill, and than schute intil hell: aye, say I, him soud ye dreid!

6. "Are-na five sparrows sell't for twa bodles, in a widdie?[17] And no ane amang them but God keeps in mind!

7. "But the vera hairs o' yere heid are a' coontit. Be-na fear't; ye are better than a hantle o' sparrows!

8. "And I say t'ye, Ilka ane that confesses me afore men, him wull the Son o' Man, too, own before the Angels o' God.

9. "But he that deny't me afore men, sal be clean disowned afore the Angels o' God.

10. "And ilka ane that says a

[16] V. 48. It wasna wrang to bigg; but their sin was that they did eftir the likeness o' their faithers: in a' things they war like them—e'en to the slayin o' God's messengers. And they thus testify't that they war bairns o' siclike faithers, and that they appruv't o' their deeds.

[17] V. 6. Tatian's *Diatessaron*: "in a noose."

word to wrang the Son o' Man, it sal be forgien him; but to him wha speaks wickedly again the Holie Spirit, it sanna be forgien!

11. "But at sic times as they bring ye up afore the kirks, and the rulers, and the authorities, ye are-na to be in a swither, as to what ye are to reply, nor what ye are to say.

12. "For the Holie Spirit sal schaw ye in that vera 'oor, what ye are to say."

13. And ane frae 'mang the folk spak till him, "Maister! bid my brither divide the heritage wi' me!"

14. But he said till him, "Man, wha made me a judge, or a portioner ower ye?"

15. And he said to them a', "Tak tent, and keep yersels frae bein sellie; for a man's life disna bide in his haddin or his gear."

16. And he spak a parable to them, sayin, "A particular rich man's grun' bure unco weel,

17. "And he swither't within his sel, sayin, 'What maun I do? for I hae nae housin, whaur I may pit a' my craps.' [18]

18. "And he said, "I'll e'en do this: I'll thraw doon the biggins o' my grange, and bigg lairger; and gaither in yonner a' my wheat, and the ootcome o' my grun',

19. "'And wull say to my saul, Saul, ye hae a hantle o' gude things laid by for mony years to come! Tak yere ease, eat, drink, and be joyfu'!'

20. "But God says till him, 'Fule! on this vera nicht yere saul are they seekin frae ye! and whatna things ye hae prepar't, whase sal they be?'

21. "Sae wi' him that is layin-by gear for his sel, and isna rich to God."

22. And he says till his disciples, "Be na putten-to anent yere life—what ye may eat? nor yet for the body, what ye may be buskit wi'.

23. "For the life is mair than the meat; and the body than the cleedin.

24. "Think o' the craws—that they neither saw nor shear: for whilk thar is naither girnal nor barn—and God feeds them! Are ye no a hantle better nor the fowls?

25. "And wha amang ye, though he be o'er sae fain, coud add till his measur ae cubit?

26. "Gif, than, ye canna do e'en a vera wee thing, why, anent the lave o' the things, soud ye be putten-aboot?

27. "Tent ye weel the lilies, hoo they spring: they naither toil nor spin; and yet I say t'ye, No e'en Solomon, i' the height o' his glorie, was brawlie buskit like ane o' thae!

28. "Noo, gin the foggage (whilk grows the day i' the park, and is cuisten intil the oven the morn), God sae brawlie busks, hoo mickle mair you, ye o' sma' faith?

29. "And be-na ye aye seekin eftir what ye are to eat, and what ye are to drink; naither staun in a swither.

30. "For eftir a' thae things the nations o' the warld dae seek; but yere Faither kens ye need hae thae things.

31. "But be ye seekin his Kingdom; and thir things sal be gien ower and aboon till ye.

32. "Be-na fear't, ye wee hirsel, mickle lov'd! for weel-pleased was yere Faither to gift ye the Kingdom.

33. "Sell yere plenishin, and gie awmous: mak till ye wallets that dinna wax auld; gear nevir-failin aboon! whaur nae reiver comes nar, nor moth dis destroy!

34. "For yere heart will be whaur yere best gear is!

35. "Lat yere loins be girt, and yere crusies lowin.

[18] V. 17. Ambrose said, langsyne, "But he had room to store them—i' the bosoms o' the puir, the hooses o' the weedows, and the mou's o' the orphans. Thir are the aumonaries that bide for aye!"

36. "And yersels like servants lookin for their Maister, whan he comes frae the bridal; that whan he comes and tirls, straucht they may open till him.

37. "Weel fa' thae servants wham the Maister, whan he comes hame, sal fin' watchin! Truly say I t'ye, he wull gird his sel, and gar them set-to, and comin nigh, sal ser' them.

38. "And gif aiblins he comes i' the second watch, or gif he comes i' the third watch, and fin' it sae, weel-fa' thae servants!

39. "But tak ye weel tent o' this: Did the gudeman jalouse the 'oor the reiver wad come, he wad hae keepit watch, and no latten his hoose be howkit throwe.

40. "And ye too, be winnin ready! for in an 'oor ye're no thinkin o', the Son o' Man comes."

41. And Peter spak: "Lord, div ye speak this parable till us, or till a' the folk?"

42. And the Lord says, "Wha than, is the true leal steward, the canny ane, wham his maister wull set ower his hame-servants, to gie them at due times the portion o' their meat?

43. "Weel fa' that servant, wham his maister, gif he comes, sal fin' sae doin!

44. "Truly say I t'ye, he wull set him ower a' that he has.

45. "But gin aiblins that servant soud say within his sel, 'My lord is lang i' the hame-comin?' and soud begin to clour the lads and the lasses, and to be eatin and drinkin, and makin his sel fou;

46. "The lord o' that servant wull come hame in a day he looks-na for him, and in an 'oor whan he isna takin tent; and wull cut him sindry, and wull gie him his pairt wi' the fause anes!

47. "And the servant wha cam to ken his lord's wull, and naither gat his sel ready, nor wrocht oot his wull, sal be sair cloured.

48. "But he that didna come to ken, and did deeds ca'in for stripes, sal hae the sma' punishment. And ilka ane that gat muckle, sal hae muckle required o' him; and frae him wha had muckle committit to him, wull they seek the mair.

49. "I am come to cast oot fire on the yirth; and what wull I, gin it be luntit e-noo?

50. But a bapteezin hae I to be bapteez't wi'; and hoo fain am I till the time it be a' endit!

51. "Think ye I cam to gie agreement on the yirth? Na, I tell ye; raither division!

52. "For frae this oot, thar sal be fyve i' ae hoose, dividit; thrie again the twa, and twa again the thrie.

53. "Faither sal be dividit again son, and son again faither; mither again dochter, and dochter again mither; gude-mither again gude-dochter, and gude-dochter again gude-mither."

54. And he said too, to a' the folk, "Whan ye see a clud come up frae the wast, straucht ye say, 'A rain is comin!' and sae it comes aboot.

55. "And whan a sooth win' is blawin, ye are sayin, 'A het day wull there be!' and it is sae.

56. "Ye fause-anes! ye can scan the face o' the yirth and the scaum o' the sky; but hoo is it ye ken-na to jalouse this time?

57. "And why, e'en frae amang yersels, judge-ye-na o' the richt?

58. "For, as ye are gaun quately wi' yere adversary to the Judge, tak pains on the road, to be deliver't frae him; sae that he harl-ye-na to the Judge, and the Judge gie ye ower tae the officer, and the officer hae ye cuisten intil the prison.

59. "I tell ye, in naegate sal ye come oot frae yon, till the hinmaist plack ye hae paid!"

CHAPTIR THIRTEEN.

The Jews war unco siccar aboot the Sabbath: but they wad-na enter Christ's door: and they kent-na God was whettin his sword to destroy them.

AND thar war some thar, at yon time, tellin him o' the men o' Galilee, whase blude Pilate had mingl't wi' their sacrifeeces.

2. And answerin, quo' he to them, "Think ye that thae men o' Galilee bude be sinners aboon the lave o' Galilee, for that they dreed thir things?[19]

3. "Na, I tell ye! but gin ye repent-na, in siclike mainner sal ye be destroy't.

4. "Or, thae auchteen, the tooer i' Siloam fell on, and killed them—think ye they war ill-deedie anes aboon a' the men i' Jerusalem?

5. "Na, I tell ye! but gin ye repent-na, in siclike mainner sal ye be destroy't."

6. And he spak this parable: "A particular man had a fig-tree plantit i' his vine-yaird; and he cam, lookin for frute on't, and naething faund.

7. "Than he said till his vine-dresser, 'Look! for thrie year hae I come, seekin for frute on this fig-tree, yet find I nane: lat it be cuttit doon! Why soud it tak up the grun'?'

8. "But he answerin, says till him, 'Maister! lat it bide this ae year mair, till whatna time I can delve aboot it, and dung it.

9. "'And gin it bear frute thareftir, weel; gif it disna, ye sal hae it cuttit-doon!'"

10. And he was teachin in ane o' the kirks, on the Sabbath-day,

11. And see! a wumman, haein a spirit o' fecklessness, auchteen year; and she was cruppen-thegither, and coudna in onygate lift up hersel.

12. And seein her, Jesus spak oot, and said till her, "Wumman! ye are lowsed frae yere fecklessness!"

13. And he laid his hauns on her; and at ance she was strauchtit; and gied praises to God.

14. But the kirk-ruler answerin (being angry that Jesus had healed on the Sabbath-day), said to the thrang, "There are sax days to work in; on them, than, come for healin, but no on the Sabbath-day!"

15. But the Lord answer't him, and said, "Ye pretenders! disna ilk ane o' ye lowse his ox or his ass frae the tether on the Sabbath day, and lead it awa to drink?

16. "And soudna this wumman—she a dochter o' Abra'm, bund o' Sautan thir auchteen year—be lowsed frae this fetter on the Sabbath-day?"

17. And whan he was sayin thir things, a' wha war settin their sels again him war shamed, and a' the folk rejoiced ower the glorious warks dune by him.

18. And sae he said, "Like to what is the Kingdom o' God? and to what may I even it?

19. "It is like to a seed o' the mustard, that a man took, and cuist intil his gairden; and it grew, and cam to be a great tree, and the burdies o' the air beildit in its branches."

20. And than too, he said, "To what sal I even the Kingdom o' God?

21. "It is like the risen-dough a wumman took, and pat awa in thrie firlots o' meal, till what time the hail o't was risen."

22. And he was gaun on his way, throwe citie by citie, and village by village, teachin and journeyin on to Jerusalem.

23. And ane says till him, "Lord! are thar but a wheen that wull be saved?"

24. But he said till him, "Be ye

[19] V. 2. God disna aye ding sinners i' this warld: tho' he reserves a richt to do it gin he please. Dauvid was sair fashed wi' seein the prosperitie o' the wicked; but in God's Hoose he anderstude it better (Ps. lxxiii. 17): and the Jews had aye this faut o' judgin by the sicht o' their ain een. Lat ilka man tak tent!

warslin to win in at the stret yett! for mony, I say t'ye, wull fain be gaun in, and winna be able.

25. "Frae the time the gudeman may rise and steek the door—and ye begin to staun withoot, and to chap at the door, cryin, 'Lord! open ye till us! and, answerin, he sal say, 'I ken ye na, nor whaur ye are frae!'

26. "Than wull ye begin to say, 'We did eat and drink afore ye; and on oor causeys did ye teach!'

27. "And he wull say, 'I tell ye, I ken-na whaur ye are frae! depairt frae me a' ye doers o' unrighteousness!'

28. "Thar sal be maenin and girnin, whan ye see Abra'm and Isaac, and Jaucob, and a' the prophets, i' the Kingdom o' God, and ye yersels cuisten oot!

29. "Whan they sal hae come frae the east and frae the wast, and frae the north and the sooth; and sit doon i' the Kingdom o' God!

30. "And tent ye! some are hinmaist that sal be foremaist; and some are foremaist that sal be hinmaist."

31. On that same day, Pharisees cam till him, sayin, "Gae-wa', and journey on! for Herod wad fain kill ye!"

32. And he said to them, "Gang ye and tell that tod, 'Mark ye! I cast oot demons, and mak an end o' healins, the day and the morn; and the third day I'se be made perfete!'

33. "But I maun needs, the day, and the morn, and the day eftir, be gaun on; for it bude-na be that a Prophet suffer but in Jerusalem!

34. "O Jerusalem! Jerusalem! that slays the prophets, and stanes them that are sent to thee! hoo aft hae I been fain to gaither in thy bairns, like as a hen her cleckin under her wings—and ye wadna!

35. "Behauld: yere hoose is yet left t'ye! But I say, ye canna see me till it is come aboot that ye say, 'Blessed is he that comes i' the name o' the Lord!'"

CHAPTIR FOWRTEEN.

The great supper. Tak tent tae their excuses! Wha may follow the Maister?

And it cam aboot, whan he gaed intil the hoose o' ane o' the heid anes amang the Pharisees, on a Sabbath, to eat breid, that they war unco gleg watchin him.

2. And look! thar was a particular man afore him, and he was dropsical.

3. And, answerin, Jesus spak to the Writers and the Pharisees, sayin, "Is it lawfu', on the Sabbath, to heal, or no?" But they spak-na.

4. And takin haud o' him, he heal't him, and sent him awa:

5. And said to them, "Wha amang ye, haein a son,[20] or e'en a stirk, faun intil a sheugh, wadna at ance pu' him oot on the Sabbath day?"

6. And they warna able to answer him anent thir things.

7. And he spak a parable to the guests, markin hoo they war walin oot the reserved seats, sayin to them,

8. "Whansoe'er ye may be bidden by ony ane till a bridal, tak ye no up the bonniest place, least ane heigher than ye hae been bidden by him,

9. "And he that bad ye and him, soud come and say, 'Gie place to this ane!' and than sal ye, wi' shame, gang to tak up a laigher place.

10. "But whan ye are bidden, gang far'er on, and tak up the laigher place; that whan he that bad ye comes, he sal say till ye, 'Freend! come ye up heigher!' Than sal ye hae honor afore a' wha are sittin w'ye.

11. "For, ilka ane that exalts his sel sal be brocht doon, and wha humbles his sel sal be exaltit."

12. And he said too, till him wha bad him, "Whane'er ye mak a denner or a supper, bid-na yere freends, nor yere brithers, nor yere kin, nor yere rich neebors; lest they

[20] V. 5. Tregelles, Tatian. R.V., margin, "son."

in turn bid you, and yere recompense come t'ye.

13. "But whan ye mak an enterteenment, bring in the destitute, the silly anes, the lameters, and the blin'.

14. "And happy sal be yere fa', that they canna recompense ye; for ye'se hae yere recompense at the risin-again o' the just!"

15. And ane o' thae sittin wi' him, hearin thir things, said, "Weel fa' him that eats breid i' the Kingdom o' God!"

16. And he said till him, "A particular man was makin a great supper, and had bidden a hantle o' folk.

17. "And he sent oot his servitor, at the 'oor o' the supper, to say to them that had a bode, 'Come ye noo! for a' things are ready!'

18. "And they begude, ane and anither, to mak excuses: the first ane said, 'I hae coft a field, and need to gang oot and see it: I desire ye wad haud me excused.'[21]

19. "And anither said, 'I hae coft fyve yoke o' owsen, and am juist gaun to try them; I desire ye wad haud me excused.'

20. "And anither said, 'I hae mairry't a wife, and sae I canna come.'

21. "Sae, returnin, the servitor tell't his lord thir things. Than, bein vexed, the gudeman said to his servitor, 'Haste ye oot intil the throwe-gangs and closes o' the citie, and bring in the gangrels, and the silly, the blin' and the lameters!'

22. "And the servitor said, 'My lord! it has a' been dune as ye order't; and still there is room!'

23. "And the lord said to the servitor, 'Gang oot amang the roads and hedges, and gar them come, that my hoose may be fu'!

24. "'For I say t'ye, No ane o' thae men wha had a bode sal pree my supper!'"[22]

25. And thar war gaun wi' him an unco thrang o' folk; and, turnin, quo' he to them,

26. "Gin ony ane is for comin to me, and hates-na his faither and mither, and wife and weans, and brithers and sisters—aye, and his ain life as weel—he canna become my disciple!

27. "And whasae cairries-na his ain cross, as he comes eftir me, canna be my disciple.

28. "For whatna man amang ye, ettlin to bigg a tooer, sits-na doon first to reckon the cost? gin aiblins he has eneuch to finish it?

29. "Least ance, eftir layin the fundation, and no being able to finish it, a' wha see't begin to jeer him,

30. "Sayin, 'This man begude to bigg, and wasna able to finish!'

31. "Or whatna king, mairchin to meet anither king in battle, disna sit doon first and seek advice, whether he be able wi' his ten-thoosands to meet him wha comes again him wi' his twenty-thoosands?

32. "And gin it canna be dune, e'en while yet far-awa, he sends an embassy, and seeks terms o' peace.

33. "In like mainner, than, ilk ane amang ye, wha isna biddin adieu to a' his ain gear, canna be my disciple.

34. "Saut is gude; but gif aiblins

[21] V. 18. It is easy seein what was boonmaist i' thir men's minds! And gin God hasna the first place i' the heart, he'll no tak the second! It is God in a', or God no ava'!

[22] V. 24. We need-na doot Jesus gied his parables mony times ower. Why soud he no? Had *we* been followin him, ilka freend we forgather't wi' wad wuss to hear "Yon bonnie parable Jesus gied us a wheen days syne!" and we wad be craikin on him to gie them ower again! And whiles he wad pit in the *sequel* (Matt. xxii. 11), and whiles he wadna; juist as it best suited the company he spak to. And Matthew wad pit it doon the way he likit it best; and Luke the way it was tell't to him. And whaur's the "discrepancie"?

the saut has turned waff and wersh, what sal ye saut it wi'?

35. "It is naither fit for the field nor the midden; but it is cuisten oot-by. Wha has hearin lat him hear!"

CHAPTIR FYFTEEN.

The sheep forwander't. The siller tint. The wastrel son comes hame. Tak ye tent o' the Lord's meanin!

AND thar war comin till him a' the tax men and the ill-deedie anes to hear him.

2. And baith the Writers and the Pharisees war yammerin at him, "This ane taks in ill-leevin folk, and eats meat wi' them!"

3. And he spak to them this parable, sayin,

4. "Whatna man amang ye, haein a hunner sheep, gin he tine ane frae amang them, disna lea' the ninety-and-nine i' the muirs, and gang awa eftir the forwander't ane, till he lichts on it?

5. "And, fa'in in wi't, he heizes it on his shouther, rejoicin;

6. "And, comin hame, he sen's for his freends and neebors; sayin to them, 'Be blythe wi' me! for I hae fun' my sheep! the ane that forwander't!'

7. "I say t'ye, that in siclike sal thar be joy in heeven ower ae sinner repentin, mair nor ower ninety-and-nine gude o' the folk wha needit nae repentance.

8. "Or whatna wumman, haein ten siller-pennies, gin aiblins she tine ane o' them, disna licht a crusie, soop her hoose, and seek wi' tentie care, till whatna time she lichts on it?

9. "And, lichtin on't, she brings thegither her freends and neebors, sayin, 'Be ye glad wi' me! for I fund the siller-penny I tint!'

10. "E'en sae, I say t'ye, sal thar be joy amang the Angels o' God ower ae sinner repentin."

11. He said, forby, "A particular man had twa sons;[23]

12. "And the young[24] son said till his faither, 'Faither! gie me my portion that wad fa' to me o' a' the gear!' And he portioned oot till them his leevin.

13. "And, a wheen days eftir, the young son gaither't a' his gear thegither, and gaed awa frae hame till a far-awa lan'; and thar sperfl't his gear in riotousness.

14. "But mair: whan a' was gane thar cam up an awesome famine oot-throwe yon lan'; and he begude to be wantin.

15. "And he gaed awa, and was sornin on ane o' the men o' that lan': and he sent him oot-by to herd swine.

16. "And he fain wad fill't his sel wi' the hools the swine war eatin; and nae ane gied them till him.

17. "But, comin' till his richt min', quo' he, 'Hoo mony are the fee'd servants o' my faither, wha hae rowth o' breid, and an ower-come; while I, here, dee o' hung'er!

18. "'I wull rise and gang tae my faither, and wull say till him, My faither! I hae dune wrang, again Heeven, and afore you;

19. "'Nae mair am I fit to be ca'd yere son; mak me like till ane o' the fee'd servants!' And, sae risin, he cam awa till his faither.

20. "But, while he was yet haudin far-awa, his faither spy't him, and was fu' o' compassion; and rinnin, he fell on his neck, and begude kissin him.

21. "And the son said till him, 'My faither! I did wrang again Heeven, and afore you: I am nae mair wordie to be ca'd yere son!'

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[23] V. 11. The Christians i' the East ca' this "The Parable o' the Wonnerfu' Faither." Thar are a hantel sic sons; but no aye siccan a faither! God's mercy is infinite!

[24] V. 12. We say "young" son, and (v. 25) "auld" brither in Scots; no as meanin the number o' their years, but juist "junior" and "senior."

22. "But the faither said to the servants, 'Waste nae time! bring oot a robe—the first and best ane—and pit it on him; and gie a ring for his fing'er, and shoon for his feet;

23. "'And bring oot the stall'd cauf, and kill it;[25] that we may eat and be joyfu'!

24. "'For he my son, was deid, and cam to life again; he had been tint, and is fund again!' And they begude to be joyfu'.

25. "But his auld brither was i' the field: and, as he cam in, he drew nar the hoose, and heard music and dancin.

26. "And, beckonin till him ane o' the fee'd folk, he speir't what aiblins a' this micht mean?

27. "And he said till him, 'Yere brither has come back again; and yere faither has kill't the stall'd cauf, for that he gat him hame again a' safe and soun'.'

28. "But he was fu' o' ang'er, and wadna gang in. His faither, tho', cam oot, and was entreatin him.

29. "But he answerin him, said till his faither, 'See! a' thir years hae I ser't ye; and never did I gang ayont yere commauns; and at nae time did ye gie me e'en a kid, that I micht mak a feast for my freends;

30. "'But whane'er this yere son, wha has devoor't yere leevin wi' harlots, cam, ye killed the stall'd cauf!'

31. "But he said till him, 'Bairn! thou art aye wi' me! and a' that is mine is thine!

32. "'But it was richt we soud mak merry and rejoice; for he, thy brither, was deid, and cam back to life again; he had been tint, and was fund!'"

[25] V. 23. We may well believe that the cauf was fed i' the stall, to be ready for a sacrifeece. Tregelles has it "sacrifeece" in v. 23 and 30. But whatna occasion o' sacrifeece coud marrow that o' gettin back his lost son!

CHAPTIR SAXTEEN.

The pawkie grieve. The rich man wha gat nocht, and the beggar wha gat a'!

And he was sayin till his ain disciples, "A rich man thar was, wha had a grieve; and he was wytit wi' wastin his haddin.

2. "And haein him afore him, he said, 'Whatna clash aboot ye is this I hear! Gie in yere reckonin as grieve; for ye'se be grieve nae mair!'

3. "But the grieve said till his sel, 'My lord taks awa my office frae me: what sal I do? I am-na fit to delve; I wad be sham'd to beg!

4. "'I ken what I wull do! sae that whan I am putten-oot o' the grieve's place, they may tak me intil their hooses!'

5. "And sae, biddin ilka ane o' his lord's debtors to come till him, he speirs at the first, 'Hoo muckle are ye awn to my lord?'

6. "And he says, 'A hunner cogs o' ulyie.' He says till him, 'Tak yere bill, and sit doon, and haste to mak it fifty!'

7. "And he said to the neist ane, 'Hoo muckle are ye awn to my lord?' And he said, 'A hunner bows o' wheat.' He says till him, 'Tak yere accoonts, and write auchty!'

8. "And his lord commendit the fause grieve for doin wysslie;[26] for the bairns o' the warld are, in their ain generation, wysser than the bairns o' the licht!

9. "And I say t'ye, Mak' to yersels freends o' unrichtous gear; that whansae'er it may fail ye, they sal tak ye in till evirlastin bidin-places!

10. "Ane faithfu' and leal i' the least, is faithfu' in mickle!

11. "Gif, than, ye are-na faithfu' in unrichtous gear, who wad gie intil yere keepin the true riches.

[26] V. 8. His maister micht admire his skill and frankness, while detestin his dishonesty. The time and thocht that's wared on wickedness wad gang far to bless the warld!

12. "And gif ye be-na faithfu' in what is anither's, wha sal gie you yere ain?

13. "Nae servant can be in service tae twa maisters; for aither the ane he hates, and the tither he lo'es; or to the ane he wull haud, and lichtly the tither: ye canna be in service baith to God and Mammon!"

14. Noo the Pharisees, who war lovers o' gear, hearin thir things, geck't at him.

15. And he said to them, "Ye are thae wha pit their sels richt afore men, but God taks tent o' yere hearts; for the lofty amang men is an abomination in God's sicht.

16. "The Law and the Prophets war till John cam; frae that time on the Kingdom o' God is made plain, and a' men are thrangin intil't.

17. "But it sal suner be that heeven and earth sal pass awa, than for ae haet o' the Law to fail!

18. "Ilka ane pittin awa his wife, and weddin anither, is committin adultery; and wha weds a wumman putten-awa frae her husband, commits adultery.

19. "A particular man was rich, and cleedit his sel wi' purple and fine linen, and enjoy'd his sel uncolie, ilka day.

20. "And a particular beggar-man, ca'd Lazarus, was sutten doon by his yetts, fu' o' sairs.

21. "And he was sair wussin he micht eat the mools that fell frae the rich man's buird; aye! e'en the dowgs cam and lickit his sairs.

22. "Noo, it cam aboot that the beggar-man dee't, and was carry't awa by the Angels, and laid in Abram's bosom. And forby, the rich man, too, dee't and was bury't.

23. "And in hell he raised his een, bein noo in torments, and sees Abra'm far awa, and Lazarus in his bosom.

24. "And he, cryin oot, said 'Faither Abra'm! hae mercie on me, and send ye Lazarus, sae as he may pit the tip o' his fing'er in watir, and cule my tongue; for I am in anguish in this lowe!'

25. "But Abra'm said, 'Bairn! ca' ye to min' that ye gat a' yere gude things i' yere lifetime; and Lazarus the ill things: and noo he is at rest, and ye are in sair pyne.

26. "'And forby, atween us and you an unco void has been set; that thae wha wad gang ower frae here to you, canna be able; nor thae frae you till us canna come ben!'

27. "Than he said, 'I entreat ye than, faither! that ye wad send him to my faither's hoose;

28. "'For I hae fyve brethren; that he may bear testimonie to them, that they come-na intil this place o' dool!'

29. "Abra'm says till him, 'They hae Moses and the Prophets; lat them hear them!'

30. "But he says, 'Na, faither Abra'm! but gin ane gaed to them frae the deid, they wull repent them!'

31. "But he said till him, 'Gif to Moses and the Prophets they tak nae tent, naither wull they be perswadit e'en by ane that raise frae the deid!'"

CHAPTIR SEEVENTEEN.

Britherliness and humility. Ane whase heart was made clean, as weel's his body! The Kingdom that's comin.

And he said till his disciples, "It maun e'en be that snares come; but wae for him throwe wham they come!

2. "Weel for him raither, gin a mill-stane war roond his neck, and he cuisten intil the sea, than that he soud ensnare ane o' thir weans!

3. "But tak ye tent to yersels! gin aiblins yere brither sins, rebuke him; and gin he repents, forgie him!

4. "And gin aiblins he sins again ye seeven times in a day, and seeven times turns till ye, sayin, 'I repent!' ye sal forgie him!"

5. And the Apostles said to the Lord, "Gie us mair faith!"

6. And the Lord said, "Gin ye had faith e'en as a grain o' mustard seed, ye wad say to this sycamore, 'Be ye liftit, and be plantit i' the deep!' and it soud obey ye.

7. "But wha o' ye wad hae a servant pleughin or herdin sheep, and wull say till him as he comes in frae oot-by, 'Come awa, and dine!'

8. "But wull he no raither say till him, 'Mak ready, that I may dine; and gird yersel to wait on me till I eat and drink; and than sal ye eat and drink!'

9. "Dis he gie thanks to the servant, for that he did the things commandit?

10. "E'en sae, ye too, whan ye hae dune a' the things commandit ye, say, 'Unprofitable servants are we a', we hae but dune what it becam oor duty to do.'"

11. And it cam aboot, that whan he was gaun on toward Jerusalem, he passed on throwe the mids o' Samaria and Galilee.

12. And as he was enterin intil a particular village, ten leprous men met him; staunin far-awa;

13. And they cry't oot, sayin, "Jesus! Maister! hae pitie on us!" [27]

14. And, lookin on them, he said to them, "Gang yere ways, and schaw yersels to the priests!" And it cam aboot that, as they war gaun on, they war made clean.

15. And ane o' them, whan he saw he was healed, cam back, wi' a lood voice giean glorie to God.

16. And he cuist his sel doon at his feet, giean thanks till him; and he was a Samaria-man.

17. But Jesus answerin, said, "Warna a' the ten men made clean? but whaur are the nine?

18. "Thar are na fund o' them returnin to gie glorie to God, save this frem'd ane!"

19. And he said till him, "Rise! and gang yere ways; yere faith has sav'd ye!"

20. And, bein speir't at by the Pharisees as to whan God's Kingdom was comin, he answer't them and said, "God's Kingdom comes-na wi' close observin;

21. "Naither sal they say, 'Tak tent here!' or 'Tak tent thar!' for see! the Kingdom o' God is e'en amang ye."

22. But till his disciples he said, "The days wull come whan ye fain wad see ane o' the days o' the Son o' Man, and sanna see!

23. "And to you they wull say, 'Look ye thar! Look here!' Gang ye na awa, nor pursue eftir them.

24. "For like the fire-flaucht, whilk shines oot o' the ae pairt under Heeven, to the ither pairt under Heeven, sae sal the Son o' Man be in his day!

25. "But first maun he dree mony things, and be rejeckit o' this generation.

26. "And e'en as it cam aboot in Noah's days, sae sal it e'en be i' the Son o' Man's days;

27. "They war feastin, they war drinkin, they war marryin, they war gien in mairriage; till the day Noah gaed intil the ark, and the flude cam and destroy't a'.

28. "And, siclike as it cam aboot in Lot's days; they war eatin, they war drinkin, they war buyin, they war sellin; they war plantin, they war biggin;

29. "But on the day Lot gaed oot frae Sodom, it rained fire and brunstane frae the lift, and destroy't a'.

30. "E'en sae sal it be i' the day the Son o' Man is reveal't.

31. "I' that day, he wha is on the hoose-tap, and his plenishin i' the hoose—lat him no come doon to tak it awa; and he i' the field in siclike mainner—lat him no turn aboot to the things ahint him!

32. "Mind ye Lot's wife!

[27] V. 13. Tak tent, hoo they war unco ready to seek help; far mair than to gie thanks whan the blessin cam! Gey like oorsels in that!

33. "Whasae is fain to save his life sal tine it; and whasae sal tine his life sal hain it!

34. "I tell ye, on yon nicht, twa men sal be i' ae bed; ane sal be taen, and the tither sal be left.

35. "Twa weemen sal be grindin thegither; ane sal be taen, and the tither left.

36. "Twa men sal be i' the field; the ane sal be taen, and the tither left!"

37. And they, answerin, say till him, "Whaur, Lord?" And he says to them, "Whaur the body is, the eagles wull gaither thegither!"

CHAPTIR AUCHTEEN.

The fause judge, and the cantin Pharisee. The rich ruler wi' a sair want. The blin' man o' Jericho.

AND he was speakin a parable to them, as that men soud be aye prayin, and nevir swarf.

2. Sayin, "A particular judge was in a citie, wha cared-na for God, nor had respect for man.

3. "And thar was a weedow i' that citie; and she was aye comin till him, cryin, 'Do me justice wi' my adversary!'

4. "And he wadna for a time. But eftir, he said till his sel, 'Tho' I naither revere God, nor care for man,

5. "'Yet, for that this weedow fashes me, I wull do her justice; or aiblins wi' her aye-comin she wull wear me oot!'"

6. And the Lord says, "Hear ye what the fause judge says!

7. "And sanna God still mair tak the pairt o' his ain, wha cry till him day and nicht, and tho' he tholes lang wi' them? [28]

8. "I say t'ye, that he wull be gleg to do them justice! Yet, whan the Son o' Man comes, wull he eftir a', fin' this faith on the yirth?"

9. And he spak—anent some that lippened to their sels that they war richtous, and lichtlied the lave—this parable:

10. "Twa men gaed up intil the Temple for prayer: the ane a Pharisee, the tither a tax-man.

11. "The Pharisee, takin his staun, prayed sae by his sel—'Lord! I thank thee I am-na like the lave o' men, extortioners, ill-deedie anes, adulterers—or e'en as this tax-man!

12. "'Twice in ilka week fast I; I gie a tenth o' a' things I obteen!'

13. "But the tax-man, staunin far yont, fear't to lift up sae mickle as his een till Heeven, but strack his breist, cryin, 'Lord! be mercifu' toward me, the sinner.'

14. "I tell ye, this ane gaed doon till his hoose acceptit, raither than that ane: for ilk ane that heizes up his sel sal be humbl't, but he that louts his sel sal be raised up!"

15. And they war bringin till him e'en the wee bairns, that he micht pit his hauns on them: but his disciples, seein't, war challengin them.

16. And Jesus ca'd them nar, and quo' he, "Lat the wee bairns come to me, and hinner-them-na, for o' siclike is the Kingdom o' God!

17. "Truly say I t'ye, Whasae disna welcome the Kingdom o' God as a bairn, enters in naegate intil't!"

18. And ane speir't at him—a ruler—sayin, "Gude Maister; by doin what, may I hae life-eternal?"

19. And Jesus said till him, "Hoo ca' ye me Gude? Nane is Gude but ane—God!

20. "The commauns ye ken, 'Ye maunna commit adultery; ye maunna commit murder; Ye maunna reive; Ye maunna bear fause-witness; Honor yere faither and yere mither!'"

21. And he said, "A' thir things hae I dune frae my bairnheid!"

22. And, listenin till him, Jesus said, "Ae thing, yet, div ye want! Sell ye a' things that ye hae, and

[28] V. 7. For that he is whiles lang in smitin his faes, his ain folk maunna think he is slack in helpin his freends! tho' till oor puir blin' een it whiles looks sae!

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divide wi' the needy, and ye'se hae gude gear in Heeven! And come! follow ye me!"

23. But he, hearin thir things, gaed awa dowie; for he was unco rich.

24. And Jesus, behauldin him, that he was unco dowie, said, "Wi' whatna strivin sal they that hae riches, enter intil God's Kingdom!

25. "For a camel suner coud gang throwe a needle's ee, than a rich man enter God's Kingdom!"

26. But they that heard it said, "Wha, than, can onywise be sav'd?"

27. And he said, "The things no possible wi' men are possible wi' God!"

28. And Peter spak: "Lo! we left a' and follow't thee!"

29. And he said to them, "Truly say I t'ye, Nae ane has left ahint hoose, or parents, or brithers, or wife, or weans, for sake o' the Kingdom o' God,

30. "Wha sanna win back till him mony-fauld mair i' this present time; and in the Warld that is comin, life for aye!"

31. And takin the Twal aside by their sels, he said to them, "Tak tent! we are gaun up to Jerusalem; and a' things wull come aboot that hae been putten-doon anent the Son o' Man.

32. "For he wull be gien up to the Gentiles, and be geck't at, and insultit, and sputten on.

33. "And, first scourgin, they wull tak his life; and on the third day wull he rise."

34. And they didna comprehend ony o' thir things; and it was a' mirk to them: and they didna get to ken the things that war said.

35. And it cam aboot, that whan he was comin nar till Jericho, a blin' man was sutten-doon beside the road, beggin.

36. And hearin the trampin o' a great thrang gaun by, he speir't what aiblins a' this micht be?

37. And they tell't him, "Jesus o' Nazareth is gaun by!"

38. And he cry't oot, sayin, "Jesus! Son o' Dauvid! Hae thou pitie on me!"

39. And they that gaed afore flytit at him that he micht be quate; but sae muckle the mair cry't he oot, "Son o' Dauvid: hae pitie on me!" [29]

40. Sae staunin still, Jesus order't him to be brocht forrit till him; and whan he cam nar, he speir't at him,

41. Sayin, "What wad ye hae me to do for ye?" And he said, "Lord! that I may hae my sicht!"

42. And Jesus said till him, "Win back yere sicht! yere faith has saved ye!"

43. And at ance he gat his sicht again; and follow't on, giean glorie to God; and a' the folk, seein't, praised God.

CHAPTIR NINETEEN.

Zaccheus, unco rich afore, but unco richer noo! The punds to troke wi'! The humble triumph, and the saut, saut tears!

And enterin, he was gaun throwe Jericho.

2. And behauld! a man ca'd Zaccheus; and he was heid amang the tax-men; and had muckle gear.

3. And he was fain to see Jesus, wha he was? and he coudna for the thrang; for he was sma' in heicht.

4. And he ran forrit, and speel't up intil a sycamore tree, that he micht see him; for he was comin that gate.

5. And whan he cam to the place, Jesus lookit up, and says till him, "Zaccheus! haste ye, and come awa doon; for I maun bide at yere hoose the day!"

6. And he hastit doon, and enterteen'd him wi' unco joy.

[29] V. 39. The beggar kent he was Dauvid's Son! The Writers pretendit they didna ken! Ignorance itsel is nae sae blin' as dourness!

7. And a' saw it; and they war mutterin, sayin, "He has gane wi' a sinner to bide!"

8. But, staunin afore him, Zaccheus said, "Lord! I gie the hauf o' my gear to the puir;[30] and gin frae ony ane I hae taen by fause dealin, I gie him back fowr-fauld!"

9. And Jesus says till him, "Salvation has come to this hoose the day! forasmuckle as he too is a bairn o' Abra'm!

10. "For the Son o' Man cam to seek oot and save the anes that war forwander't."

11. And whilst they war listenin to thir things, he addit and spak a parable, forasmuckle as they war nar Jerusalem, and they expeckit the Kingdom o' God was at ance to shine oot.

12. He said thar-for, "A particular nobleman gaed aff till a far-awa land, to obtain for his sel the pooer o' a king, and to return.

13. "And ca'in thegither ten servants o' his ain, he gied till them ten punds, and said to them, 'Cairry on business till I come back!'

14. "But the burgesses hatit him, and sent an embassage eftir him, sayin, 'We winna hae this ane to reign ower us!'

15. "And it cam aboot, that whan he was back again, eftir receivin the kingly pooer, he commandit thae servants to be ca'd, to wham he had gien the siller, that he micht tak tent o' the trokin they had dune.

16. "And the first cam sayin, 'Lord! yere pund has gained ten punds!'

17. "And he said till him, 'Weel dune, gude servant! ye hae been leal in a sma' maitter; hae ye rule ower ten cities!'

18. "And the second cam, sayin, 'Lord! yere pund has become fyve punds!'

19. "And he said till him, as weel, 'Hae ye rule ower fyve cities!'

20. "And the ither ane cam, and quo' he, 'Lord! tak tent o' yere pund, what I hae keepit, lyin-by in a naipkin.

21. "'For I was fley't o' ye, for that ye are an exactin man; ye tak up whaur ye pat-na-doon; and shear whaur ye dinna saw.'

22. "He says till him, 'Oot o' yere ain mou' wull I judge ye; ill servant! Ye ken I was an exactin man, takin-up whaur I pat-na-doon, and shearin whaur I didna saw!—

23. "'And why gied-ye-na my siller to the trokers o' siller; that at my comin I coud hae demandit my ain, wi' interest?'

24. "Than said he to them staunin by, 'Tak awa the pund frae him, and gie till him that has the ten punds!'"

25. (And they say till him, "Lord! he has ten punds!")

26. "'For I say t'ye, till ilka ane that has, sal be gien; but frae him wha hasna, e'en what he has sal be taen frae him.

27. "'But they, my faes, wha wadna hae me to be made King ower them, fesh ye here, and slay them afore me!'"

28. And whan he had said thir things, he gaed on afore, gaun up to Jerusalem.

29. And it cam aboot, as he cam nar to Bethphage and Bethanie, to the mountain ca'd "The Mount o' Olives," he sent oot twa o' his disciples,

30. Sayin, "Gang yere ways, to the clachan fornent ye; and as ye are enterin, ye sal fin' a cowt tied, whauron nae man e'er sat; lowse him and bring him.

31. "And, gin ony ane quaisten ye, 'Why are ye lowsin?' ye sal say till him, 'The Lord has need o' him.'"

[30] V. 8. This wasna a boast o' what he had aye been doin; but raither the vow o' a new convert, that frae this oot, he wad consecrate his gear to the Lord. Juist like Jaucob. See Gen. xxviii. 22.

32. And gaun their ways, they that war sent faund e'en as he tell't them.

33. And as they war lowsin the cowt, his maister said to them, "Why lowse ye the cowt?"

34. And they said, "For that the Lord has need o' him!"

35. And they brocht him to Jesus; and, castin their manteels on the cowt, they sat Jesus thar-on.

36. And as he gaed on, they spread their manteels i' the way.

37. And as he was drawin nar, and was come intil the doon-gaun o' the Mount o' Olives, the hail multitude o' the disciples begude joyfully to praise God wi' a lood voice, for a' the great warks they had seen:

38. Sayin, "Blessed is the comin King, i' the name o' the Lord! In Heeven peace; and glorie i' the heighest height!"

39. And a wheen Pharisees oot o' the multitude said till him, "Maister, rebuke thy disciples!"

40. And answerin', quo' he to them, "I say t'ye, that gin aiblins thir be silent, the vera stanes wad cry oot!"

41. And whan he drew nar, he lookit at the citie, and was greetin ower it, sayin,

42. "Had thou but ta'en tent, e'en thou, in this thy day, o' the things that are for thy peace! but e'noo they are hid frae thy e'en!

43. "For the days wull come upon thee, that thy faes sall bigg bulwarks roond thee, and steek thee in, and rink thee roon on ilka side;

44. "And wull ding thee doon to the grun', and thy bairns within thee; for that thou wadna tak tent o' the time o' thy visitation!"

45. And, gaun intil the Temple, he begude to cast oot thae that trokit in't,

46. Sayin tae them, "It is putten-doon, 'My Hoose sal be a hoose o' prayer'; but ye mak it a howff o' reivers!"

47. And he was teachin ilka day i' the Temple: but the Heid-priests, and the Writers, and the heids o' the nation, socht to destroy him;

48. And coudna mak oot what they micht do; for the thrang, ane-and-a', war hingin on him, listenin.

CHAPTIR TWENTY.

The ill-deedie gairdeners. "Whase wife is she?" Dauvid kent weel wha Christ was!

AND it cam aboot, on ane o' thae days, whan he was giean lear to the folk i' the Temple, and tellin them the Gude-tidins, the Heid-priests, and the Writers, wi' their Elders, cam on him,

2. And quo' they till him, "Tell us whatna authoritie ye hae for thir things ye do; and wha is he that gied ye this authoritie?"

3. But he answer't them, "I too wull speir at you anent a thing; and tell me—

4. "The Bapteezin o' John, was it frae Heeven or o' men?" [31]

5. But they coonsell't thegither by their sels, and said, "Gin we sal say 'Frae Heeven,' he wull answer, 'Why believed-ye-na in him?'

6. "And gin aiblins we soud say, 'Frae men,' the folk ane-an-a' wull stane us to deid; for they are a' perswadit that John was a Prophet."

7. And they answer't that they coudna tell whence he was.

8. And Jesus said to them, "Nae mair div I tell you by whatna authoritie I do thir things I am doin."

9. And he begude to speak to the folk this parable: "Thar was a man wha plantit a vine-yaird, and gied some gairdeners the tack o't, and syne gaed his ways frae hame for a lang time.

10. "And at the season he sent to the gairdeners a servant, that they soud gie till him of the frute o' the

[31] V. 4. See Mark xi. 28, *note*.

vine-yaird. But the gairdeners sent him awa wi' naething.

11. "And eftir, he sent anither servant, but him too—clourin and ill-treating—they sent awa wi' naething.

12. "And he persisted, and sent a third; but they, clourin this ane as weel, cuist him oot.

13. "And the laird o' the vine-yaird said, 'What sal I do? I wull send my son, my beloved ane; aiblins they wull honor him.'

14. "But whan they saw him, the gairdeners coonsell't ane wi' anither, sayin, 'Here is the heir! lat us slay him, sae that the heritage may become oor ain!'

15. "And, castin him oot o' the vine-yaird, they slew him! And what, noo, sal the laird o' the vine-yaird do to them?

16. "He wull come, and mak an end o' thae gairdeners; and wull gie the vine-yaird to ithers!" But whan they heard it, they cry't, "Lat it no sae be!"

17. But he, lookin hard at them, said, "What, than, may this be that is putten-doon—'The stane rejeckit o' the builders, the same is made to be the copin o' the corner!'

18. "Ilka ane that fa's on that stane sal be sair clour'd; but on whamsae'er it may fa', it will mak a clean end o' him!"

19. And the Writers and Heid-priests wad fain hae grippit him in that vera 'oor; for they war fley't o' the people; for they saw he had spoken this parable again them.

20. And, watchin him uncolie, they sent oot fause men, wha soud pretend to be just, that they micht tak haud o' his speech, sae as to deliver him up to the pooer and authoritie o' the Governor.

21. And they speir't at him, "Maister! we a' ken ye speak and teach richtly, and accept nae man's face, but teach the way o' God truly.

22. "Is't richt for us to pay mail to Cesar, or no?"

23. But, kennin their guile, he said to them,

24. "Schaw me a siller penny! Whase heid and inscription has it?" And they answerin, said, "Cesar's."

25. And he said to them, "Weel, than! gie Cesar Cesar's things, and to God gie God's things!"

26. And they coudna lay haud o' ony sayin o' his to the people; sae they ferlied at his answer, and said nocht.

27. And thar cam till him a wheen o' the Sadducees, wha say thar is nae Risin-again; and they speir't at him, sayin,

28. "Maister! Moses pat doon for us: Gin aiblins a man's brither soud dee, haein a wife, and he be bairnless, that his brither soud tak the wife, and raise up seed till his brither.

29. "Noo, thar war seeven brithers; and the first, takin a wife, dee't bairnless.

30. "And the second; and he dee't bairnless.

31. "And the third had her; and, i' the same way the seeven—they left nae bairn, and dee't.

32. "And eftir, the wumman too dee't.

33. "And sae, i' the Risin-again, whase wife o' them sal she be? For the seeven had her a wife."

34. And Jesus said to them, "The bairns o' this warld mairry, and are gien in mairrage;

35. "But they that are coontit wordie that warld till obteen, and the Risin-again frae the deid, naither mairry nor are gien in mairriage.

36. "Naither can they dee ony mair; for they are as the Angels; and are sons o' God, bein sons o' the Risin-again.

37. "But, that the deid are to be rais't, e'en Moses schaws at The Buss,[32] whan he ca's Jehovah, 'The

[32] V. 37. Here, as weel as at Mark xii. 26, the reference isna to the bramble-buss at Sinai itsel', but to the name they had for the paragraph i' the Buiks o' Moses—that o' "*The Buss*."

God o' Abra'm, the God o' Isaac, and the God o' Jaucob.'

38. "Noo, he isna the God o' deid men, but o' leevin; for till him are a' to leeve!"

39. And some particular anes o' the Writers answer't, and quo' they, "Maister! weel hae ye spoken!"

40. For they daur-na-speir at him ony mair quaistens.

41. But he said to them, "Hoo say they that the Messiah is Dauvid's son?

42. "For Dauvid his sel says, i' the Buik o' the Psalms, 'The Lord said to my Lord, sit thou on my richt haun,

43. "'Till sic time as I mak thy faes the fit-brod o' thy feet!'

44. "Dauvid, than, ca's him 'Lord'; and hoo is he than his son?"

45. And (a' the folk hearin), he said till his disciples,

46. "Haud awa frae the Writers, wha are fain to gang aboot in lang manteels, and lo'e compliments i' the merkits, and the boonmaist seats i' the kirks, and reserved places at feasts;

47. "Wha devoor weedows' hooses, and to blin' the een mak lang prayers: thir sal hae a greater malediction!"

CHAPTIR TWENTY-ANE.

The weedow at the Treasury. Jerusalem's weird.

And, raisin his een, he saw the rich men drappin their gifts intil the Treasury.

2. And he saw a particular puir weedow, drappin in twa mites.

3. And he spak: "Truly say I t'ye, this puir weedow has cuisten in mair nor they a'!

4. "For ane-and-a' o' thir, oot o' their rowth o' gear drappit intil God's gifts; but she oot o' her poortith cuist in a' she had!"

5. And whan some war tellin aboot the Temple, hoo it was buskit wi' bonnie stanes and offerans, he said,

6. "As to thir things ye look at, the days wull come whan no ae stane sal be left on anither, that sal-na be dung doon."

7. And they speir't at him, "Maister; whan, than, sal thir things be? and whatna token sal be gien whan thir things are comin to pass?"

8. And he said, "Tak tent that ye be-na misleared! for a hantle wull come i' my name sayin, 'I am he!' and, 'The time has come!'—Gang-ye-na eftir them!

9. "And, whan ye may hear o' wars and tulzies, be-ye-na fley't; for thir things maun come aboot; but the end is no belyve."

10. Than said he to them, "Nation wull rise again nation, and kingdom again kingdom;

11. "And eke great yirdins, and plagues, and famines wull thar be; unco things o' dreid, and great tokens i' the lift wull thar be.

12. "And, afore a' thae things, they wull lay hauns on ye; and wull persecute—giean ye up to kirks and dungeons—leadin awa afore kings and governors for my name's sake.

13. "But it sal a' be for you a testimonie.

14. "Sae, hae it siccar in yere hearts, no to be putten-oot aforehaun aboot makin defence;

15. "For I wull gie ye a mooth and wyssheid that no ane o' thae settin their sels again ye sal be fit to staun up again!

16. "But ye'se be gien up, e'en by parents, and brithers, and kin, and freends: and they'se pit some o' ye to deid;

17. "And ye'se be hatit by a' men, for my name's sake:

18. "But no a hair o' yere heid sal perish!

19. "But patiently thole, and mainteen yere sauls.

20. "Hoobeit, whan ye'se see Jerusalem rinkit roond wi' airmies,

than tak tent that her desolation draws nar!

21. "Than, they in Judea, lat them flee to the mountains! and they i' the mids o' her, lat them escape! and they oot-by, lat them no come hame till her!

22. "For thae are days o' vengeance, for a' that is putten-doon to be fulfilled!

23. "But wae for weemen bearin, and for them giean the breist i' thae days! For unco distress sal be on the land, and wrath to this folk!

24. "And they sal fa' aneath the sword, and wull be taen awa captives 'mang a' nations; and Jerusalem sal be trampit-doon by the nations, till the time o' the nations come!

25. "And thar sal be signs i' the mune and the starns;[33] and on the yirth pangs and troubles i' the nations; sea and billows soondin:

26. "Men swarfin for fear and dreid o' the things owertakin a' the yirth! for the pooers o' the heevens sal be cuisten doon.

27. "And than sal they see the Son o' Man comin in a clud, wi' a' his pooer and glorie!

28. "And, whan thir things begin to come on, rise ye! lift up yere heids! for yere redemption comes apace!"

29. And he gied them a parable: "Look at the fig-tree, and a' the trees!

30. "At siccan a time as they bud, ye lookin on, o' yere ain sels ken that simmer is comin.

31. "Sae e'en ye, whan ye see thir things comin aboot, tak tent that the Kingdom o' God is narhaun!

32. "Truly say I t'ye, In naegate sal this race fail, till a' thir things sal come!

33. "The heevens and the yirth sal gang, but my words sal in naegate fail!

34. "But tak ye tent to yere sels! that yere hearts be-na owercome wi' debauch and druckenness, and fash aboot this life, and that day come on ye a' at ance, as a snare.

35. "For in siclike sal it come on them wha dwall on a' the face o' the yirth.

36. "But watch ye, at a' times, makin supplication that ye may hae strenth to escape a' thae things that are comin to pass, and to staun afore the Son o' Man."

37. And he was ilka day teachin i' the Temple; but at nicht he gaed oot, and bade i' the mount that is ca'd "The Mount o' Olives."

38. And a' the folk war comin at the dawin till him i' the Temple, to hear him.

CHAPTIR TWENTY-TWA.

The sorrowfu' Supper—the last and tenderest! The Son o' Man enters intil the mirk.

AND the Feast o' the Sad Breid, ca'd the "Pasche," was comin on.

2. And the Heid-priests and the Writers war coonsellin hoo to get him oot o' the way: for they war fear't o' the people.

3. And Sautan enter't into Judas, the ane ca'd "Iscariot," bein ane o' the Twal.

4. And, gaun his gate, he coonsell't wi' the Heid-priests and Captains, in whatna way he micht gie him up to them.

5. And they war blythe, and trokit wi' him to gie him siller.

6. And he made a paction wi' them, and waitit for a gude openin to gie him up to them, whan the crood wadna be aboot.

7. Noo the Day o' the Sad Breid cam, whan the Pasche wad hae to be sacrifeec't.

8. And Jesus sent oot Peter and John, sayin, "Gang forrit, and mak

[33] V. 25. Sun, and mune, and starns, and pooers o' the heevens, seem aye to mean, in prophecie, kings, and rulers, and governments. It's no sae like, that thae far-awa warlds wad be affectit by things o' this yirth. But, servant o' God! bide yere time! It'll a' come richt!

ready the Pasche for us, that we may eat o't."

9. Than speir't they at him, "Whaur wad ye that we soud mak ready?"

10. And he said to them, "See! as ye gang intil the citie, a man sal meet ye, cairryin a watir-cog; follow him to the hoose whaur he gangs.

11. "And ye sal say to the gudeman o' the hoose, 'The Maister says, Whaur is the place whaur I may eat the Pasche wi' my disciples?'

12. "And he wull schaw ye a lairge laft; mak a' ready; thar prepare ye."

13. And gaun aff, they faund as he had tell't them; and made ready the Pasche.

14. And whan it cam to the time, he took his place, and the Apostles wi' him.

15. And said to them, "Wi' great fainness hae I been fain to eat this Pasche wi' ye, afore my dool.

16. "For I say t'ye, Nae mair eat I o't, till whatna time it is fulfilled i' the Kingdom o' God!"

17. And, acceptin a cup, and giean thanks, he said, "Tak this, and divide it amang yersels:

18. "For, say I t'ye, In naegate maun I drink, frae this oot, o' the frute o' the vine, till whatna time the Kingdom o' God may come!"

19. And, takin a laif, and giean thanks, he brak it, and gied to them, sayin, "This is my body, that is gien for you; sae do ye, to remember me!"

20. And i' the same way, the cup eftir supper, sayin, "This cup is the New Covenant, in my blude, that is to be teemed oot for you.

21. "But lo! the haun o' him wha is giean me up, is e'en wi' me on the buird!

22. "For the Son o' Man in vera deed gangs, e'en as it has been markit-doon for him; but wae for that man throwe wham he is deliver't-up!"

23. And they begude to speir amang their sels, "What ane it was, amang them, that wad do this thing?"

24. And thar was a heart-burnin amang them, as to whilk o' them soud be heighest?

25. And he said to them, "The kings o' the nations hae rule ower their folk, and thae that hae pooer ower them are ca'd Benefactors:

26. "But it isna sae wi' you; but he that is the greatest amang ye, lat him be as a younger ane; and he that rules, as gin he ser't.

27. "For wha is greater, he sittin at meat, or he that ser's? Is't no he that sits at meat? But I am wi' ye as ane that ser's.

28. "Hoobeit, ye are they that hae bidden wi' me in my temptations;

29. "And I gie to you, e'en as my Faither gies to me, a Kingdom.

30. "That ye may eat and drink at my buird, in my Kingdom: and ye sal be on throns, wi' pooer ower the twal tribes o' Isra'l."

31. And the Lord says, "Simon! Simon! lo, Sautan seeks ye, to riddle ye as wheat!

32. "But I hae besocht for ye, that yere faith disna fail: whan ye hae turned again, lift up yere brethren!"

33. But he said till him, "Lord! I am ready to gang wi' ye to dungeon and to death!"

34. But he said, "I tell ye, Peter, the cock winna craw this day, till ye thrice deny that ye ken me!"

35. And he said to them, "What time I sent ye oot, wantin purse, and wallet, and shoon—failed ye o' onything?" And they said, "O' naething!"

36. And he said, "But noo, wha has a purse, lat him tak it: and sae wi' a wallet. And wha hasna ane, lat him troke his mantle for a sword.

37. "For I say t'ye, that what is putten-doon maun e'en be fulfilled in me: 'And wi' law-breckers was he

coontit!' for e'en what is said o' me is made true."

38. And they said, "Lord! twa swords are here!" And he said to them, "It is eneuch!"

39. And gaun oot, he gaed ower as he aft did, to the Mount o' Olives; and the disciples cam eftir him.

40. And comin to the place, he says to them, "Be ye prayin, that ye come-na intil temptation!"

41. And he was pairtit frae them aboot a stane's cast; and he loutit doon on his knees, and prayed,

42. And said, "Faither! gif thou be willin, pit this cup frae me! Yet, no my wull, but thine be dune!"

43. And thar appear't till him an Angel frae Heeven, giean him strenth.

44. And comin intil an agony, yet mair earnestly he prayed; and he swat as it had been mickle draps o' blude, fa'in doon to the grun'.

45. And risin up frae prayin, and comin to the disciples, he faund them faun asleep wi' sorrow:

46. And says to them, "Hoo soud ye be sleepin! Rise ye! and be in prayer, that ye enter-na intil temptation."

47. And e'en as he was speakin, see! a crood; and the ane ca'd Judas, ane o' the Twal, comin afore them; and cam nar to Jesus to gie him a kiss.

48. And Jesus says till him, "Judas! wi' a kiss wad ye deliver-up the Son o' Man?"

49. And thae aboot him, seein what was comin, said, "Lord! sal we smite wi' the sword?"

50. And a particular ane amang them, strack the Heigh-priest's servin-man, and sned aff his lug.

51. And Jesus said, "Thole ye as lang as this!" And, touchin the lug, he healed him.

52. And Jesus said to the Heid-priests and Captains o' the Temple, and the Elders, wha had come on him, "Cam ye oot as again a reiver, wi' swords and rungs?

53. "Tho' I was wi' ye i' the Temple, day by day, ye rax't oot nae hauns again me. But this is yere 'oor, and the pooer o' darkness."

54. And they grippit him and led him awa, and fesh't him intil the hoose o' the Heigh-priest. Noo, Peter was comin eftir, far ahint.

55. And they lichtit a fire i' the coort, and sat thegither; and Peter was for sittin amang them.

56. But a particular servin-maid, seein him sittin fornent the lowe, and glowerin on him said, "This ane too, was wi' him."

57. But he deny't, sayin, "Wumman, I ken-him-na!" [34]

58. And syne, anither ane lookin at him, said, "Ye as weel, are frae amang them!" But Peter said, "Man, I am no!"

59. And aboot an 'oor's time eftir, anither ane insistit and threepit, sayin, "O' a sooth, this ane was wi' him; for he is a Galilean!"

60. But Peter said, "Man, I ken-na what it is ye are sayin!" And noo, while yet he was speakin, the cock crew.

61. And turnin his sel, the Lord lookit on Peter. And Peter mindit the word o' the Lord, hoo he said till him, "'Or the cock craw this day, ye sal thrice utterly deny me!"

62. And gaun oot-by, he blirtit and grat.

63. And the men that had Jesus bund, war mockin and ill-treatin him;

64. And, blindin his een, they war demandin o' him, "Prophesy! whilk ane cloured ye?"

65. And mony things, in blasphemous speech, war they sayin till him.

66. And whan it cam the dawin, a' the Elders war gaither't thegither, baith Heigh-priests and Scribes;

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[34] V. 57. Gin Peter fâiled, ony o' us may weel tak tent! Lat us learn no to boast.

and they took him tae their Cooncil, sayin, "Gin ye are the Anointit, tell us!"

67. But he said, "Gin I soud tell ye, ye wad in naegate believe;

68. "And gin I soud speir quaistens, in naegate wad ye answer me, nor free me.

69. "But frae this oot, sal the Son o' Man be sittin on the richt haun o' the pooer o' God."

70. And they a' said, "Ye, than, are the Son o' God?" And he said to them, "Sae ye say; for I am!"

71. And they said, "Whatna need hae we o' mair testimonie? for we oorsels heard o' his ain mooth!"

CHAPTIR TWENTY-THRIE.

Jesus afore Pilate and Herod. Hoo they micht hae played the man and dune the richt, but failed! The Lord's death and burial.

AND they, ane and a', raise, and led him to Pilate.

2. And they begude to wyte him, sayin, "This ane we faund pervertin the nation, and challengin the giean o' tribute to Cesar; makin his sel oot to be a king."

3. And Pilate speir't at him, "Are ye the King o' the Jews?" And he, answerin him, says, "Ye say it."

4. And Pilate says to the Heid-priests and the croods o' folk, "I find naething wrang i' this man!"

5. But they made an unco bruilzie, sayin, "He is steerin up a' the folk, teachin a' ower Judea, e'en frae Galilee to here!'

6. Noo Pilate, hearin o' Galilee, speir't, "Gin the man was a Galilean?"

7. And whan he faund he was frae oot the authoritie o' Herod, he sent him back to Herod; he bein in Jerusalem at that time.

8. And Herod, seein Jesus, was unco blythe; for he had aft been fain to see him, frae hearin aboot him; and he coontit that he micht see some ferlie wrocht by him.

9. And he quaistened him in mony words; but he answer't nocht.

10. And the Heid-priests and the Scribes war staunin, and desperately wytin him.

11. And Herod, wi' his men-at-airms, geckin at him and flytin him, cuist aboot him a braw manteel, and sent him back to Pilate.

12. And they war made gude freends—Herod and Pilate—on that vera day, wi' ane anither; for afore they had cuisten oot.

13. And Pilate, ca'in thegither the Heid-priests, and the Rulers, and a' the folk,

14. Said till them, "Ye brocht this man to me as ane that sair fashed the nation; and lo! I, takin him to task, hae fund naething in him to wyte, as to the things ye wytit him wi';

15. "Na, nor yet Herod; for I sent ye to him; and lo! naething wordie o' death has been seen in him.

16. "Sae, than, haein beat him, I wull let him gang!"

17. For it behoved him to lowse ane to them at the feast.

18. But they cry't oot—and the hail crood—sayin, "Awa wi' him! and gie till us Barabbas!"

19. Wha for treason i' the citie, had been cuisten intil prison.

20. But again Pilate,[35] wantin to release Jesus, spak to them.

21. But they war demandin, sayin, "Crucify! crucify him!"

22. But he, a third time said to them, "Why, whatna ill has he dune? I faund naething wordie o' death in him! Wi' a chastisement, thar-for, I wull release him!"

23. But they war yammerin wi' lood voices, demandin to hae him

[35] V. 20. Pilate had Jesus on his hauns: he wad fain hae fund some way o' slippin' oot o' the responsibility o' aither acquittin or condemnin him. Folk noo dinna aye think *they* hae the same wecht on their hauns!

crucify't. And their voices, and o' the Heid-priests, owercam.

24. And Pilate loot their demand be dune.

25. And lat him free, wha for treason and murder had been cuisten intil prison; but Jesus he gied ower to their wull.

26. And as they led him awa, they laid haud on a particular man, Simon, a Cyrenian, comin frae oot-by, and laid the cross on him, to cairry it eftir Jesus. And Jesus gaed on, wi' his cross ahint him.[36]

27. And a great crood follow't him; and weemen, wha war makin their maen and lamentin him.

28. But, turnin him aboot, Jesus said, "Dochters o' Jerusalem! greet-ye-na for me; but greet sair for yersels and for yere weans!

29. "For lo! the days are comin whan they wull say, 'Happy the barren! the wombs that bare-na, and the breists that nouriced-na!'

30. "Than wull they begin to cry to the mountains, 'Fa' on us!' and to the hills, 'Hap us up!'

31. "For gin sic things as thir are dune i' the green tree, what maun come to pass i' the dry?"

32. And thar war ta'en oot twa mair, ill-doers, wi' him, to be crucify't.

33. And whan they cam to the place they ca'd "The Skull," thar they crucify't him; the ill-doers as weel; ane, indeed, on his richt haun and the tither on the left.

34. But Jesus was sayin, "Faither, forgie them; for they see-na what they are doin!" And, pairtin his cleedin, they cuist the lot.

35. And the folk war staunin, lookin on. And the Rulers war jeerin, sayin, "He rescued ithers; lat him rescue his sel'! gin he be the Anointit, God's chosen Ane!"

36. And the sodgers, too, war geckin at him, comin and profferin him vinegar,

37. And sayin, "Gin ye be King o' the Jews, rescue yere sel!"

38. And forby, thar was a writin inscriv't aboon his heid, "This is the King o' the Jews!"

39. And ane o' the crucify't ill-doers was bannin him, sayin, "Are-na ye the Anointit? Rescue yere sel' and us!"

40. But the tither ane rebukit him, sayin, "Hae ye nae fear o' God, seein ye are i' the like condemnation?

41. "To us, richt eneuch; for we are e'en winnin oor deservins; but this Ane did naething wrang!"

42. And he said, "Lord, hae mind o' me whan ye come intil yere Kingdom!"

43. And Jesus says till him, "Truly say I t'ye, this day sal ye be wi' me in Paradise!"

44. And it was aboot twal o'clock; and a mirk cam ower a' the lan' till thrie o'clock.

45. And the sun was hid i' the mirk; and the curtain o' the Temple was rived i' the mids.

46. An' cryin wi' a lood voice, Jesus said, "Faither! intil thy hauns I commend my spirit!" And whan he had sae said, he dee't.

47. And the Captain, seein a' that had come aboot, was giean God glorie, sayin, "In vera truth, this man was richtous!"

48. And a' the folk that had gaither't to that sicht, seein a' the things that war dune, gaed awa beatin their breists.

49. And a' his acquaintance war staunin thar, far awa; and the weemen that follow't him frae Galilee, behauldin thir things.

50. And see! a man by name Joseph, a Coonsellor, a gude and upricht man;

51. (The same wasna wi' them i' their ill-deed) o' Arimathea, a Jewish citie, wha his sel was waitin for the Kingdom o' God—

52. The same, gaun till Pilate, craved the body o' Jesus.

[36] V. 26. Sae in Tatian's *Diatessaron* [li. 18], A.D. *cir.* 160.

53. And takin it doon, he row't it in linen, and laid it intil a tomb that was cuttit i' the rock, whaurin was nae man yet laid.

54. And it was the Preparation-day; and the Sabbath was comin on.

55. And the weemen wha had come frae Galilee follow't eftir, and saw the tomb, and how the corp was laid.

56. And, gaun back, they gat ready spices and ointment: and war quate on the Sabbath, accordin to the Commandment.

CHAPTIR TWENTY-FOWR.

The tomb coud-na haud him! The forgatherin on the road to Emmaus. His coonsel, and his wa'gaun.

Noo, on the first o' the week, at the dawin, they cam to the tomb, feshin the spices they had gotten ready.

2. And they faund the stane to be row't awa frae the tomb.

3. And gaun in, they faund-na the body o' the Lord Jesus!

4. And it was, as they war unco putten aboot at it, lo! twa men stude nar-by them, cleedit in glintin robes!

5. And, as they war fley't, and loutit doon their faces to the yird, they said to them, "Why sud ye seek the leevin amang the deid?

6. "He isna here! he raise! Mind-ye-na hoo he spak till ye, whan he was still in Galilee?

7. "Sayin, 'The Son o' Man bude be deliver't intil the hands o' sinfu' men; and be crucify't, and the third day rise again!'"

8. And they ca'd to mind his words.

9. And cam back frae the tomb, and reportit a' thir things to the Eleeven, and till a' the lave.

10. Noo, it was Mary o' Magdala, and Joanna, and Mary o' James, and the lave wi' them, thar war tellin thir things to the Apostles.

11. And their reports war to them like idle clashes, and they didna lippen them.

12. But Peter raise, and ran to the tomb; and loutin doon, he saw but the linen claes; and gaed awa, debatin in himsel as to what had come to pass!

13. And mark! twa frae 'mang them war gaun on their journey, that vera day, till a village seeven or aucht mile frae Jerusalem, ca'd Emmaus.

14. And they spak thegither o' a' thae things that had happened.

15. And it cam aboot, as they war speakin and reasonin thegither, Jesus his sel cam nar, and gaed wi' them.

16. But their sicht was hauden, that they soudna ken him.

17. And he says to them, "Whatna words are thae that ye hae ane till anither, as ye gang on?" And they stude still, wi' a sorrowfu' look.[37]

18. But ane, by name Cleopas, answer't, "Div ye bide by yere lane in Jerusalem, and hae-na kent a' the things that hae cam aboot i' thir days?"

19. And he said, "Whatna things?" And they said till him, "Anent Jesus o' Nazareth, that was a prophet, a man michty in deed and word, in God's sicht, and o' a' the folk.

20. "And in whatna way oor Heid-priests and Rulers deliver't him up to deid, and hae crucify't him.

21. "But we lippened it wad hae been he that was to deliver Isra'l; and forby a' this, the day is the third day sin' thae things war dune.

22. "Aye! and a wheen weemen o' oor ain gar't us be astonish't—gaun ear' to the tomb,

23. "And no findin his corp, they cam sayin they had seen a vision o' angels, that said he was leevin!

24. "And some that war o' us gaed to the tomb; and faund it e'en

[37] V. 17. Sae Tregelles. The Sinai MS. has "cam till a staun."

as the weemen had said; but they saw-na him."

25. And he says to them, "Oh, glaikit anes! and dour in yere hearts to lippen to the things the Prophets hae said.

26. "Was't no for the Christ to suffer thae vera things; and to enter intil his glorie?"

27. And, beginnin frae Moses, and frae a' the Prophets, he made plain to them in a' the Scriptures the things anent himsel.

28. And they cam nar to the village they war gaun till; and he lookit as gin he was gaun on.

29. But they pressed him, sayin, "Bide ye wi' us! the day is far gane, and the nicht is comin!" And he gaed in to stop wi' them.

30. And it cam aboot, whan he was sutten doon wi' them to meat, he took the laif, and bless'd; and breckin it, gied till them.

31. And their e'en war unsteekit; and they kent him! and he dis-appear't frae them.

32. And they said ane to the ither, "Did oor heart no lowe within us, while he was speakin till us on the way, and exponin till us the word!"

33. And they raise up that vera 'oor, and gaed back to Jerusalem, and faund foregather't the Eleeven, and thae wi' them, sayin,

34. "The Lord did rise! and appear't to Simon!"

35. And they war tellin the things by the road; and hoo he was made kent to them i' the breckin o' breid.

36. And as they war thus tellin, he his sel stude i' the mids, and says, "Peace be till ye!"

37. But they war sair putten-aboot, and fley't, thinkin they saw an apparition.

38. And he said to them, "What for are ye putten-aboot? and why soud doots be in yere hearts?

39. "See ye my hauns and my feet, that it is I mysel! Touch me, and see: for a spirit hasna flesh and banes as ye see me hae!"

40. And whan he had sae said, he airtit them till his hauns and his feet.

41. And while they coudna yet believe for joy, and ferlied, he said to them, "Hae ye here onything to eat?"

42. And they gied him a piece o' a brander't speldrin, and o' a hinny-kaim.[38]

43. And, raxin oot afore them, he did eat.

44. And he said to them, "Thir are the words I spak t'ye, bein yet wi' ye; that they maun needs be fulfilled—a' things putten-doon i' the law o' Moses, and the Prophets, and Psalms, anent me."

45. Than gar't he their minds open, that they soud comprehend the Scriptures:

46. And said to them, "Sae is it putten doon, and sae it behov'd the Messiah to dee, and to rise frae the deid on the third day.

47. "And that repentance and the pittin awa o' sins soud be proclaimed in his name till a' nations; beginnin at Jerusalem.

48. "Ye are witnesses o' thir things.

49. "And lo! I send oot the promise o' my Faither upon ye; but bide ye i' the citie, till ye be cleedit wi' pooer frae Aboon!"

50. And he led them oot, the lenth o' Bethanie; and, haudin up his hauns, he bless'd them.

51. And it cam aboot, that e'en while he was blessin them, he pairtit frae them, and was ta'en up to Heeven.

52. And they paid worship till him; and gaed back to Jerusalem, wi' mickle joy;

53. And war aye i' the Temple, laudin and blessin God.

[38] V. 42. Thir to kitchen the bread; for thar wad be bread; tho' it's no said; unless the breid itsel was ca'd "hinny-kaim"; bein bannocks stamp'd wi' a hinny-kaim paittern—as is aften, e'en at this day, seen (and sae ca'd) in Syria.

JOHN.

CHAPTIR ANE.

John Baptist testifies. Jesus gaithers a wheen disciples.

At the first o' a' things was The Word, and The Word was wi' God, and The Word was God his sel.

2. The vera same was at the first wi' God.

3. A' things war o' his makin; and but for him was naething made that was made ava.

4. Life was in him: and the life was man's licht.

5. And the licht glintit throwe the mirk! but the mirk failed to tak haud o't.

6. God sent a man o' the name o' John.

7. He cam for a witness, to gie witness o' the Licht, that a' men by him soud believe.

8. He wasna the Licht his sel, but it was his pairt to gie witness o' the Licht.

9. E'en the true Licht, beamin for ilka man that comes intil the warld.

10. And he was here in this warld, and the warld was o' his makin, and the warld kent-him-na.

11. He cam till his ain haddin, and his ain folk war frem'd till him.

12. But as mony as took him to them, to them gied he richt to be God's bairns, e'en to them wha lippen till him.

13. Born, no o' blude, nor e'en o' the wull o' the flesh, nor o' man, but o' God his sel.

14. And the Word becam flesh, and forgather't wi' us (and we e'en saw his glorie, as o' the only begotten o' the Faither!), fu' o' tenderness and truth.

15. John bure witness till him, and cry't oot, "This was He I spak o', whan I tell't ye, 'He that comes eftir me is afore me!' for he was aye afore me!

16. "And o' his rowth and plenty hae we a' gotten, and tenderness withoot end!

17. "For Moses gied the Law; but tenderness and truth war brocht till us by Jesus Christ.

18. "Nae man's sel has e'er seen God! The only begotten Son, lyin in his Faither's bosom, schaws him till us."

19. And this is what John spak, whan the Jews sent priests and Levites frae Jerusalem to speir at him "Wha he was?"

20. And he owned, and deny't-na, but owned he wasna the "Anointit."

21. And they speir't, "What than? Are ye Elijah?" And he said, "I am no!" "Are ye The Prophet?" And he still said, "Na."

22. Than they said, "Wha are ye! for we maun gie an answer to them that sent us oot. What div ye say o' yersel?"

23. Quo' he, "I am but the sough o' a voice cryin i' the wilderness, 'Straughten oot God's road!' juist as Esaiah the Prophet id."

24. And the men that war sent war Pharisees.

25. And they still speir't at him, and said, "Why are ye bapteezin, than, gin ye are naither the Anointit Ane, nor Elijah, nor yet The Prophet?"

26. John tell't them, "I bapteeze wi' watir; but thar is Ane i' yere mids ye kenna;

27. "It is He wha comes ahint me, but is set aboon me: the whang o' whase shoon I am-na wordie to lowse!"

28. Thir things war dune in Bethanie ayont Jordan, whaur John bapteez't.

29. On the morn, John saw Jesus comin till him, and he coudna help sayin, "See God's Lamb, wha taks awa the warld's sin!

30. "This is he I spak o', 'A man comes eftir me wha was afore me!' For he was aye afore me!

31. "And I kent him-na; but was lookin for him to be made kent till Isra'l; sae I am here, watir-bapteezin."

32. And John testify't, sayin, "I hae seen the Spirit comin doon frae the lift, like as a doo, and it bade on him.

33. "And I kent-him-na; but he wha sent me oot to bapteeze wi' watir, e'en he tell't me, 'On wham ye see the Spirit comin doon, and bidin on him, he bapteezes wi' the Holie Spirit.'

34. "And I saw't, and testify't that this is God's Son!"

35. Again, on the neist day, John was staunin, and twa o' his disciples:

36. And lookin on Jesus as he gaed by, he cry't oot again, "See God's Lamb!"

37. And the twa disciples heard him speak, and they follow't eftir Jesus.[1]

38. And Jesus turned him aboot, and saw them comin, and quo' he, "What are ye seekin?" And they said "Rabbi (meanin Maister), whaur dwall ye?"

39. Quo' he, "Come ye and see!" They cam, and saw whaur he dwalt, and bade wi' him the lave o' that day; for it was nar haun' fowr o'clock.

40. Ane o' the twa wha heard John speak, and follow't Jesus, was Andro, Simon Peter's brither.

41. He first o' a' seeks his ain brither Simon; and quo' he till him, "We hae fund the Messiah!" (meanin the Anointit.)

42. And he brocht him to Jesus. And whan Jesus saw him, he said till him, "Ye are Simon, John's son; ye sal be ca'd Cephas" (meanin "a stane").

43. And the day eftir, Jesus wad gang oot intil Galilee, and lichts on Philip, and says till him, "Follow ye me!"

44. Philip was o' Bethsaida, the toon o' Andro and Peter.

45. Philip than seeks Nathaniel, and quo' he till him, "We hae fund him Moses wrate o' i' the Law—as weel's the prophets—Jesus o' Nazareth, Joseph's son!"

46. But Nathaniel says, "Can ony gude come oot o' Nazareth?" Philip says till him, "Juist come and see!"

47. Jesus lookit up at Nathaniel comin till him, and quo' he, "Thar's a leal-heartit Isra'lite, wi' nae guile in him!"

48. Nathaniel spak, "Hoo div ye ken me?" Jesus said till him, "Afore Philip cry't t'ye, whan ye war aneath the fig-tree, I saw ye!"

49. Nathaniel cry't oot, "Maister, Ye are God's Son! Ye are Isra'l's King!"

50. Quo' Jesus till him, "On accoont o' my sayin, 'I saw ye aneath the fig-tree,' div ye lippen me? Ye sal see mair michty warks than thir!"

51. And he said, too, "Truly, truly, say I t'ye, Ye sal yet see Heeven unsteekit, and God's Angels comin doon, and gaun up, frae the Son o' Man!"

CHAPTIR TWA.

Wine frae the watir jars. The trokers' nowte ca'd oot.

On the third day was a bridal at Galilee-Cana, and Jesus' mither was thar;

2. And baith Jesus and his disciples had a bode to the bridal.

3. And whan the wine ran dune, Jesus' mither said till him, "The wine's a' dune!"

[1] V. 37. John wasna like a hantle o' folk—jealous o' tinin twa (and aiblins mair) o' his disciples. What he tint, the Maister faund; and John was content.

4. Quo' Jesus, "Eh, wumman, what hae I to do wi' ye e'noo? My 'oor will be here belyve!"

5. But his mither coonsell't wi' the servants, "Whatsae he bids ye, gang and do it."

6. And thar war staunin sax stane jars, accordin as the Jews purify't theirsels; and ilk wad haud twa-thrie firkins.

7. And Jesus had them fill the watir-jars wi' watir. And they teemed them lippin-fou.

8. And he spak till them, "Dip oot noo, and tak to the Maister o' the feast!" [2] And they gaed wi't.

9. As sune as the Maister o' the feast had pree'd the watir-wine (and kent-na whaur it cam frae; but the servants kent), he cry't to the bride-groom,

10. "Ilka man wales oot his best wine to hansel the feast; and whan folk are weel slocken't, than feshes the second-wale; but ye hae hained the best wine till noo!"

11. Sae Jesus begude to do his wunner-works in Galilee-Cana, and schawed forth his glorie: and the disciples lippened on him.

12. And syne he gaed doon to Capernaum, wi' his mither, and his ain folk, and the disciples; and they stoppit thar a wheen days.

13. And the Jewish Pasche was nar-haun, and Jesus syne gaed up to Jerusalem.

14. And thar i' the Temple he cam on the trokers o' nowte, and sheep and doos, and the nifferers o' siller sittin.

15. And he made a tawse o' sma' cords, and ca'd them a' oot, and the sheep and the nowte beass; and teemed oot the trokers' siller, and coupit their tables.

16. And tell't them that trokit wi' doos, "Tak thae things awa; ye'se no mak my Faither's Hoose a hoose o' traffic!"

17. And the disciples mindit hoo it was putten doon, "Thy Hoose's zeal devoors me!"

18. Than upspak the Jews till him, "What ferlies hae ye to schaw us, gin ye pit oot yere haun to siclike wark?"

19. Jesus said to them, "Mak an end o' this temple, and in thrie days I'll restore it!"

20. Than cry't the Jews, 'Sax and forty year gaed by afore this Temple was a' biggit, and are ye gaun to bigg it in thrie days?"

21. But it was the holie temple o' his ain body he spak o'.

22. And sae belyve, whan he was risen frae the deid, the disciples ca'd to mind that he had said this to them; and they lippened the word, and a' that Jesus said.

23. And whan he was at the Pasche in Jerusalem, as the Feast gaed on, mony begude to believe on his name, whan they saw the ferlies dune aneath his haun.

24. But Jesus didna lippen and gie his sel ower to them, for he kent men,

25. And needit-na that ony soud tell him aboot a man, for he kent a' that was in man.

CHAPTIR THRIE.

The man that cam i' the mirk, and gaed awa i' the licht. Christ maun wax, John maun wane.

Thar was ane o' the Pharisees, by name Nicodemus; and in authoritie amang the Jews.

2. And he cam i' the mirk o' the nicht to Jesus, and quo' he, "Maister! we a' ken ye are a Teacher frae God; for nane coud do sic wunner-works as ye do, gin God warna wi' him!"

3. Jesus said till him, "Truly say I t'ye, gin a man be-na born again, his e'en sal never see God's Kingdom!"

[2] V. 8. We ken-na gin the hail o' the watir was made wine. Aiblins but the pairt they dippit oot. It wad be a' the greater ferlie—dippin intil water, and cairryin awa' wine!

4. Quo' Nicodemus, "But hoo's a man to be born in eild? Maun he return till his mither's womb, and be born ower again?"

5. But Jesus spak: "Truly, truly say I t'ye, Gin a man be-na watir-born and Spirit-born, he'se no come intil God's Kingdom!

6. "And aye that whilk is born o' the flesh is itsel flesh, and that whilk is born o' the Spirit is spirit.

7. "Mak nae ferlie o' my words, 'Ye maun be born again!'

8. "The wind blaws whaur it wull, and ye hear the sough o't, but canna ken whaur it comes frae, nor whaur it gangs tae: sae is it wi' ane born o' the Spirit."

9. Nicodemus says till him, "Hoo can siccan a thing be?"

10. Quo' Jesus till him, "Can ye be a Maister o' Isra'l, and ken-na thir things?

11. "Truly, truly say I t'ye, we speak what we ken, and bear witness o' oor ain een; and ye winna hear us.[3]

12. "Gin I hae tauld ye things o' the yirth, and ye winna hae them, wull ye lippen my word anent things o' Heeven?

13. "And nae man has e'er gane up Aboon, but he that cam doon frae Aboon—the Son o' Man, wha bides Aboon.

14. "And like as Moses i' the wilderness heized up the serpent, sae maun the Son o' Man be liftit heigh;

15. "That a' wha lippen till him soudna dee, but hae Life for aye!

16. "For God sae loved the warld as to gie his Son, the Only-Begotten Ane, that ilka ane wha lippens till him sudna dee, but hae Life for aye.

17. "For God sent-na his Son intil the warld to bring condemnation on't, but that raither the warld micht be saved by him.

18. "And ane that lippens him isna hauden guilty; but ane wha winna lippen him is judged guilty e'en noo; for he hasna lippened to the Son o' God, the only-begotten Ane.

19. "And here is the sentence he drees: that licht beams on the warld, and men lo'e the mirk and no the licht; for that their deeds are wrang.

20. "For ilka ane that follows ill hates the licht, and comes-na till't; jalousin that his ill deeds wull be seen.

21. "But the man wha has the truth seeks the licht, that a' his deeds may be plainly seen, that they are dune i' the pooer o' God."

22. Eftir thae things, Jesus and the disciples cam intil Judea; and he bade wi' them, bapteezin.

23. And John his sel was in Enon, nar-by Salim, bapteezin; for thar was rowth o' watir thar-aboot; and the folk cam to be bapteez't.

24. For John wasna yet cuisten intil prison.

25. And noo thar cam a quaisten atween John's disciples and a Jew anent purification.

26. And till John they cam, sayin, "Maister! the Ane that was ayont Jordan wi' ye, the Ane ye bure witness till—d'ye ken he's bapteezin, and a' the folk come till HIM?"

27. John says to them, "Ane can hae naething gien him, gin it be na frae Heeven.

28. "Ye mind yersels that I said, 'I am no the Messiah, but ane sent afore him!'

29. "The ane that has the bride, he is the bridegroom; but the bridegroom's gude freend staunin by, and hearin his word, joys i' the voice o' the bridegroom. This is my joy fulfilled!

30. "He maun wax, but I maun wane.

31. "He that comes frae Aboon,

[3] V. 11. Jesus aiblins meant himself and John, whan he said "we." John was a graun witness for him, and steered up the hail land: but the Jewish rulers wad hae nane o' him!

is aboon a' folk; he wha is o' the yirth is yirth-like, and speaks o' the yirth; but he wha is frae Aboon is aboon a'.

32. "And he speaks o' the sicht o' his ain een; and thar isna a man to tak him at his word!

33. "But ony ane that taks his word, he has set his seal to the truth o' God, and made it his ain.

34. "For the Ane sent frae God speaks God's word; for he has sent the Spirit ayont a' measure.

35. "The Faither lo'es his Son; and gies a' things intil his hauns.

36. "The man wha lippens on the Son has Life for Aye, and he wha winna believe the Son sal see Life nevir; but the ban o' God on him sal bide!"

CHAPTIR FOWR.

Jaucob's waal, and the watir for the saul's drouth. The great man's bairn.

Noo, whan the Lord kent the Pharisees had word that he gaither't in and bapteez't mair folk than John did—

2. (But it was the disciples, and no Jesus' sel wha bapteez't)—

3. He quat the Jews' kintra-side, and gaed awa again intil Galilee:

4. And he behoved to gang athort Samaria.

5. And he lichtit on a Samaria citie ca'd Sychar; nar-haun the bit grun' Jaucob gi'ed to Joseph.

6. And Jaucob's waal[4] was thar-at. And Jesus, forfouchten wi' the way, cuist his sel doon on the waal: and it was aboot the denner-time.

7. Than thar cam a Samaria-wumman forrit to draw watir. Quo' Jesus, "Lat me have a sowp o' watir!"

8. (His disciples had a' gane to the citie for meat.)

9. Quo' the Samaria-wumman, "Hoo is't that ye, bein a Jew, are seekin drink frae me, a Samaria-wumman?" (For the Jews hae nae trokin nor neeborliness wi' the Samaria-folk.)

10. Quo' Jesus, "Gin ye kent God's Gift, and wha it soud be that said 'Gie me a sowp o' watir,' ye wad hae socht frae him the Leevin' Watir—and gotten't too!"

11. Said the wumman till him, "Sir, ye hae naething to lat doon the waal, and the waal's unco deep; whaur fin' ye the Leevin Watir?

12. "Ye canna be greater nor oor forebear Jaucob, wha gied us the waal, and slockened his ain drouth wi't, and the drouth o' his bairns—and his beass?"

13. Jesus said till her, "Wha may drink this watir wull be drouthie syne;

14. "But wha drinks o' the watir I gie him, sal be drouthie nevirmair; for the watir I gie him sal be in him an unseen waal, springin up intil Life Eternal!"

15. The wumman cry't oot, "Sir, lat me hae this watir! no to be drouthie, and ne'er to fash to come to the waal again!"

16. Quo' Jesus, "Gang awa, and ca' yere gudeman, and come again belyve!"

17. But the wumman said till him, "I haena a gudeman!" Quo' Jesus, "Ye hae dune richt to say ye haena a gudeman;

18. "For ye hae had fyve; and the ane ye hae e-noo is no yere ain gudeman; ye spak truth thar."

19. Quo' the wumman, "Sir, I jalouse ye maun be a Prophet!

20. "Oor forebears worshipped i' this vera mountain; but yere folk say Jerusalem's the place whaur folk soud worship——"

21. Jesus pat in, "Wumman, lippen till me! the 'oor's at haun, whan naither *here*, nor yet *thar*, sal they worship the Faither!

22. "Ye ken-na what ye ser';

[4] V. 6. "They biggit better than they kent" (Emerson). Jaucob didna ken he was howkin a waal for his Lord to drink oot o'!

but we ken what we worship; and salvation comes frae amang the Jews.

23. "But the 'oor is at haun, and e'en noo it comes, whan God's ain worshippers sal worship the Faither in the truth and wi' the Spirit—for the Faither wad hae siclike to seek him.

24. "God is a spirit; and wha worship him maun e'en do sae i' the spirit and wi' the truth."

25. "The wumman says, "I ken Messiah's comin, that folk ca' 'The Christ'; whan he comes, he'll tell us a'."

26. Jesus spak—"I that's noo speakin t'ye am 'The Christ!'" [5]

27. On the back o' this cam the disciples, and ferlied that he soud be speakin wi' the wumman; but nane o' them speir't, "What are ye seekin?" nor, "Hoo is't that ye talk wi' the wumman?"

28. Than the wumman, leavin her watir-stoup, gaed awa to the citie, and cry't oot to the men,

29. "Co' way! and see a man that tell't me a' that evir I did! Is he no the Messiah?"

30. Than they gaed oot o' the citie to come till him.

31. But atween times his disciples war ask-askin him, "Maister! wull ye no eat?"

32. But quo' he to them, "I hae meat that ye ken-na!"

33. And sae they speir't ane o' anither, "Think ye ony ane brocht him ocht to eat?"

34. Quo' Jesus, "It's meat to me to do his wull that sent me, and finish his wark!

35. "Div ye no say, 'Fowr months, and than the hairst'? But unsteek yere een and see the fields they're whitenin till the hairst e'en noo!

36. "And the shearer wins his fee, and gaithers till him an eternal hairst; and the sawer and shearer are baith blythe thegither!

37. "And the auld proverb comes true ower again, 'Ane saws, and syne anither shears!'

38. "I bade ye to a hairst whauron ye hadna toiled: ither men toiled, and ye are entered on their reward."

39. And mony o' the Samaria-folk lippened on him for the wumman's sake, wha aye threepit, "He tell't me a' that evir I did!"

40. Sae whan they cam till him they besocht him to bide wi' them; and he stoppit twa-thrie days thar.

41. And a hantle mair believed whan they heard his ain word;

42. And quo' they to the wumman, "Noo we believe—no for yere report—for oor ain lugs hae heard him; and noo we ken that he is the Anointit Ane, the warld's Saviour!"

43. And twa days eftir he gaed forth again intil some o' the pairts o' Galilee.

44. For Jesus his sel testify't that "a Prophet had nae repute in his ain kintra-side."

45. Syne he cam intil the pairts o' Galilee, and the folk thar acceptit him, for they had seen a' that he did at the Feast in Jerusalem; (for they as weel gaed up to the Feast).

46. And ance mair he cam up till Galilee-Cana, whaur he made the watir wine. And there was a certain hie officer, whase son was ill at Capernaum.

47. As sune as he got a sough o' Jesus comin oot o' Judea intil Galilee, he gaed till him, and besocht him to come doon and heal his son; for he was in extremitie.

48. Jesus answer't him, "Gin ye see-na signs and ferlies, ye're set again believin."

49. The great man says till him, "Sir, come awa doon, 'or my bairn dee!"

50. Quo' Jesus to him, "Gang yere gate; yere son leeves!" The

[5] V. 26. The Jews lookit for a Messiah to fecht the Romans; Jesus wadna let them say he was the ane. But this wumman waitit for a Messiah to schaw her the truth; to her he reveal't his sel.

man lippened the word o' Jesus till him, and took the gate.

51. And as he was e'en noo gangin doon, his servants met him wi' "Yere son's leevin!"

52. Syne he speir't at them the 'oor the illness took a turn, and quo' they, "Yestreen, at ane o'clock o' the day, the fivver gaed awa."

53. Sae the faither kent it was at that 'oor Jesus said till him, "Yere son leeves!" and he his sel believed and his hail hoose.

54. This is the second wunner-wark Jesus did, bein come oot o' Judea intil Galilee.

CHAPTIR FYVE.

Jesus at Bethesda. The Jews wad naither hae him heal nor preach: "Is't no the Sabbath?" quo' they.

EFTIR thir things thar cam a Feast o' the Jews; and Jesus gaed up to Jerusalem.

2. Noo, in Jerusalem, by the sheep-port is a pool ca'd (i' the Hebrew) Bethesda, and beside it fyve porticoes.

3. In thae lay a hantle o' folk; sick, blin', lameters, and dwined-awa anes, waitin for the steerin o' the watir.

4. For an angel (quo' they) gaed doon whiles intil the pool, and set the watir asteer; than whaever first stappit in was made hale o' his compleent.

5. And a particular man thar had been helpless for aucht-and-thretty year.

6. And Jesus seein him lyin, and kennin he had lang been sae, says till him, "Wad ye be made hale?"

7. The feckless ane answer't, "Sir, I hae nae ane to pit me in; but whan I'm ettlin to hirple doon, some ither ane staps in afore me!"

8. Quo' Jesus till him, "Up! tak up yere couch, and gang!" [6]

9. And at ance the man was made hale, and took up his couch, and walkit; and that vera day was the Sabbath-day.

10. Sae said the Jews till him wha was made hale, "This is the Sabbath-day! it's no allooed for ye to be carryin yere couch!"

11. He answer't them, "The ane that made me hale, he order't me, 'Tak up yere couch, and gang!'"

12. Than speir't they at him, "Wha was't that said t'ye, 'Tak up yere couch and gang?'"

13. And he wha was made hale kent-na wha it was; fur Jesus had withdrawn his sel, a great thrang bein aboot.

14. Syne Jesus, lichtin on him i' the Temple, says till him, "See, ye are made hale; sin nae mair, that something waur come-na t'ye!"

15. The man gaed awa, and tell't the Jews it was Jesus wha made him hale.

16. Sae the Jews persecutit Jesus, and wad fain hae kill't him, for doin thir things on the Sabbath-day.

17. But Jesus answer't them, "My Faither works e'en till noo, and I too work."

18. Sae the Jews ettl't mair and mair to kill him: for he hadna only broken the Sabbath (quo' they) but mair—had said that God was his Faither, makin his sel God's marrow.

19. Than said Jesus to them, "Truly, truly say I t'ye, The Son dis naething o' his sel allenarlie, but sic as he sees the Faither do: for siclike things the Faither dis, thae also dis the Son as weel.

20. "For the Faither lo'es the Son, and schaws till him a' things he dis his sel; and greater warks than thir wull he schaw him, that ye may ferlie.

21. "For e'en as the Faither feshes up the deid, and gies life to them, sae sal the Son gie life to wham he wull.

22. "For the Faither judges nae

[6] V. 8. Tak tent hoo ready the Lord was to heal the body! Was't no, pairtly, to schaw us that he was e'en as ready to heal the saul!

man, but has gien ower a' Judgment to the Son;

23. "Sae that a' men soud gie honor to the Son, e'en as they gie honor to the Faither.

24. "Truly, truly say I t'ye, The man wha hears my word, and lippens on him wha sent me, has Life for Aye, and comes-na intil condemnation; but he is come oot o' death intil Life.

25. "Truly, truly say I t'ye, The 'oor is comin, and e'en noo is, whan the deid sal hear the voice o' the Son o' God, and they wha hear sal leeve!

26. "For e'en as the Faither has life within his sel, sae has he giftit to the Son to hae life within HIS SEL!

27. "And has gien till him pooer to gie judgment as weel, for that he is the Son o' Man.

28. "Mak nae ferlie o' this; for the 'oor is comin whan a' in their graves sal hear his voice,

29. "And sal come forrit; thae wha hae weel dune, to the up-risin o' Life: and they wha hae ill dune, to the up-risin' o' condemnation.

30. "I can o' my ain sel, allenarlie, do naething; like as I hear, sae I judge; and my judgment is richtous; seein I seek-na my ain wull, but the Faither's wull wha sent me.

31. "Gin I gie witness o' mysel, my witness needna be ta'en.

32. "Thar is anither wha witnesses o' me; and I ken the witness he bears o' me is true.

33. "Ye sent to John, and he bure witness to the Truth.

34. "But I hae nae need o' man's testimonie; but thir things I say, that ye micht be saved.

35. "He was a licht that lowed and glintit; and ye war fain for a wee to glorie in his licht.

36. "But I hae greater witness than the like o' John; for the warks the Faither has gien me to do—the vera warks I do—bear me witness that the Faither has sent me.

37. "And the Faither his sel wha sent me, has gien witness o' me. Ye nevir heard his voice, nor saw his form!

38. "Naither hae ye his word abidin in ye; for the Ane he has sent, him ye lippen-na.

39. "Ye seek in the Scripturs; for in them ye think ye hae Life for Aye: and it is e'en thae that testify o' me.

40. "And ye winna come to me that ye micht hae Life.

41. "I receive-na glorie frae men.

42. "But I ken ye weel, that the love o' God is wanin in ye.

43. "Here am I, come in my Faither's name, and ye winna receive me: gin some ither soud come in his ain name, ye'll receive him.

44. "Hoo can ye believe, receivin glorie ane frae anither? and the glorie that comes frae the only God ye seek-na!

45. "Think-na I'll wyte ye afore the Faither: thar's ane accusin ye, e'en Moses, on wham ye lippen yersels.

46. "For gin he had lippened Moses' word, ye wad hae lippened me; for he wrate o' me.

47. "But gin ye lippen-na his words penned, hoo sal ye lippen my words spoken?"

CHAPTIR SAX.

Fyve thoosan' hung'ry anes gat breid; but Jesus coudna perswad them that their sauls war hung'ry.

SYNE a' thae things war by, Jesus gaed ower to the ither side o' the Loch o' Galilee, ca'd the Loch o' Tiberias.

2. And great thrangs cam eftir him, for that they saw the ferlies he wrocht on sick folk.

3. And Jesus gaed up intil a mountain, and sat doon thar amang his disciples.

4. And the Pasche was nar-haun, a Feast o' the Jews.

5. Whan Jesus had liftit up his

een, and had seen sic a great company come till him, he says to Philip, "Hoo sal we buy breid, that a' thae may eat?"

6. And this he said to try him: for he kent his sel what he wad do.

7. Quo' Philip, "Twa hunder siller pennies in breid wadna be eneuch for them a', that ilk ane soud hae a wee."

8. And ane o' the disciples, Andro, Simon Peter's brither, says till him,

9. "Thar's a callant here, wha has fyve barley-bannocks, and twa wee speldrins; but what wad thae be amang sae mony?"

10. Quo' Jesus, "Mak the men sit doon!" Noo thar was a rowth o' gerss i' the place. Sae the men sat a' doon, aboot fyve thoosand o' them.

11. And Jesus tuik the bannocks, and whan he had gien thanks, he gied to the disciples, and the disciples to them that war sutten doon; and eke o' the speldrins, as mickle as they wad.

12. Whan they war a' satisfy't, quo' he till his disciples, "Gaither up the mools and bits that are ower, sae that thar be naething wastit."

13. Sae they gather't them up, and filled twal baskets wi' the broken bits o' the fyve barley-bannocks, remainin ower to them wha had eaten.

14. Than thae men, whan they had seen the ferlie wrocht by Jesus, cry't a', "This is, o' a certaintie, yon Prophet that was to come intil the warld!"

15. Whan Jesus kent that they wad come, and tak him wi' the strang haun to mak him a King, he withdrew again intil a mountain, by his sel alane.

16. And whan the gloamin was come, his disciples gaed doon till the loch,

17. And enter't intil a smack, and gaed ower the loch, airtin for Capernaum. And it was noo mirk, and Jesus wasna come to them.

18. And the sea raise wi' a great wun' blawin.

19. And whan they had row't thrie or fowr mile, they see Jesus walkin on the loch, and comin nar-haun till the smack; and they war gliff't.

20. And he spak up to them, "It is I! be-na fley't!"

21. Than they war fain to receive him intil the boat; and belyve the boat was to land, whaur they had airtit.

22. The day eftir, whan the folk staunin on the ither shore saw thar was nae boat thar-aboot but the ane the disciples gaed intil, and that Jesus gaed-na wi' them intil the smack, but that the disciples had gane awa by their sels:—

23. (Hoosever thar cam ither boats frae Tiberias, nar-haun the bit whaur they had breid, eftir that the Lord had gien thanks:)

24. The folk tharfor, seein that naither Jesus nor his disciples war thar-aboots, took boat, and cam till Capernaum seekin for Jesus.

25. And whan they had fund him on the ither side o' the sea, quo' they to him, "Rabbi, whan cam ye here?"

26. Jesus answer't them, and quo' he, "Truly, truly say I t'ye, ye seek me, no sae muckle that ye saw wunner-warks, but that ye did eat o' the bannocks, and filled yersels.

27. "Seek-na for perishin meat, but for that meat that bides until Eternal Life, whilk the Son o' Man sal gie ye: for him has the Faither, e'en God, sealed."

28. Quo' they till him, "And what maun we do, to work the warks o' God?"

29. Jesus answer't them and said, "This is God's wark, that ye lippen on him God has sent."

30. Syne they said till him, "What ferlie div ye schaw, that we coud see and lippen? What div ye?

31. "Oor forebears did eat manna i' the waste; as it is putten doon,

'He gied them breid oot o' Heeven to eat.'"

32. Than said Jesus to them, "Truly, truly say I t'ye, It wasna Moses gied ye the breid oot o' Heeven; but my Faither he gies ye the raal Breid frae Heeven!

33. "For God's Breid is he wha comes doon oot o' Heeven, and gies Life to the warld."

34. Than said they to him, "Lord! aye gie us sic breid!"

35. Quo' Jesus to them, "I am the Breid o' Life! wha come to me sal hung'er nae mair: and wha lippens on me sal be drouthie nevir!

36. "But say I t'ye, ye hae seen me, and yet ye believe-na.

37. "They a' come to me that the Faither gies me; and wha comes to me, nevir in onygate wull I ca' him awa!

38. "For I hae come doon frae Heeven, no to do the wull o' my ain, but the wull o' him that sent me.

39. "And here is the Faither's wull wha sent me:—That oot o' a' he has gien me I soud tine nane, but soud raise a' up again at the Last Day.

40. "And this is his wull wha sent me:—That ilk ane seein the Son, and lippenin on him, may win Life for Aye; and I sal raise him up at the Last Day."

41. Than the Jews yammer't at him, for that he said to them, "I am the Breid that cam doon frae Heeven."

42. Quo' they, "Isna this Jesus, Joseph's son? Hoo is't than that he says he cam doon frae Heeven?"

43. Sae Jesus answer't them, and quo' he, "Cavil-na amang yersels.

44. "Nae man comes to me, gin the Faither wha sent me dinna draw him:[7] and I wull raise him again at the Last Day.

45. "The Prophets pat doon, 'And God sal teach them a'.' And sae ilk man wha hears, and has taen in the lear o' the Faither, comes to me.

46. "No that ony man has e'er set een on the Faither, only he wha is o' God—He has seen the Faither!

47. "Truly, truly say I t'ye, Wha believes me has Life for Aye!

48. "That Breid o' Life am I!

49. "Yere forebears did eat manna i' the wilderness, and dee't.

50. "But here is the Breid that cam doon frae Heeven, that a man may eat o' it, and no dee!

51. "The Leevin Breid that cam doon frae Heeven is mysel; gin ony man eat this Breid, he leeves for Aye: and the breid I sal gie is my flesh, that I wull gie for the warld's life."

52. But the Jews had an unco bruilzie anent it, amang theirsels, and cry't oot, "Hoo can this man gie us his flesh to eat?"[8]

53. Than quo' Jesus to them, "Truly, truly say I t'ye, Gin ye eat-na the flesh o' the Son o' Man, and drink his blude, thar is nae Life in ye!

54. "Wha eats my flesh, and drinks my blude, wins Life Eternal; and him wull I raise again at the Last Day.

55. "For my flesh is vera meat, and my blude is vera drink.

56. "And wha eats my flesh and drinks my blude, bides in me, and I in him.

57. "E'en as the Evir-leevin Faither sends me, and I leeve by him, sae he wha eats o' me, sal e'en leeve by me!

58. "This is e'en the Breid that cam doon frae Heeven; no like as yere forebears wha did eat manna,

[7] V. 44. It isna that some men are nevir drawn o' the Faither; but raither that (as the Jews a' profess to believe i' the Faither) they war to believe that thae that cam to Christ, cam wi' the gude-wull and drawin o' the Faither.

[8] V. 52. The Jews schawed an unco want o' thocht in no seein at ance that "the flesh" and "the blude" was a parable. In place o' speirin the meanin o't, they focht again it. The warld is sweir to own its dourness.

and dee't: wha eats o' this Breid leeves for aye!"

59. Thir things said he i' the Synagogue, teachin in Capernaum.

60. But a hantle o' his followers, whan they heard that, said: "Thae things are unco hard; wha can bide tae listen till them?"

61. Jesus, kennin in himsel what his followers war mutterin aboot it, says to them, "Are ye anger't at this?

62. "What, than, gin ye see the Son o' Man gang awa up whaur he was afore?

63. "The Spirit gies folk life: the flesh is nae profit: my words that I gie ye are spirit and are life.

64. "But thar are some o' ye wha dinna lippen me." For Jesus kent frae the vera first wha was unbelievin, and wha wad betray him.

65. And quo' he, "Sae it was I said t'ye, that nae man comes to me gin it warna gien him o' my Faither."

66. "Frae that time oot, a hantle o' his followers reistit on him, and gaed nae mair wi' him.

67. Than quo' Jesus to the Twal, "Are ye gaun awa, too?"

68. Quo' Simon Peter, "Wham soud we gang till? It is ye wha hae the words o' Eternal Life!

69. "And we lippen and ken that ye are The Anointit Ane, the Son o' the Leevin God!"

70. But quo' Jesus, "Hae I no waled oot ye twal, and yet ane is a deevil?"

71. He spak o' Judas Iscariot, Simon's son; for he it was that wad betray him, bein ane o' the Twal.

CHAPTIR SEEVEN.

The Feast o' the Bothies. Watir for drouth: the Jews wadna hae it.

Eftir thae things, Jesus gaed up and doon a' Galilee; for he wad-na gang i' the land o' Judea, for the Jews ettled to kill him.

2. Noo the Jews' Feast o' the Bothies was nar-haun.

3. Sae said his brethren till him, "Gang awa aff to Judea, sae that yere disciples may see yere warks that ye do!

4. "For nae man dis siclike warks unkent, gin he ettles to be kent his sel. Gin ye do sic things, lat the warld see ye!"

5. (For his brethren theirsels believed-na in him.)

6. But quo' Jesus to them, "It's no my time yet; your time is aye at haun!

7. "The warld canna hate you: but it hates me, for I gie testimonie again it that its warks are ill.

8. "Gang ye awa to this Feast: I'm no gaun e-noo, for my time's no here yet."

9. And syne, eftir thae words, he bade yet in Galilee.

10. But eftir his brethren had gane up, he gaed up to the Feast as weel; no afore a' the folk, but like as it war hidlins.

11. And the Jews war seekin him at the Feast; and quo' they, "Whaur is he?"

12. And thar was an unco tulzie amang the folk anent him; for, quo' some, "He's a gude man!" ithers said, "Na, he's but castin glamor ower the folk!"

13. Hoosever, nane spak oot openly aboot him; for they war fley't o' the Jews.

14. Noo, aboot the mids o' the Feast-time, Jesus gaed up intil the Temple to teach.

15. And the Jews ferlied, and quo' they, "Hoo kens this man lear, yet he ne'er learned?"

16. Jesus answered them, and quo' he, "The rede I redd isna mine, but his wha sent me.

17. "Gin ony many do God's wull, he sal ken aboot the rede, gin it be frae God, or gin I speak mysel, allenarlie.

18. "Wha speaks allenarlie, o' his sel, seeks but his ain glorie; but wha seeks the glorie o' him that sent

him, yon same man is leal and true; and nae fauseness in him.

19. "Was't no Moses that gied ye the law; and yet nane o' ye is keepin't. Hoo is't ye gang aboot to kill me?"

20. The folk answer't, and quo' they, "Ye hae a demon; wha gang aboot to kill ye?"

21. Quo' Jesus to them, "I hae dune ae wark, and ye a' ferlie.

22. "Moses gied ye circumceesion (no that it is o' Moses, but raither o' the faithers), and on the Sabbath-day ye circumceese ane.

23. "Gin, than, ye on the Sabbath-day circumceese a man, sae that Moses' law be-na broken, are ye anger't at me for makin a man ilka haet hale on the Sabbath-day?

24. "Judge-na o' things as they seem to the ee, but judge richt judgment."

25. Than quo' some o' them o' Jerusalem, "Is this no he they seek to kill?

26. "But look! he speaks oot bauldly, and they say naething till him. Hae the rulers come to ken that this is the Anointit Ane?

27. "But than we ken this man, and hoo he comes; but whan the Anointit Ane sal come, nae man kens hoo he comes!" [9]

28. Than cry't oot Jesus, teachin i' the Temple, "Ye baith ken me, and ye ken whaur I come frae. I am-na come o' mysel; but he wha sent me is true—he wham ye ken-na!

29. "But I ken him; for I am frae him, and he sent me."

30. Than they socht to grip him; but as yet nae man pat hauns on him, for his ain 'oor wasna yet come.

31. And mony o' the folk lippen'd on him; and quo' they, "Whan the Anointit comes, wull he do mair wunner-warks than thae this man dis?"

32. The Pharisees heard o' the folk mutterin sic things aboot him; and the Pharisees and the Heid-priests sent oot officers to tak him.

33. But Jesus gaed on—"Yet a wee while, and I am w'ye, afore I gang till him that sent me.

34. "Ye may seek me, but ye winna fin' me; and whaur I bide ye canna come!"

35. Than quo' the Jews amang theirsels, "Whaur wull he gang that we canna fin' him? Wull he gang awa to the here-awa there-awa tribes amang the Gentiles, teachin the Gentiles?

36. "Whatna sayin is this that he said, 'Ye sal seek me, an' no fin' me'; and 'Whaur I bide ye canna come?'"

37. I' the hinmaist day, that great day o' the Feast, Jesus stude and cry't oot, "Gin ony man be drouthie, lat him e'en come to me and drink!

38. "He wha lippens on me, as it is putten doon i' the Scriptur, 'Oot frae him sal flow rivers o' Leevin Watir!'"

39. But this spak he o' the Spirit, that they sal see wha lippen on him; for the Holie Spirit wasna yet gien; for Jesus wasna yet glorify't.

40. And a hantle o' the folk, whan they heard a' this, said, "Surely this maun be the Prophet!"

41. Ither wheen—"This is the Messiah!" But quo' some, "Sal the Messiah come oot o' Galilee?

42. "Has the Scriptur no said, the Messiah comes o' Dauvid's seed, and oot o' the toon o' Bethlehem, whaur Dauvid was?"

43. Sae they war sindry i' their minds amang theirsels aboot him.

44. And a wheen o' them wad fain hae laid haud o' him; but nae man pat haun on him.

45. Than cam the officers back to the Heid-priests and Pharisees, and

[9] V. 27. The Doctors o' the Law first pat oot a wrang description o' the Anointit Ane, and than condemned oor Lord afore the folk, for that he didna marrow wi' their description! The same is dune wi' Christ now; and wi' Christ's folk!

quo' they to them, "Why hae ye no brocht him?"

46. Quo' the officers, "Ne'er man spak like this man!"

47. Quo' the Pharisees to them, "Are ye glamor'd as weel?

48. "Hae ony o' the Priests or the Pharisees lippened on him?

49. "But a curse bides on this folk, wha ken-na the law!"

50. But quo' Nicodemus to them (the ane that cam to Jesus by nicht, and ane o' their sels),

51. "Dis oor law condemn a man 'or it hear him, and ken what he dis?"

52. But they flang back at him, "Are ye o' Galilee too? Seek ye, and look—for oot o' Galilee comes nae Prophet!"

53. And ilka man gaed till his ain hoose.

CHAPTIR AUCHT.

The ill-deedie wumman (no the only sinner). Jesus tells the folk o' Jerusalem the truth, but they wadna hear; 'or lang it was wrath, and they bude hear.

Jesus gaed oot-by to the Mount o' Olives.

2. And on the morn, early, he cam again to the Temple, and the folk a' gaither't aboot him; and he sat doon to teach them.

3. And the Scribes and Pharisees brocht till him a wumman ta'en in adultery; and whan they had sutten her i' the mids,

4. Quo' they till him, "Maister! this wumman was ta'en i' the vera act o' adultery.

5. "Noo Moses, i' the Law, gied commaun to stane siclike; but what say ye?"

6. This said they for temptation, to hae something to wyte him wi'. But Jesus loutit doon, and gaed on writin in the yird wi' his fing'er.

7. Sae whan they gaed on, ask-askin him, he straughtit his sel, and quo' he to them, "The ane that's wantin sin amang ye, lat him cast the first stane at her!"

8. And ance mair he loutit his sel doon, writin on the grun.'

9. And they that heard him slippit cannilie oot, frae the auldest e'en to the last ane; and Jesus was left alane, wi' the wumman staunin i' the mids.

10. Whan Jesus straughtit his sel up, and saw nane but the wumman, he says till her, "Whaur are they that wytit ye? Hae nae man gien judgment on ye?"

11. And she says, "Nae man, my Lord!" And quo' Jesus, "Nae mair div I pass judgment on ye: gang yere ways, and sin nae mair!"

12. Than again spak Jesus to them, and said, "I am the warld's Licht! the man wha follows me walks-na i' the mirk, but sal hae the licht o' Life!"

13. The Pharisees then replied till him, "Ye gie witness o' yersel; yere ain witness, allenarlie, is nae prufe!"

14. Jesus answer't them, and quo' he, "E'en gin I bear witness for mysel, my witness is leal and true; for I ken whaur I am frae, and whaur I gang till: but ye ken-na whaur I cam frae, and whaur I gang.

15. Ye judge eftir the flesh; I judge nane.

16. "Aye, and gin I did judge, my judgment wad be true; for it isna I mylane, but I and the Faither wha sent me.

17. "And e'en i' yere ain Law it's putten-doon, 'The witness o' twa witnesses is prufe.'

18. "I am ane, giean witness o' mysel; and the Faither wha sent me gies witness o' me."

19. Than said they till him, "Whaur is yere Faither!" Quo' Jesus, "Ye ken-na me, nor ken ye my Faither; gin ye kent me, ye soud hae kent my Faither as weel!"

20. Thir words spak Jesus i' the Treasury, as he was teachin i' the Temple; and nae man put hauns on him, for his 'oor wasna yet.

21. Than again Jesus says to

them, "I gang my ways; and ye sal seek for me, and sal dee i' yere sins; and whaur I gang, ye canna come!"

22. Than quo' the Jews, "Wull he mak awa wi' his sel? for he says, 'Whaur I gang, ye canna come.'"

23. And he said to them, "Ye are frae aneath; I am frae Aboon; ye are but o' this warld; I am-na o' this warld.

24. "Sae said I t'ye, 'I' yere sins ye sal dee!' for gin ye believe-na that I am the Ane, ye sal dee i' yere sins!"

25. Than speir't they at him, "Wha are ye?" And Jesus says to them, "E'en juist as I said till ye at the first.

26. "Mony things hae I to say, and mony things hae I to judge o' ye; natheless, he wha sent me is true; and I gie to the warld what I hae heard o' him."

27. They kent-na that he spak to them o' the Faither.

28. Than said Jesus to them, "Whan ye hae up-liftit the Son o' Man, ye sal ken I am he, and do naething o' mysel; but o' the lear o' my Faither, sae speak I thae things.

29. "And he is aye wi' me wha sent me: the Faither leaves-me-na alane; for I aye dae the things that please him."

30. And speakin thir words, mony believed on him.

31. Than said Jesus to thae Jews wha had lippened him, "Gin ye bide in my word, than are ye my followers truly.

32. "And the truth sal ye ken, and the truth maks ye free."

33. But they answered him, "Abra'm's seed are we, and nar war slaves to ony: hoo say ye than, 'Ye sal be made free?'"

34. Jesus says to them, "Truly, truly say I t'ye, Wha works sin, is sin's servant!

35. "And the servin-man bides-na i' the hoose for aye; but the Son bides for aye.

36. "Gin than the Son maks ye free, truly ye'se be free!

37. "I ken ye are o' the seed o' Abra'm; but ye are seekin to mak awa wi' me, for that my word bides-na in ye.

38. "What I hae seen wi' my Faither I speak; and what ye hae heard frae yere faither ye do!"

39. They answered, and quo' they till him, "Abra'm is oor Faither!" Jesus says to them, "Gin ye war Abra'm's bairns, ye wad do Abra'm's warks.

40. "But noo ye wad mak' awa wi' me, a man wha tells ye the truth, whilk I hae heard o' God: Abra'm did-na sae!

41. "Ye dae yere faither's warks!" Than said they till him, "We be-na o' fornication; we hae ae Faither, God!"

42. Jesus said to them, "Gin God war yere Faither, ye wad e'en lo'e me: for I cam forth and cam frae God; and I cam-na o' mysel, but he sent me.

43. "Why div ye no ken my sayin? e'en for that ye canna hear my word.

44. "Ye are o' yere faither the deevil; and his wull div ye. A murderer was he frae the first, and bade-na i' the truth. And whan he speaks a lee, he speaks o' his ain; for he is a leear, and the faither o' a' leears.

45. "And for that I tell ye the truth, ye lippen-na on me.

46. "Wha o' ye fastens sin on me? And, gin I say the truth, why is't ye lippen-na on me?

47. "He that is o' God, hears God's words: ye dinna hear them, tharfor, for ye are-na o' God!"

48. Than answer't the Jews, and quo' they, "Div we no say weel that ye are a Samaritan, and hae a deevil!"

49. Jesus answer't, "I hae nae deevil: but I honor my Faither, and ye wad dishonor me.

50. "And I seek-na for my ain

glorie; thar is Ane that seeks and judges.

51. "Truly, truly say I t'ye, Gin a man keep my sayin, he sal ne'er see death!"

52. Than said the Jews till him, "Noo ken we ye hae a deevil; for Abra'm is deid, and the Prophets are deid; and ye say, 'Gin a man keep my sayin, he sal ne'er pree o' death.'

53. "Are ye greater nor oor faither Abra'm, wha is deid? and the Prophets that are deid; wham wad ye mak yersel?"

54. Jesus answer't, "Gin I glorify't mysel, my glorie is but naething; it is my Faither wha glorifies me; wham ye ca' yere God.

55. "Yet hae ye no kent him; but I ken him; and gin I soud say, 'I dinna ken him,' I soud be a leear, like as ye are yersels: but I ken him, and keep his word.

56. "Yere faither Abra'm was fain to see my day; and he saw it, and it blythened him!"

57. Than said the Jews till him, "Ye are-na fifty[10] year auld yet, and hae ye seen Abra'm?"

58. Jesus said to them, "Truly, truly say I t'ye, Afore Abra'm was, am I!"

59. Than grippit they stanes to hurl at him; but Jesus hid his sel, and gaed oot o' the Temple. throwe amang them a', awa.

CHAPTIR NINE.

Ane that gets his sicht weel, and gies his testimonie weel.

And as he gaed by he saw a man wha was blin' frae he was born.

2. And his disciples speir't at him, "Maister! whase sin was't? the man's ain sin, or his faither and mither's, that he was born blin'?"

3. Jesus answer't, "Naither his ain sin, nor his faither and mither's; but for that the warks o' God soud be seen in him.

4. "I maun do the warks o' him that sent me, while it is day: the nicht comes on, whan man canna work.

5. "While I am in the warld, I am the warld's licht."

6. Whan he had said this, he spat on the grun', and made clay o' the spittle, and pat the clay on the blin' man's een.

7. And bad him "Gang awa, wesh ye in the pool o' Siloam" (whilk means "Sent"). He gaed his gate tharfor, and wesh't, and cam back seein.

8. Than the neebors, and the folk that afore had seen him, and kent the beggar, said, "Isna this the ane that sat and beggit?"

9. Some again, "It is he!" Ithers, "It's like him!" Quo' he, "I am he!"

10. Sae they speir't at him, "Hoo than are yere een unsteekit?"

11. He answer't, and quo' he, "The man they ca' Jesus made clay, and pat it on my een, and tell't me, 'Gang yere ways to the Pool o' Siloam, and wesh ye!' And I gaed and I wesh't, and I gat my sicht."

12. And quo' they till him, "Whaur is he?" He said, "I ken-na."

13. They fesh to the Pharisees the man that o' auld time was blin'.

14. Noo it was the Sabbath, the day that Jesus wrocht the clay, and unsteekit the man's een.

15. Ance mair the Pharisees speir't at him, hoo he had gotten his sicht? Quo' he, "He pat clay on my een, and I wesh't—and I see!"

16. Sae quo' some o' the Pharisees, "This man is no o' God, for he keeps-na the Sabbath!" Quo' ithers, "Hoo can a man fu' o' sin do sic wunner-warks?" And thar was contention amang them.

17. Than said they again to the man that was blin', "What say ye

[10] V. 57. What gar't them say "fifty"? He was jimply past thretty. Was't the gray hair, afore it's time, stealin on his temples? or was't the wearied look o' a man bearin sins no his ain, that misleared them? Aiblins we ken-na.

aboot him, sin' he has open'd yere een?" Quo' he, "He is a Prophet!"

18. But the Jews wadna believe—anent the man's bein blin', and winnin till his sicht—till they ca'd the parents o' him that had gotten his sicht.

19. And they speir't at them, "Is this yere son, wha, as ye say, was born blin'? Hoo than is he noo seein?"

20. His parents answer't, and quo' they, "We ken weel that this is oor son; and that he was born blin';

21. "But hoo he noo sees, or wha has unsteekit his een, we kenna: he is come to age; speir at him: he his ain sel wull tell ye."

22. Thir things spak the parents, for that they war fley't o' the Jews; for the Jews had plottit amang theirsels, that gin ony man soud own him to be the Christ, he soud be putten oot o' the kirk.

23. And sae said his parents, "He is come to age; speir at him!"

24. Sae they ca'd back again the man that had been blin', and quo' they till him, "Gie the praise to God! we a' ken that this man is no a gude man."

25. But quo' he to them, "Gin he be a gude man or an ill man, I ken-na; ae thing I div ken, that ance I was blin', and noo I see!"

26. And than again they said till him, "What was't he did till ye? Hoo did he unsteek yere een?"

27. He answer't, "I tell't ye juist e-noo, and ye didna hear me! Why wad ye hear it ower again? wull ye be his disciples?"

28. And they misca't him, and said, "Ye are his disciple! but we are Moses' disciples!

29. "We ken that God has spoken to Moses; as for this ane, we kenna whaur he is frae!"

30. The man answer't, and quo' he, "Why, here is an unco ferlie; that ye kenna whaur he is come frae, and yet he has unsteekit my een!

31. "We ken that God hears-na ill men; but gin ane worships God, and dis his wull, him he hears.

32. "Sin' the warld begude was it ne'er heard that ony ane unsteekit the een o' a man born blin'!

33. "Gin this man warna o' God, he coud do naething!"[11]

34. They answer't, and quo' they till him, "Ye war born in sin, oot and oot; and wad ye teach us?" And they cuist him oot.

35. Jesus was tell't that they had cuisten him oot; and as sune as he faund him he says till him, "Div ye believe on the son o' God?"

36. He answerin said, "And wha is he, Lord? sae as I may believe on him?"

37 Jesus says till him, "Ye hae baith seen him, and it is he wha is speakin w'ye!"

38. And he cry't oot, "Lord, I believe!" and he worshipp't him.

39. And quo' Jesus, "For judgment cam I tae this warld; that the blin' may see, and the seein be made blin'."

40. And thae o' the Pharisees that war wi' him heard thir words, and quo' they till him, "Are we blin', as weel?"

41. Jesus says to them, "Gin ye war blin', the sin wadna be on ye; but noo ye say, 'We see!' yere sin is whaur it was!"

CHAPTIR TEN.

Jesus is a leal Shepherd: his flock is o' mony hirsels. The Jews wad fain hae taen his life.

"Truly, truly say I t'ye, He wha comes-na ben by the door intil the fauld, but speels up by some gate o' his ain, is but a thief and a reiver.

2. "But he wha comes ben by the door is the herd o' the sheep.

3. "To him the keeper unstecks the fauld; and the sheep hear his

[11] V. 33. The blin' man preached weel! Ane that is healed o' Christ kens the Healer! This man, in eftir days, wad be a sterk Christian!

voice; and he ca's by name his ain sheep, and taks them oot.

4. "And whan he has letten oot his ain, he gangs afore them, and the sheep follow him, for they ken his voice.

5. "But nae frem'd-ane wull they follow; for they ken-na the voice o' frem'd folk."

6. This parable spak Jesus to them; but they kent-na what he spak to them aboot.

7. Than Jesus spak to them again, "Truly, truly say I t'ye, I am the door o' the sheep!

8. "A' that e'er cam afore me are but thieves and reivers; but the sheep heard-them-na.

9. "I am the door; gin ony man come ben by me, he sal be saved, and sal gang oot and in, and fend weel.

10. "The reiver comes-na but for to steal, and kill, and ding doon. I come that they may hae life, and mair rowth o't.

11. "I am the Gude Shepherd; the gude shepherd gies his ain life for his sheep.

12. "But the orra man for a fee, wha isna the herd, and auchts-na the sheep, whan he sees the wolf comin doon, lea's them and flees; and the wolf grips them, and skails them abreid.

13. "The orra man flees, for that he is but for a fee, and lo'es-na the sheep.

14. "I am the Gude Shepherd, and ken my ain, and my ain ken me.

15. "And the Faither kens me, and I ken the Faither; and I gie my ain life for the sheep.

16. "And ither sheep hae I, no o' this fauld: them too maun I bring hame, and they sal ken my voice; and they sal win to be ae flock, wi' ae Shepherd!

17. "And for this dis my Faither lo'e me, for that I lay doon my life, that I micht tak it again.

18. "Nae man rives it frae me, but I lay it doon o' mysel. I hae strenth to lay it doon, and strenth to tak it up again. This commaun hae I o' my Faither."

19. Thar was a bruilzie ance mair amang the Jews at thir sayins.

20. And a hantle o' them said, "He has a demon, and is wud; why listen ye till him?"

21. Ither some—"Thir are-na the words o' ane wi' a demon! Can a demon unsteek the een o' the blin'?"

22. And it was at the Feast o' The Dedication, in Jerusalem: it was winter;

23. And Jesus was gaun in Solomon's Porch, i' the Temple.

24. Than the Jews cam aboot him, sayin, "Hoo lang div ye keep us in a swither? Gin ye be the Christ, lat us ken plainly!"

25. Jesus answer't, "I tell't ye, and ye wadna believe; the ferlies that I div in my Faither's name, bear witness o' me.[12]

26. "But ye believe-na, for that ye arena o' my sheep.

27. "My sheep hear my voice, and I ken them, and they follow me.

28. "And I wull gie Eternal Life to them, and nane sal rive them oot o' my haun.

29. "My Faither, wha has gien them to me, is michtier nor I, and nane is fit to rive them oot o' my Faither's haun.

30. "I and my Faither are ane."

31. The Jews gather't up stanes to stane him.

32. Jesus answer't them, "Mony are the gude warks I hae schawed ye frae my Faither; for whilk o' thae div ye stane me?"

33. The Jews answer't, and quo'

[12] V. 25. The great warks that he did—mair nor ony man ever did—aither pruved that he was mair favor't o' God than ony man afore him, or that he was Divine. In aither case, they soud hae believed the words o' ane sae plainly uphauden o' God! Gin ye tak in ae truth aboot Christ, it wull lead ye to mair!

they, "For nae gude wark div we stane ye! but for blasphemin; and for that ye, a man, are makin yersel God!"

34. Jesus answer't, "Is't no putten doon i' yere Law, 'I said ye are gods?'

35. "Gin he ca'd them gods, till wham the word o' God cam—and the Scriptur isna to be broken—

36. "Say ye o' him the Faither consecrates, and sends intil the warld, 'Ye blaspheme!' for that I said, 'I am the Son o' God?'

37. "Gin I div-na the warks o' my Faither, dinna believe me!

38. "But gin I div them—e'en gin ye believe-na me, believe the warks! sae ye may ken and may believe that the Faither is in me, and I am in the Faither!"

39. Than they ettled again to grip him; but he gaed forth oot o' their haun,

40. And gaed awa again ayont the Jordan, to the place whaur John was at first bapteezin: and he bade thar.

41. And mony folk cam till him; and quo' they, "John schawed nae ferlies; but a' things that John spak aboot this man war true!"

42. And mony believed on him thar.

CHAPTIR ELEEVEN.

The kindly folk o' Bethanie. Death, and death's Maister.

Noo, a particular ane was ill; Lazarus, o' Bethanie; Mary's toon, and her sister Martha's toon.

2. It was the same Mary wha anointit the Lord wi' the ointment, and dightit his feet wi' her hair, whase brither Lazarus was ill.

3. Sae his sisters sent word till him, "Lord, see! the lad ye lo'e is sick!"

4. Whan Jesus heard it, he said, "This illness is no to bring death, but the glorie o' God; sae as God's Son micht be glorify't."

5. Noo Jesus had tender love for Mary, and her sister, and Lazarus.

6. Whan, than, he heard he was ill, he yet bade thar twa days i' the bit whaur he was.

7. Eftir that, quo' he till his disciples, "Lat us gang intil Judea again!"

8. The disciples say till him, "Maister! the Jews e'en-noo ettled to stane ye, and wull ye gang thar-awa again?"

9. Jesus answer't, "Are thar no twal 'oors till a day? Gin ony man gang i' the day, he stoiters-na, for that he sees the licht o' this warld.

10. "But gin ane walk i' the nicht, he stoiters, for that the licht isna in him."

11. Thir things quo' he; and eftir he said to them, "Oor freend Lazarus is faun on sleep; but I gang that I may wauken him oot o' sleep!"

12. Than quo' the disciples, "Lord, gin he sleep, he maun be on the mend!"

13. But Jesus spak o' his deein; while they thocht he had spoken o' his takin rest in sleep.

14. Than said Jesus plainly to them, "Lazarus is deid!

15. "And I am weel pleased, for yere sakes, I wasna yonner, sae as ye may believe; nane-the-less, lat us gang till him!"

16. Than Tammas (he wha was ca'd "The Twin") says till his neebors, "Lat us a' gang, too, that we may dee wi' him!" [18]

17. Than, whan Jesus cam, he faund he had been i' the tomb for fowr days.

18. Noo, Bethanie was nar-haun Jerusalem, no twa mile awa.

19. And mony folk o' the Jews had come oot to Martha and Mary to console them ower their brither.

[18] V. 16. I wuss we kent mair o' Tammas! It was in deid yernest he said this. In fact, Christ *was* juist gaun till his deid, when he airtit his gate to Jerusalem!

20. Than Martha, as sune as she kent Jesus was comin, gaed oot and met him; but Mary sat yet i' the hoose.

21. Sae says Martha to Jesus, "Lord! gin thou had been here, my brither hadna dee't!

22. "And e'en yet, I ken that whate'er thou may ask o' God, God wull gie it thee!"

23. Quo' Jesus till her, "Yere brither sal rise again!"

24. Martha says till him, "I ken he sal rise again, i' the Risin at the Last Day!"

25. Jesus says till her, "I am the Risin-again and the Life! Wha lippens on me, e'en gin he dee, yet sal he leeve!

26. "And whasae leeves, lippenin on me, sal dee nae mair! Div ye believe this?"

27. Quo' she till him, "Aye, Lord! I believe thou art God's Son, wha was to come intil the warld!"

28. And whan she had said this, she gaed her ways, and ca'd Mary her sister, unkent, sayin, "The Maister is come, and is seekin ye!"

29. And as sune as she kent it, she raise quickly, and gaed till him.

30. Noo Jesus wasna yet come to the toon, but was i' the place whaur Martha met him.

31. Sae the Jews wha war i' the hoose to console her, whan they saw Mary rise up o' a suddaintie and gang oot, follow't her, sayin amang theirsels, "She gangs to the tomb, to wail thar!"

32. Than Mary, bein come whaur Jesus was, fell doon at his feet, sayin till him, "Lord! gin thou had been here, my brither hadna dee't!"

33. Whan Jesus saw her sabbin, and the Jews a' greetin that cam wi' her, he was unco touched at the heart, and was wrocht-on.

34. And quo' he, "Whaur hae ye laid him doon?" They say till him, "Lord, come awa and see!"

35. Jesus grat.

36. The Jews than said, "See hoo he lo'ed him!"

37. But a wheen o' them said, "Coud-na this man, wha unsteekit the een o' the blin', hae caused e'en this man to leeve?"

38. Jesus, groanin[14] at this within his sel, comes to the tomb. Noo it was a cave, and a stane was putten ower it.

39. Jesus said, "Tak ye awa the stane!" Martha, the sister o' the deid man, says, "Lord! by noo the corp wull be rank, for he has been fowr days deid!"

40. Jesus says till her, "Did I no say t'ye, that gin ye wad believe, ye soud see the glorie o' God?"

41. Than took they awa the stane. And Jesus liftit up his een, and said, "Faither! I thank thee that thou did hear me.

42. "And I ken that thou aye hears me; but for the sake o' a' the folk staunin here I said it, that they may ken that thou did send me."

43. And whan he had sae said, he cry't wi' a soondin voice, "Lazarus! hither! Come!"

44. And the deid cam forth, bund haun and fit wi' deid-claes; and his heid bund roond wi' a naipkin. Jesus says to them, "Lowse him, and lat him gang!"

45. Than a hantle o' the Jews wha cam to Mary, and saw a' that he did, believed on him;

46. But a wheen o' them gaed their gate to the Pharisees, and tell't them what Jesus had dune.

47. The Heid-priests and the Pharisees than gaither't a Cooncil; and quo' they, "What are we to do? for this man dis mony wunner-warks.

48. "Gin we lat him thus be, a' folk wull lippen till him; and the

[14] V. 38. Here war a wheen o' the Jews yammerin amang their sels, at his no doin eneuch michty warks afore them. It was ill to dree; and Jesus groaned inwardly at the hardness o' their hearts.

Romans wull come, and tak' awa oor place and oor kintra frae us!"

49. But ane o' them, Caiaphas, he bein Heigh-priest that year, said to them, "Ye ken naething ava!

50. "Nor tak intil accoont, that it is better for us that ae man soud dee for the nation, and no that the hail nation soud be cut aff!"

51. Noo this he spak, no o' his ain sel; but bein Heigh-priest that year, he foretauld that Jesus soud dee for the nation.

52. And no for that nation allenarlie; but that he soud gather thegither in ane a' God's bairns scatter't abreid.

53. Sae, frae that day forrit, they plottit thegither to mak awa wi' him.

54. Sae Jesus gaed nae mair freely amang the Jews; but gaed awa intil the kintra-side nar-haun the wilderness, intil a city ca'd Ephraim; and bade thar, wi' his disciples.

55. Noo the Jews' Pasche was nar-haun; and mony gaed up frae a' the kintra-side to Jerusalem afore the Pasche, to purify their sels.

56. Than socht they for Jesus; and quo' they amang their sels, as they stude i' the Temple, "What think ye? wull he no come up to the Feast?"

57. Noo baith the Heid-priests and the Pharisees had gien a commaun that gin ony ane kent whaur he was, he soud schaw it, that they micht grip him.

CHAPTIR TWAL.

Mary ance mair at Jesus' feet. He rides intil Jerusalem. The licht gaun to lea' them.

THAN Jesus, six days afore the Pasche, cam to Bethanie, whaur was Lazarus, that he had raised frae the deid.

2. And they made him a supper; and Martha ser't at the table; but Lazarus sat wi' him, amang the guests.

3. Than Mary took a pund o' ointment, the raal nard, unco precious, and anointit Jesus' feet; and dichtit his feet wi' her hair; and the hail hoose was fu' o' the perfume o' the ointment.

4. But ane o' his disciples, Judas, says (he wha wad betray him),

5. "Hoo is't that ointment wasna raither sell't for thrie hunder siller pennies, and gien to the puir?"

6. Noo this said he, no that he cared ocht for the puir, but for that he was a thief, and bure the wallet, and made awa wi' what gaed intil't.

7. Than said Jesus, "Dinna pit her aboot! has she no been hainin it for my buryin day?

8. "For ye hae aye the puir w'ye; but ye haena me aye w'ye!"

9. The feck o' the folk amang the Jews kent he was thar; and they cam oot, no for Jesus' sake allenarlie; but e'en to see Lazarus as weel, wham he had raised frae the deid.

10. But the Heid-priests socht hoo they micht mak awa wi' Lazarus as weel;

11. For that by reason o' him, a hantle o' the Jews gaed awa, believin on Jesus.

12. On the morn, a great companie o' folk, wha had come to the Feast, whan they heard say that Jesus was comin to Jerusalem,

13. Tuik branches o' the palm-trees, and gaed oot to meet him, and cry't oot, "Hosannah! Blessin on him wha comes i' the name o' the Lord! the King o' Isra'l!"

14. And Jesus, whan he had ta'en a young ass, sut himsel on't; as it is putten-doon,

15. "Fear-na, O dochter o' Zion! for see, yere King comes, sittin on an ass's cowt."

16. Thir things did-na his disciples think o' at the first; but whan Jesus was glorify't, than mindit they that thir things war putten-doon anent him, and that they had dune thir things till him.

17. Sae the thrang o' folk that war wi' him whan he ca'd Lazarus frae the tomb, and raised him frae the deid, bure witness.

18. And for this cause the hail multitude gaed oot to meet him, for they had heard tell that he had dune this great ferlie.

19. Than the Pharisees said amang their sels, "See ye hoo ye mak nae heidway! Look! the warld is gane eftir him!"

20. Noo, thar war certain Greeks amang the folk that cam up to worship at the Feast.

21. And thir men cam to Philip, wha was o' Bethsaida o' Galilee, sayin till him, "Sir, we wad fain see Jesus!"

22. Philip cam and tell't Andro; and than Andro and Philip tell't Jesus.

23. And Jesus answer't them, and quo' he, "The 'oor is come for the Son o' Man to be glorify't.

24. "Truly, truly say I t'ye, gin a pickle o' wheat fa'-na into the yirth and dee, it bides allenarlie; but gin it dee, it brings muckle increase.

25. "Wha lo'es his life sal tine his life; and wha hains-na his life i' this warld sal hain it for Eternity!

26. "Gin ony man wad ser' me, lat him follow me; and whaur I bide, thar sal my servant bide; gin ony man ser' me, my Faither wull gie him honor.

27. "And noo is my saul unco wanrestie; and what sal I say? Faither! sauf me frae this 'oor! But e'en for this cam I intil this 'oor!

28. "Faither, glorify thy name!" Than cam thar a sough o' a voice oot o' the lift, sayin, "I hae baith glorify't it, and wull again glorify it!"

29. A' the folk, tharfor, that stude by, said it thunner't. But ither some, that "An Angel spak till him!"

30. Jesus answer't, and said to them, "This voice cam-na for my sake, but for yours.

31. "Noo is the turnin-point[15] for this warld: noo sal this warld's prince be cuisten oot!

32. "And I, gin I be liftit up frae the yirth, wull wyle a' men to me!"

33. This said he, meanin whatna kind o' death he wad dee.

34. And a' the folk answer't him, "We hae heard oot o' the Law that the Anointit Ane bides for aye; and hoo say ye, 'The Son o' Man's to be upliftit?' Wha is this Son o' Man?"

35. Than cry't Jesus to them, "Yet for a wee while is the licht wi' ye. Walk ye while ye hae the licht, that the mirk fa'-na on ye; for wha gangs i' the mirk kens-na whaur he is gaun.

36. "Whilst ye hae the licht, believe i' the licht; sae sal ye be bairns o' the licht!" Thir things spak Jesus, and gaed awa, and keepit his sel hidlins frae them.

37. But eftir doin sae mony great warks amang them, yet believed-they-na on him;

38. That the sayin o' Esaiah the Prophet micht come gude whan he said, "Lord, wha has lippened oor word? And by wham has Jehovah's airm been seen?"

39. Tharfor, they didna believe, for that Esaiah said again,

40. "Their een are blindit, and their heart made hard; that they soudna see wi' their een, nor understaun wi' their heart, and be turned, and I soud heal them!"

41. Thir things quo' Esaiah whan he saw his glorie, and spak o' him.

42. Nane-the-less, e'en amang the chief rulers, a hantle believed on him; but bein fley't o' the Pharisees, they didna own him, for fear they soud be putten oot o' the Kirk.

43. For they lo'ed to be roos'd o'

[15] V. 31. John's word is "krisis." It isna sae mickle judgment (i' the sense o' pronouncin sentence) as *decidin!* It was noo to be seen whether Christ or Sautan soud prevail. We ken brawlie wha wan the day.

men mair nor to be commendit o' God.

44. Jesus cry't, and quo' he, "Wha believes on me, believes-na on me allenarlie, but on him wha sent me.

45. "And wha looks on me, looks on him wha sent me.

46. "I am come for a licht to the warld, that wha believes on me soud nae mair bide i' the mirk.

47. "And gin ony man hear to my words, and winna keep them, I judge-him-na; for it wasna to judge the warld, but to save the warld that I cam.

48. "Wha winna hear me, and winna hae my words, has ane to judge him: the word I hae gien oot, that sal condemn him i' the Last Day.

49. "For I haena spoken by mysel; but the Faither wha sent me, he gied it to me, what I soud gie oot, and what I soud speak.

50. "And I ken his commaun is Life-for-Aye: that whilk I speak, tharfor, e'en as the Faither has said to me, sae I speak."

CHAPTIR THIRTEEN.

The hinmaist Supper wi' the Twal. The fit-weshin, the kindly talk, and the sorrowfu' treason.

Noo, afore the Pasche, Jesus kennin that his 'oor cam on, whan he soud gang oot frae this warld to the Faither—as he had lo'ed his ain i' the warld, he lo'ed them to the hinmaist.

2. And the Supper gaun on, the Enemy haen noo puttin intil the heart o' Judas Iscariot, Simon's son, to betray him—

3. Jesus, kennin that the Faither had gien a' thing intil his hauns, and that frae God he cam, and to God was returnin,

4. Gat up frae Supper, and lay doon his robes, and girded his sel wi' a tooel,

5. And syne he teemed watir intil a basin, and begude to wesh the disciples' feet, and to dight them wi' the tooel aboot him.

6. And belyve he cam to Simon Peter: he says till him, "Lord! wad ye wesh my feet?"

7. Jesus answer't till him, "Ye ken-na e-noo what I dae, but ye sal ken eftir."

8. Peter says, "Nevir, and in naegate sal ye wesh my feet!" Jesus answer't him, "Gin I wesh-ye-na, ye hae nae pairt wi' me!"

9. Simon Peter says till him, "Lord! no my feet, allenarlie, but my hauns and my heid as weel!"

10. Jesus says till him, "Wha is clean, needs-na but his feet wesh't to be a' clean; and ye are clean—but no a'!"

11. For he kent wha wad betray him; sae said he, "Ye arena a' clean."

12. Sae whan he had wesh't their feet, and ta'en his robe till him, and ta'en his place again, he said to them, "Ken ye what I hae dune till ye?

13. "Ye ca' me 'Maister' and 'Lord'; and ye say weel; for sae I am.

14. "Gin I than, the Lord and the Maister, hae mysel wesh't yere feet, ye soud be weshin ane anither's feet.

15. "For I hae sutten ye an example, to do as I hae dune t'ye.

16. "Truly, truly say I t'ye, a servant isna aboon his maister, nor the ane that is sent oot as great as the ane wha sends him.

17. "Gin ye ken thir things, happy are ye to be doin them!

18. "I speak-na aboot ye a'; I ken wham I hae waled oot; but that the word soud come to pass, 'He wha eats my breid lifts up his heel again me!'

19. "And frae noo I am tellin ye aforehaun; sae whan it is come to pass, ye may believe I am he.

20. "Truly, truly say I t'ye, Wha welcomes ony ane I send, welcomes me; and wha welcomes me, welcomes him that sent me."

21. Sayin thir things, Jesus was wrocht-on in his spirit, and quo' he, "Truly, truly say I t'ye, Ane frae 'mang yer sels sal betray me!"

22. Than the disciples glower't at ane anither, dootsome aboot wham he micht be speakin.

23. Noo, leanin on Jesus' bosom, was ane o' his disciples, ane that Jesus lo'ed.

24. Simon Peter than raxes ower till him, and says, "Tell us wham he is speakin o'."

25. He, leanin back on Jesus' breist, says till him, "Lord! wha is't?"

26. Jesus answer't him, "It is he to wham I sal dip the morsel, and gie it." And he dippit the morsel, and gied it to Judas Iscariot, Simon's son.

27. And eftir the morsel, Sautan cam intil his heart. Than Jesus says till him, "Whate'er ye div, haste wi't."

28. Noo, nae man at the Supper kent what-for he spak this to him.

29. For some thocht, seein Judas bure the wallet, that Jesus had tell't him, "Buy what we need anent the Feast"; or that he was to gie to the puir.

30. He than, receivin the morsel, syne gaed oot; and it was nicht.

31. Sae, noo he was gane oot, Jesus says, "Noo the Son o' Man is glorify't, and God glorify't in him.

32. "Gin God be glorify't in him, God sal e'en glorify him in himsel, and sal noo glorify him.

33. "Bairns, I am wi' you but for a wee. Ye sal seek me, and, like as I tell't the Jews, sae speak I noo—Whaur I gang, ye canna come!

34. "I gie ye a new commaun, 'Ye sal lo'e ane-anither; e'en as I hae lo'ed you,[16] that ye soud lo'e ane-anither!'

35. "Sae sal a' folk ken ye are followers o' me, gin ye hae love to ane-anither."

36. Simon Peter says till him, "Lord! whaur div ye gang to?" Jesus answer't till him, "Whaur-awa I gang, ye canna follow me e-noo; but ye sal follow me eftir."

37. Quo' Peter till him, "Hoo is't I canna follow ye e-noo? I'se lay doon my life for ye!"

38. But Jesus answer't, "Wull ye lay doon yere life for me? Truly, truly say I t'ye, the cock craws-na, till ye hae thrice disowned me!"

CHAPTIR FOWRTEEN.

The Disciples in amaze; willin to be led, but unco blin'. Tender as a mither wi' her bairns, the Spirit wull airt them.

"Be ye-na cuisten-doon in heart; ye lippen on God; lippen on me as weel.

2. "My Faither's Hoose has mony bowers; if no, I wad hae tell't ye. I gang to busk a place for ye.

3. "And gin I gang to busk a place for ye, sae come I again, and tak ye to mysel; that whaur I bide, ye may bide.

4. "And whaur I gang, ye ken; and the gate ye ken."

5. Quo' Tammas till him, "Lord! we dinna ken whaur ye're gaun, and hoo can we ken the gate?"

6. Quo' Jesus till him, "I am the gate, the Truth, and the Life! ilka man wha comes to the Faither, comes throwe me.

7. "Gin ye had kent me, ye soud hae kent my Faither as weel; and frae this forrit ye ken him, and hae seen him."

8. Quo' Phillip till him, "Lord, schaw us the Faither, and we sal be content!"

9. Jesus says till him, "Hae I been sae lang w'ye, and e'en yet ye haena kent me, Philip? Wha sees

[16] V. 34. The newness o' the commaun was, to lo'e ane anither as Christ had lo'ed *them!* The Maister's example is the strauchtest road we can tak to perfection! See his teachin o' humilitie, i' the fit-weshin; v. 4-15.

me, sees the Faither.[17] And hoo d'ye say, 'Schaw us the Faither?'

10. "Canna ye lippen me, that I am in the Faither, and the Faither in me? And the words I speak t'ye, I speak no allenarlie and o' mysel; but the Faither, wha bides in me, e'en he dis the warks.

11. "Lippen me—I am in the Faither, and the Faither is in me; or e'en lippen me for the warks their sels!

12. "Truly, truly say I t'ye, Wha believes on me sal do my warks, and e'en greater; for I gang awa tae my Faither.

13. "And a' that ye ask in my name, e'en that wull I do, that the Faither micht be glorify't i' the Son.

14. "Gin ye ask ocht in my name, that wull I do.

15. "Gin ye lo'e me, keep my commauns!

16 "And I sal pray to the Faither, and he sal gie ye anither Guide, that he may be wi' ye for aye—

17. "The Spirit o' a' Truth—wham the warld receives-na, for it sees him-na, nor yet kens him. Ye ken him, for he bides w'ye, and sal be in ye.

18. "I winna lea' ye to yersels, I come t'ye.

19. "Yet a wee, and the warld sees me nae mair; but ye see me: seein I leeve, ye sal leeve.

20. "At that day ye sal ken that I am in the Faither—ye in me, and I in you!

21. "The man wha kens my commauns, and has keepit them, is the ane that lo'es me; and my Faither lo'es him that lo'es me—and I wull lo'e him, and schaw mysel till him."

22. Judas says till him (no Iscariot), "Lord! hoo is't ye are to schaw yersel to us, and no to the warld?"

23. Quo' Jesus to them, "Gin a man lo'es me, he keeps my words, and my Faither wull lo'e him; and we wull come till him, and bide wi' him.

24. "Wha lo'es-me-na keeps-na my words; and the word ye hear is no allenarlie mine, but the Faither's wha sent me.

25. "A' thir things I hae spoken t'ye, while I forgather't wi' ye.

26. "But the Guide, the Holie Spirit, wham the Faither sends in my name, he sal e'en learn ye a' things, and fesh a' things up to yere mind, whatsoe'er I hae said till ye.

27. "Peace I lea' wi' ye; my peace I gie ye; no as the warld wad gie, gie I t'ye. Dinna lat yere heart be dowie, nor be ye fley't.

28. "Ye hae heard tell hoo I said t'ye, 'I gang awa, and come again!' Gin ye lo'ed me, ye wad be blythe to hear me say, 'I gang to the Faither!' for my Faither is mair nor I.

29. "Sae noo I hae tell't ye, afore it is come, that whan it is come ye soud believe.

30. "And frae this on, I'll no say muckle till ye: for this warld's Prince comes; but has nae haud o' me!

31. "But I speak, that the warld may come to ken that I lo'e the Faither; and as the Faither commandit, e'en sae I div. Come, lat us gang awa!"

CHAPTIR FYFTEEN.

The Vine-stock and the branches. But lat ilka man tak tent, that the Vine-stock looks mair for frute nor for leaves, on the branches!

"I AM the richt Vine-stock, and my Faither is the Dresser o' the Vine-yaird.

2. "Ilka branch . in me that bears-na frute he taks awa; and ilka ane bearin frute he prunes it, sae as it soud produce the mair.

3. "Noo ye hae been sae pruned, by the word I hae spoken t'ye.

4. "Bide in me, as I bide in you.

[17] V. 9. A' we ken o' God is throwe the Son! He it was that led Isra'l throwe the desert, and spak by the Prophets; and he it is that is God and Guide till us noo. The Disciples kent a' this brawlie eftirhaun!

The branch canna bear frute allen-arlie; it maun bide in the Vine-stock: nae mair may ye, gin ye bide-na in me.

5. "I am the Vine-stock; ye are the Branches. He wha bides in me, and I bide in him, that man brings forth rowth o' frute: for wantin me ye naething can do.

6. "Gin ony man bide-na in me, he is cuisten oot as a fushionless branch, and dwines awa; and folk soop them thegither, and set them alowe, and they are brunt.[18]

7. "But gin ye bide in me, and my words bide in you, ask ye what ye wad hae, and it sal be dune t'ye!

8. "And this gate is my Faither made glorious—that ye div bear rowth o' frute: sae are ye my disciples!

9. "E'en as the Faither has lo'ed me, sae e'en hae I lo'ed you: bide ye in my love.

10. "And gin ye keep my commauns, ye sal bide in my love; e'en as I, keepin my Faither's commauns, bide aye in his love.

11. "Thir things hae I said t'ye, sae as my joy sal bide wi' ye, and yere joy be fu' and skailin ower.

12. "Here is my commaun—That ye lo'e ilk ither, e'en as I lo'ed you.

13. "Nae man has evir mair love than this—to lay doon his life for his freends.

14. "Noo ye are my freends, gin ye do my commauns.

15. "And frae this oot, I dinna ca' ye servants, for the servant kens-na what the maister dis: but I hae ca'd ye 'freends'; for a' that I hae heard frae my Faither I hae tell't you.

16. "Ye hae-na made wale o' me, but I hae made wale o' you, and made ye sterk; sae as ye soud gang and bring forth frute, and frute that sal bide: that a' things ye seek frae the Faither i' my name, he may gie ye.

17. "O' thir things I gie commaun—that ye lo'e ane anither.

18. "And gin the warld be bitter again you, ye ken it hatit me first, afore you.

19. "Gin ye war o' the warld's ain, the warld wad lo'e its ain; but—for that ye are-na o' the warld, but waled by me oot o' the warld—sae the warld has ill-wull t'ye.

20. "Keep mind o' the word I gied ye, 'The servant isna aboon the Maister!' Gin they hae persecutit me, they wull e'en persecute you; gin they mind my sayin, they wull mind yours.

21. "But a' sic things wull they do t'ye for sake o' my name, e'en for that they ken-na him wha sent me.

22. "And gin I hadna come and spoken to them, this sin hadna lain at their door: but noo they hae nae hap for their sin!

23. "He wha ill-wulls me, ill-wulls my Faither as weel.

24. "Gin I hadna dune i' their mids sic warks as nae ither man e'er did, this sin hadna been their's; but noo hae they baith seen and ill-wulled me and my Faither.

25. "But the word is come to pass whilk is putten-doon i' their Law, 'They ill-wulled me, wantin a cause!'

26. "But whan the Dear Freen' is come—him I send ye frae the Faither, the Spirit o' Truth, wha comes frae the Faither—e'en he sal gie witness o' me.

27. "And ye, as weel, sal gie witness; for that ye hae been wi' me frae the first."

CHAPTIR SAXTEEN.

Tenderness in sorrow. Mony things to be said, but they war slow in the uptak. The end drawin on.

"THIR things hae I tell't ye, that ye soudna stoiter, and be dazed.

2. "Ye sal be putten oot o' the

[18] V. 6. Tak tent here, hoo oor frute-fulness afore God a' depends on bein in Christ! Wantin him, oor best warks are but like the pitifu' sproutin o' the sinder't twig—sune to birsle up i' the sun!

Kirk: aye, the time is at haun that gin ony ane sheds yere blude, he wull fancy he ser's God!

3. "And a' thae things wull they do t'ye, for that they hae naither kent my Faither nor me.

4. "But I hae tell't ye thae things, sae whan the time comes, ye sal ca' to mind I tell't ye o' them. And thir things I gied-ye-na at the first, for I was w'ye.

5. "But noo I gang my gate to him wha sent me; and nane o' ye speir at me, 'Whaur gang ye?'

6. "But, for that I hae said thir things t'ye yere hearts are fu' o' dool.

7. "Natheless, I tell ye true; better for you that I gang awa; for till I gang awa, the Dear Freen' winna come t'ye; but gin I gang, him wull I send t'ye.

8. "And whan he is come he wull convince the warld o' sin, and o' richtness, and o' judgment:[19]

9. "O' sin—for they lippen-na on me;

10. "O' richtness—for I gang to the Faither, and ye see me nae mair;

11. "O' judgment—for this warld's Prince is judged.

12. "Mony are the things I hae to say t'ye, but ye canna thole them noo.

13. "But whan he is come, the Spirit o' a' truth, he wull airt ye intil a' the truth: for he speaks-na o' his sel allenarlie; but what he hears he sal speak: and he sal open t'ye things no yet come.

14. "He sal glorify me: for he sal tak o' mine, and schaw to you.

15. "A' that the Faither has is mine; and sae said I, 'He sal tak o' mine, and schaw to you.'

16. "A wee while, and ye see-me-na, and than again, a wee while, and ye sal see me—for I gang to the Faither."

17. Than amang their sels the disciples said, "What is't he says till us? 'A wee while, and ye see-me-na; and than a wee while and ye sal see me?' and, 'For I gang to the Faither?'"

18. Sae they speir't, "What is't he says, 'A wee while?' We canna ken what he says!"

19. Noo Jesus kent they war fain to speir at him; and said to them, "D'ye seek amang yersels to ken o' what I said, 'A wee while ye see-me-na, and than a wee while and ye sal see me?'

20. "Truly, truly say I t'ye, ye sal greet and maen, but the warld sal be blythe; and ye sal hae dool, but yere dool sal come to be blytheness.

21. "A wumman in her bearin-pangs has dool, for that her 'oor is on her; but as sune as she has borne the bairn, she minds nae mair the pang, for blytheness that a man is born intil the warld.

22. "A' ye hae dool and sorrow e-noo; but I wull be w'ye again, and yere heart sal be blythe; and yere blytheness nane sal tak awa frae ye.

23. "And i' that day ye sal need to seek to me for nocht. Truly, truly say I t'ye, onything ye sal seek o' my Faither in my name, he wull gie ye.

24. "Till this time hae ye socht for naething in my name:[20] seek, and ye sal hae; that ye may hae rowth o' joy.

25. "Thir things hae I gien ye, as it war, in parables; but the time is at haun that I speak nae mair till ye in parables, but sal schaw ye plainly o' the Faither.

26. "Than sal ye seek in my name; and I say-na I wull pray to the Faither for ye—

27. "For the Faither his ain sel lo'es ye, for that ye hae lo'ed me,

[19] V. 8. Tak ye tent here, hoo the Spirit labors wi' every man i' the warld! Nae ane can say, "The Spirit nevir spak to me"; nae mair than a man can say, "Jesus didna dee for me!"

[20] V. 24. Hoo dour to leärn that it was throwe him they were to look for a' things! Eftirhaun, they, nae mair nor oorsels, ever thocht o' askin for onything, unless throwe him!

and hae lippened that I cam oot frae God.

28. "I cam frae the Faither, and am come to the warld; again, I lea' the warld, and gang to the Faither."

29. Quo' the disciples till him, "Aye, noo ye speak till us plain, and divna speak till us in parables!

30. "Noo see we weel that ye ken a' things, and need-na ony ane to speir at ye: by this token we ken ye cam forth frae God!"

31. Jesus answer't, "Div ye noo believe?

32. "Tak tent! the 'oor is at haun—aye, is e'en noo here—that ye sal be a' skail't, ilka man awa till his ain, and sal lea' me alane: and yet I am ne'er alane, for the Faither is aye wi' me.

33. "But thir things hae I said t'ye, that ye micht hae peace. I' the warld ye hae dool and sorrow eneuch; but blythely haud yersels; I hae grippit the warld, and putten it doon."

CHAPTIR SEEVENTEEN.

The prayer to tak wi' us whan we wad prevail. O to be ane wi' him, as he wad hae us!

Sae spak Jesus, and than liftit up his een aboon, and said, "Faither, the 'oor is here! Glorify thy Son, sae that thy Son soud e'en glorify thee;

2. "E'en as thou hast gien him authoritie ower a' leevin, that he micht gie Life-for-Aye till as mony as thou hast gien him.

3. "And here is Life-for-Aye, that they soud ken thee, wha art the true God aboon, and Jesus the Christ, sent by thee.

4. "Thee hae I glorify't on the yirth; I hae wrocht the wark thou gied me to do.

5. "And noo, O my Faither! glorify me Aboon wi' thysel, e'en wi' the glorie I bure wi' thee afore a' warlds!

6. "I hae schawn forth thy name to the men thou did gie me oot frae the warld: they war thine, and o' thine ain thou did gie me: and they hae keepit thy word.

7. "And they hae come to ken that a' things thou hast gien me are o' thysel.

8. "For I hae gien them the words thou gied me; and they hae taen them ben to them, and stievely ken that I cam forth frae thee; and they hae lippened that thou sent me.

9. "For them I pray; no for the warld, but for them thou gi'est me; for they are thy ain.

10. "And a' things mine are thine; and a' things thine are mine; and I in them am glorify't!

11. "And noo I am nae mair i' the warld; I come ben to thee! but thir bide i' the warld. Faither aye holie! keep by thy ain name's micht a' thou gi'est me, that they may be ane, e'en as we are ane!

12. "The time I was wi' them i' the warld, I keepit them i' thy name; thae thou gied me I keepit, and nane o' them is tint, savin only the son o' the pit: that the Scriptur micht be carry't oot.

13. "And noo, hame to thee come I! And a' thir things I speak i' the warld, sae as my joy micht come to pass in them.

14. "Thy word hae I gien them; and the warld has ill-wulled them, for they arena o' the warld's ain:[21] e'en as I am-na o' the warld's ain.

15. "I pray-na they soud be taen oot o' the warld, but that thou keep them frae the ill o't.

16. "For they are-na o' the warld's ain, e'en as I am-na o' the warld's ain.

17. "Consecrate them throwe thy truth; thy word is truth.

18. "As thou did pit me intil the warld, e'en sae hae I putten them intil the warld.

[21] V. 14. The warld has aye ill-wulled and despised thae that warna like itsel! To be misca'd by the warld, is gey often a token o' grace.

19. "And for them I consecrate mysel, that eke they soud be consecrate i' the truth.

20. "Nor for thir, allenarlie, div I pray; but eke for them wha sal lippen me throwe their tellin.

21. "That a' they may be ane; e'en as thou, Faither, in me, and I in thee, that they may be ane in us; sae as the warld may ken that thou sent me.

22. "And the glorie thou gied me, I hae e'en gien them; sae as they may indeed be ane, e'en as we are but ane.

23. "I in them, and thou in me; that they may be perfete in ane; and that a' the warld may ken that thou sent me, and has love to them, e'en as thou hast love to me.

24. "Faither, I wad mair, that they wham thou gies me, soud be wi' me whaur I bide; that they may set een on my glorie whilk thou has gien me; for thou lo'ed me 'or the fundation o' the yirth.

25. "O Faither o' a' Richt! the warld hasna kent thee; but I hae kent thee; and thir hae come to ken that thou sent me oot.

26. "And I hae deponed to them thy word, and wull depone; sae as the love—e'en like sic as thou has for me—may be within them, and I mysel within them."

CHAPTIR AUCHTEEN.

Betrayed by Judas; disowned by Peter; and forsaken o' the lave. Jesus, strang in his ain innocence, stauns afore Pilate.

THIR things bein said, Jesus gaed oot wi' his disciples, ower the burn Kedron, whaur was a gairden, intil whilk he enter't, wi' his disciples.

2. But Judas as weel, wha was betrayin him, kent the place; for Jesus aft forgather't thar wi' his disciples.

3. Sae Judas, haein a band o' men gien till him, wi' officers frae mang the Heid-priests and Pharisees, comes yonder, wi' bowets and wapins.

4. But Jesus, kennin a' things that soud come till him, gangs forrit and says to them, "Wham seek ye?"

5. They answer't him, "Jesus, the Nazarene." He says to them, "I am he!" Noo, Judas, wha was betrayin him, stude amang them.

6. Whan, than, he had said to them, "I am he!" they stoiter't backlins, and fell to the grun.

7. Than again he speir't at them, "Wham seek ye?" And they said, "Jesus the Nazarene."

8. Jesus answer't, "I hae tauld ye I am he; gin tharfor ye seek me, lat thir gang their ways."

9. That the word micht come to pass whilk he said, "Thae thou gied me I hae keepit, and nane o' them is tint."

10. Simon Peter, haein than a sword, drew it, and strack the Heid-priest's servin-man, and sned aff his richt lug. The servin-man's name was Malchus.

11. Than cry't Jesus to Peter, "Sheath the sword! The cup my Faither has gien me, sal I no drink it?"

12. Than the band, and the Captain, and the officers o' the Jews, grippit Jesus, and bund him;

13. And cairry't him to Annas at first, for he was gude-faither to Caiaphas, wha was Heid-priest that year.

14. Noo it was Caiaphas wha gied coonsel to the Jews, that it was profitable that ane soud dee for the lave o' the nation.

15. Noo Simon Peter and the ither disciple war followin Jesus; that disciple was kent o' the Heid-priest, and gaed in wi' Jesus intil the Coort o' the Heid-priest.

16. But Peter was at the door, oot-by. Than gaed oot the ither disciple, and spak to the porteress, and brocht in Peter.

17. Than said the maid (the porteress) to Peter, "Are ye, too, o' this man's disciples?" Quo' Peter, "I am no!"

18. And the servin-men and officers stude thar, haein made an ingle wi' coals, for it was cauld; and they warmed their sels; and Peter, as weel, was wi' them, and stude and warmed his sel.

19. The Heigh-priest than speir't at Jesus, anent his disciples, and anent his teachin.

20. Jesus answer't him, "Wi' a' plainness o' speech I spak to the warld. I was aye teachin i' the kirk and i' the temple, whaur a' the folk aye gang; and hidlins I hae said naething.

21. "Why div ye speir at me? Speir at thae that heard me, what I tell't them? They a' ken what I said!"

22. And syne whan he had sae said, ane o' the officers staunin by, gied Jesus a daud wi' his loof, sayin, "Div ye answer sae the Heigh-priest?"

23. Jesus answer't till him, "Gin I hae said ill, bear ye witness o' the ill; but if no, why div ye clour me?"

24. Noo Annas sent him bun' to Caiaphas the Heigh-priest.

25. But Simon Peter stude warmin his sel. They said till him, "Are-na ye ane o' his disciples?" He denied, sayin, "I am no!"

26. Ane o' the Heigh-priest's servants, a freend o' him whase lug Peter sned aff, says, "Did I no see ye i' the gairden wi' him?"

27. Than Peter denied again; and at ance the cock craw'd.

28. Than took they Jesus frae Caiaphas intil the Judgment-ha'; and it was early: and they their sels gaed-na intil the Judgment-ha', that they soudna be defiled—sae as they coud eat the Pasche.

29. Pilate than gaed oot to them, and says, "What div ye wyte this man wi'?"

30. They answer't, and quo' they, "Gin he war-na an ill-doer, we wad-na hae gien him ower till ye."[22]

31. Than quo' Pilate to them, "Ye yersels tak him, and try him conform till yere law." But quo' the Jews till him, "We hae nae pooer to pit ony man to deid!"

32. That Jesus' ain sayin micht come to pass whilk he spak, settin forth whatna death he soud dee.

33. Than Pilate gaed intil the Judgment-ha' again, and ca'd Jesus, and quo' he till him, "Are ye the King o' the Jews?"

34. Jesus answer't, "Say ye this o' yere ain sel, or did ithers tell ye aboot me?"

35. Quo' Pilate, "Am I a Jew? Yere ain folk and the Heigh-priests hae gien ye up to me: what hae ye dune?"

36. Jesus answer't, "My Kingdom isna o' this warld: gin my Kingdom was o' this warld, my servants wad fecht, that I soudna be gien up to the Jews: but noo is my Kingdom no frae here?"

37. Quo' Pilate till him, "Are ye a King, than?" Jesus answer't, "Ye weel say I am a King. For this end was I born, and for this end cam I to the warld, to gie witness o' the truth. Ilka ane wha is o' the Truth hears my voice."

38. Pilate says till him, "What is Truth?" And whan he had sae said he gaed oot again to the Jews, and quo' he to them, "I find nae faut in him!

39. "But ye hae a way o' haein ane lowsed at ilka Pasche; sae wull ye that I lowse for ye 'The King o' the Jews'?"

40. But they a' cry't oot again, sayin, "No this man, but Barabbas!" Noo Barabbas was a reiver.

[22] V. 30. This trokin atween the Kirk and the Civil pooer, has been aften dune sin' syne; the kirkmen condemnin, and the statesman slayin: baith guilty o' innocent blude! Jesus didna seem to hae a freend that daur speak up for him.

CHAPTIR NINETEEN.

His croon the thorns; his thron the cross; his couch the tomb—but nane the less a King! A wheen weel-wishers come forrit.

THAN Pilate took Jesus, and had him scourged.

2. And the sodgers wrocht a croon oot o' thorns, to pit on his heid; and they clad him in a purple robe.

3. And quo' they, "Hail, King o' the Jews!" And they daudit him wi' their hauns.

4. Sae Pilate gangs forth again, and quo' he to them, "Look, I fesh him forth t'ye, sae as ye may ken I find nae faut in him!"

5. Than Jesus cam forth, wearin the croon o' thorns, and the purple robe. And Pilate cry't to them, "Look at the man!"

6. Whan the Heid-priests and the officers saw him, they cry't oot, "Crucify! Crucify!" Pilate says to them, "Tak ye him to crucify; for I find nae faut in him!"

7. The Jews answer't, "We hae oor ain law, and aneath oor law he soud dee, for that he maks his sel God's Son!"

8. Whan Pilate heard that sayin, he was a' the mair fley't.

9. And gaed again intil the Judgment ha', and says to Jesus, "Whaur are ye frae?" But Jesus answer't-him-na.

10. Than quo' Pilate till him, "Div ye no speak tae me? Div ye no ken I hae pooer to crucify ye, and pooer to lat ye gang?"

11. Jesus answer't, "Ye coud hae nae pooer ava again me, gin it warna gien ye frae Aboon: sae he wha deliver't me till ye has the chief sin."

12. And frae that oot, Pilate wad fain lowsed him; but the Jews cry't oot, "Gin ye lat this man gang, ye arena Cesar's freend; ilka ane that mak oot his sel a king, speaks contrar to Cesar!"

13. Whan Pilate heard that, he brocht Jesus forth, and sat his sel doon in the Judgment-seat, in a place ca'd "The Plainstanes," but i' the Hebrew, "Gabbatha."

14. And it was the preparation-day o' the Pasche, and aboot the saxt [23] 'oor o' the day; and quo' he to the Jews, "Look at yere King!"

15. But they cry't oot, "Awa, awa wi' him! Crucify him!" Quo' Pilate to them, "Wad I crucify yere King?" The Heid-priests reply't, "We hae nae King but Cesar!"

16. Than he gied him up to them to be crucify't. And they took Jesus, and led him awa.

17. And he, cairryin his cross, gaed forth intil a place ca'd "The Skull," whilk same is ca'd i' the Hebrew, "Golgotha"—

18. Whaur they crucify't him; and wi' him ither twa, here and yonder, and Jesus atween.

19. And forby, Pilate wrate a title, and pat it on the cross. Noo thar was putten on't, "Jesus o' Nazareth, the King o' the Jews." [24]

20. And it was sae that a hantle o' the Jews read this title; for the bit whaur Jesus was crucify't was nar-haun the citie; and it was written i' the Hebrew, and eke i' the Latin and Greek.

21. Than quo' the Heigh-priests o' the Jews to Pilate, "Dinna write 'King o' the Jews,' but he said, 'I'm King o' the Jews!'"

22. Pilate answer't, "What I hae written, I hae written!"

23. Than the sodgers, whan they had crucify't Jesus, took his cleedin, and made it a' intil fowr pairts, to ilka ane, ane—and his inner coat as weel. Noo the inner coat was wantin ony seam; a' wrocht in ae piece frae the tap doon.

24. They said ane till anither, "Lat us no rive it, but cast lots for't,

[23] V. 14. The feck o', the MSS. say "saxt": a wee wheen o' them only, say "third."

[24] V. 19. The fu' title was, "This is Jesus o' Nazareth, the King o' the Jews"; and nane o' the Evangelists gie the hale o't. But in ilk ane it is a pairt o' thir preceese wirds.

whase it sal be!" Sae was fulfilled the Scriptur, that said, "They pairtit my garments for theirsels, and on my cleedin cuist they lots." Thae vera things the sodgers did.

25. But staunin by the cross o' Jesus war his mither, and his mither's sister, Mary (she o' Cleophas), and Mary o' Magdala.

26. Sae whan Jesus saw his mither, and the disciple wham he lo'ed staunin by, he says to the mither, "Wumman, see yere son!"

27. Again, he says to the disciple, "See! yere mither!" And frae that 'oor the disciple took her till his ain hoose.

28. Eftir this, Jesus, kennin that a' things war noo endit, that the Scriptur micht be dune, said, "I hae drouth!"

29. A cog was thar, fu' o' soor wine; and they dippit a sponge in't, and pat it on a wand o' hyssop, and brocht it to his mou'.

30. Whan Jesus had gotten the soor wine, he cry't, "It is dune!" and loutin doon his heid, gied up his spirit.

31. Than the Jews—seein it was the Preparation—that the bodies soudna bide on the crosses ower the Sabbath (for that Sabbath was a great day), craved Pilate to hae their legs broken, and they be taen doon.

32. Than cam the sodgers; and brak the legs o' the first, and o' the ither, wha war crucify't wi' him.

33. But whan they cam to Jesus, and they coud see he was e'en noo deid, they brak-na his legs.

34. But ane o' the sodgers, wi' a spear, proddit his side, and oot o't cam blude and watir.[25]

35. And he wha beheld it, has gien witness; and his witness is truth; that ye micht believe.

36. For thae things cam aboot that the Scriptur soud be fulfill't, "No a bane o' his sal be broken!"

37. And ance mair, anither Scriptur, "They sal look on him they hae pierced!"

38. And eftir thir things, Joseph o' Arimathea (himsel a disciple o' Jesus), craved Pilate that he micht tak awa Jesus' body; and Pilate loot him sae dae. Syne he cam, and took awa the corp.

39. And eke cam Nicodemus (he wha at the first cam till him by nicht), bringin a hantle o' myrrh and aloes, throwe-ither; aboot a hunner-wecht.

40. Sae they took the body o' Jesus, and row't it i' the linen wi' the spices; as is the mainner o' the Jews wi' the deid.

41. Noo at the bit whaur he was crucify't was a gairden; and i' the gairden a new-made tomb, in whilk man was ne'er yet laid.

42. Thar, than, laid they Jesus, on accoont o' the Preparation o' the Jews; for the tomb was nar-by.

CHAPTIR TWENTY.

"Joy comes i' the mornin!" Mary Magdalen, Peter, and Tammas; but Tammas was dour aboot believin.

But on the first day o' the week, Mary o' Magdala comes ear'—for it was yet mirk—to the tomb; and she sees the stane taen awa frae the tomb.

2. Than she rins and gaes to Simon Peter, and to the ither disciple wham Jesus lo'ed, and says to them, "They hae ta'en awa my Lord oot o' the tomb, and we ken-na whaur they hae laid him!"

3. Sae Peter gaed oot, and the ither disciple, to gang to the tomb.

4. And they ran baith thegither; and the ither ane ootran Peter, and cam first to the tomb.

[25] V. 34. Gin the *pericardium* was fu' o' clottit blude and watir, the heart maun hae been burs'n. And gin he dee't o' a literal *broken heart*, and no the ordinar lingerin death o' the crucifixion, gat-he-na his prayer aboot the "cup passin frae him"? (Mark xiv. 36, and *note*); and "fell-he-na intil the hauns o' the Lord, and no intil the hauns o' men"? (II. Sam. xxiv. 14.)

5. And he, loutin doon, saw the linen claes lyin; but he gaed-na in.

6. Than Peter comes, eftir him, and gaed intil the tomb, and saw the linen claiths lyin;

7. And the naipkin that was row't aboot his heid, no lyin wi' the linen claiths, but row't up in a place by itsel.

8. And than gaed in the ither disciple wha cam first to the tomb; and he saw, and believ't.

9. For till noo they kent-na the Scriptur, that he soud rise frae 'mang the deid.

10. The disciples than gaed awa again to their ain hame.

11. But Mary stood oot-by, at the tomb, and greetin;[26] and as she grat, she loutit doon, and peer't intil the tomb.

12. And saw twa Angels in white, sittin, ane at the heid, and the tither at the fit, whaur the corp o' Jesus had been laid.

13. And they say till her, "Wumman, why greetin sae?" She says to them, "For that they hae taen awa my Lord, and I ken-na whaur they hae laid him!"

14. Sayin this, she turned aboot, and saw Jesus staunin, and kent-na that it was Jesus.

15. Jesus spak till her, "Wumman, why greetin sae? Wham div ye seek!" She, takin him to be the gairdener, says to him, "Sir, gin ye hae cairry't him awa, tell me whaur ye hae laid him, and I'll tak him awa."

16. Jesus says till her, "Mary!" She turned hersel, and cries oot, "Rabboni!" as muckle as to say, "Maister!"

17. Jesus says till her, "Stay-mena! for I am-na yet gane up to the Faither; but gang ye to my brethren, and tell them, 'I gang up to my Faither, and yere Faither, and to my God and your God!'"

18. Mary Magdalene cam and tell't the disciples that she had seen the Lord, and that he had said thir things till her.

19. Than, the same day at e'en—the first day o' the week—whan the doors war steekit[27] whar they war gaither't, for dreid o' the Jews, cam Jesus, and stude i' the mids, and said to them, "Peace be t'ye!"

20. And whan he had said this, he schawed them his hauns and his side. Than the disciples rejoiced, seein the Lord.

21. Than said Jesus to them again, "Peace be t'ye! As the Faither has sent me, e'en sae send I you!"

22. And whan he had sae said, he breathed-oot on them, and says to them, "Receive ye the Holie Spirit!

23. "Whase sins ye forgie, they sal be forgien to them! and whase sins ye retain, they are retained to them."

24. But Tammas, ane o' the Twal, the ane ca'd "The Twin," wasna wi' them whan Jesus cam.

25. The ither disciples than said till him, "We hae seen the Lord!" But he said to them, "Gin I see-na in his hauns the prent o' the nails and gin I pit-na my fing'er i' the nail-prents, and press my haun intil his side, I canna believe!"

26. And eftir an aucht-days again, his disciples war in, and Tammas wi' them, Jesus comes—the doors bein steekit—and stude i' the mids, and says, "Peace be t'ye!"

27. Than says he to Tammas, "Rax oot yere fing'er, and see my hauns; and rax oot yere haun, and pit it intil my side; and be-na dootin, but believin!"

[26] V. 11. Like a rainbow throwe the rain, Mary saw in her tears what Peter and John saw-na wi' plain vision!

[27] V. 19. Here, and v. 26, the doors war steekit, yet Jesus comes ben. Profane wits hae demandit "Hoo cam he in? throwe the key-hole?" He wha made a' things, winna be barred-oot by a door! He cam and gaed as he wad; and mortal een warna aye permittet to see hoo.

28. And Tammas, answerin, said to him, "My Lord! and my God!"

29. Jesus says till him, "Tammas! for that ye hae seen me, ye believe; happy they wha haena seen me, and yet believe!"

30. And mony ither ferlies maist truly did Jesus afore his disciples, whilk arena putten-doon i' this buik.

31. But thir are putten-doon, that ye soud believe that Jesus is the Christ; and believin, ye micht hae life in his name.

CHAPTIR TWENTY-ANE.

Peter, Tammas, and a wheen mair, at the Loch o' Tiberias. Jesus eats meat wi' them; and sets Peter richt again.

EFTIR thir things, Jesus schawed his sel again to the disciples at the Loch o' Tiberias; and he schawed his sel thus;—

2. Thar war thegither Simon Peter and Tammas, ca'd "The Twin," and Nathaniel o' Galilee-Cana, and they o' Zebedee, and twa ither o' the disciples.

3. Simon Peter says to them, "I gang to the fishin!" Quo' they till him, "We, too, gang w'ye!" They gaed oot, and enter't intil the boat; and that nicht they tuik naething.

4. But whan the morn was dawin, Jesus stood on the strand; but his disciples kent-na that it was Jesus.

5. Than said Jesus to them, "Bairns, hae ye aiblins ocht to eat?" They answer't him "Na!"

6. He said to them, "Cast ye the net on the richt side o' the boat, and ye sal fin'!" Sae they cuist, and noo they coudna draw't for the rowth o' fish.

7. Noo that disciple wham Jesus lo'ed says to Peter, "It is the Lord!" As sune as Peter heard it was the Lord, he bund his coat aboot him—for he was strippit—and cuist his sel intil the sea.

8. And the ither disciples cam wi' the wee boat (for they warna far frae lan', but some fifty faddoms aff), trailin the net o' fish.

9. As sune as they cam to the lan' they see an ingle o' coals thar, and fish ower it; and breid.

10. Jesus says to them, "Bring some o' the fish ye hae noo ta'en!"

11. Simon Peter gaed up, and fesh't the net to lan', fu' o' muckle fish, a hunner and fifty-thrie; and yet for a' they war sae mony, the net wasna riven.

12. Jesus says to them, "Come awa and eat!" And no ane o' them ventur't to speir at him, "Wha are ye?" kennin it was the Lord.

13. Jesus comes, and taks the breid, and gies them; and the fish as weel.

14. This is e'en the third time Jesus schawed his sel till his disciples, eftir he was risen frae the deid.

15. Sae whan they had eaten, Jesus says to Simon Peter, "Simon, son o' John! Love ye mair than thir do?" He says till him, "Aye, Lord! thou kens I treasur thee!" He says till him, "Feed my wee lambs!"

16. He says till him again, a second time, "Simon, son o' John! Love ye me?" He says till him, "Aye, Lord! thou kens I treasur thee!" He says till him, "Herd my sheep!"

17. He says till him the third time, "Simon, son o' John! treasur ye me?" Peter was wae that he said till him the third time, "Treasur ye me?" And he said till him, "Lord! thou kens a' things; thou weel kens I treasur thee?" Jesus says till him, "Feed my puir sheep!

18. "Truly, truly say I t'ye, Whan ye war young, ye girt yersel, and stappit oot whaur ye wad; but whan ye sal be auld, ye sal rax oot yere hauns, and anither sal gird ye, and cairry ye whaur ye wad-na."

19. Thus spak he, to signify by whatna death [28] he soud glorify God.

[28] V. 19. John, it is maist like, wrate his Gospel eftir Peter's death; and the tale o' his crucifixion that has come doon till us, may be fecklie true; it evens weel wi' verse 18.

And whan he had said this, he says till him, "Follow ye me!"

20. Peter, turnin aboot, sees the disciple wham Jesus lo'ed followin, the ane wha leant again his breist at supper, and said, "Lord! wha is't that betrays thee?"

21. Peter, seein him, says to Jesus, "Lord! and this man, what o' him?"

22. Jesus says till him, "Gin I wull that he wait till I come, what is't to you? Ye follow me!"

23. This sayin than gaed oot amang the brethren, that that disciple wasna to dee. But Jesus said-na, "He sanna dee!" but "Gin I wull that he waits till I come, what is't to you!"

24. This is the disciple that testifies o' thir things, and penned thir things, and we ken that his testimonie is true.

25. And mony ither things are thar that Jesus did; sae that gin aiblins they war to be penned every ane, I tak it that e'en the warld itsel wadna haud the buiks that wad needs be penned.

ACTS.

CHAPTIR ANE.

Luke deedicates a second buik till his freend. Peter and the lave wad pit ane in Judas' place.

THE first historie I made, O Theophilus, anent a' that Jesus begude baith to do and to teach,

2. Till whatna day he was taen up, eftir that he had by the Holie Spirit gien commauns to the Apostles he had waled oot;

3. And to wham he schawed his sel leevin eftir his sufferans, by mony sure and certain tokens, appearin to them throwe forty days, and speakin o' the things anent the kingdom o' God.

4. And companyin wi' them, chairged them no to gang awa frae Jerusalem, but to bide for the promise o' the Faither, "Whilk," quo' he, "ye hae heard o' me.

5. "For in sooth John bapteez't wi' watir, but ye sal be bapteez't in Holie Spirit no mony days frae noo!"

6. And sae they, whan they cam thegither, speir't at him, "Lord, do thou at this time bring back the kingdom till Isra'l?"

7. And he said to them, "It isna for you to ken times and seasons, whilk the Faither has keepit in his ain haun.

8. "But ye sal hae strenth, eftir the Holie Spirit is come till ye; and ye sal be witnesses for me baith in Jerusalem, and in a' Judea and Samaria, and to the far-awa ends o' the yirth."

9. And whan he had said thir things, while they war lookin on, he was liftit up; and a clud happit him oot o' their sicht.

10. And while they lookit, peerin intil the heevens, as he gaed up, twa men stude by them in white cleedin;

11. Wha said, "Ye men frae Galilee! why staun ye peerin intil the lift? The same Jesus, wha has been ta'en frae you intil Heeven, sal come in like mainner as ye hae seen him gang intil Heeven."

12. Than to Jerusalem they returned frae the Mount Olivet, whilk is nar-haun Jerusalem—a Sabbath-day's journey aff.

13. And whan they enter't, they gaed up intil the laft, whaur they bade; baith Peter, and John, and James, and Andro, Philip and Tammas, Bartholomie and Matthew, James (he o' Alpheus), and Simon the Zealot, and Judas o' James.

14. Thae a' bade wi' ae mind in prayer; wi' certain weemen; and Mary, Jesus' mither, and wi' his brithers.

15. And i' thae days stude Peter up i' the mids o' the brethren, and said (thar war a hantle o' folk thegither—aboot sax score),

16. "Men, brethren! the Scriptur needit to be brocht to pass, whilk the Holie Spirit i' Dauvid spak afore, anent Judas, wha airtit thae that grippit Jesus.

17. "For he was coontit wi' us, and had gien till him a pairt in this service.

18. ("Noo this ane gaither't till him a field oot o' the reward o' iniquity; and fa'in heidland, he brak throwe i' the mids, and a' his inwarts teemed oot.

19. "And it was kent till a' the folk o' Jerusalem; sae that yon field they ca'd 'Aceldama,' or The Field o' Blude.)

20. "For it is putten-doon i' the buik o' the Psalms, 'Lat his dwallin

be desolate, and nae man bide tharin; and his overseein lat anither ane tak.'

21. "Sae, oot o' the men wha hae cuisten in their lot wi' us,[1] a' the days the Lord Jesus was ower us—gaun in and oot—

22. "Beginnin at the Bapteezin o' John, to the day he was taen up frae us, ane o' thae bude be a witness wi' us o' his Risin."

23. And they pat twa forrit; Joseph, ca'd Barsabas, and wha was surnamed "Justus"—and Matthias.

24. And prayin, they said, "Lord, thou wha kens the hearts o' a', lat it be kent whilk ane o' thir twa thou dost wale oot,

25. "To tak the place in this service and apostleship, frae whilk Judas gaed agley, that he micht gang till his ain place."

26. And they gied oot their lots for them; and the fa' was for Matthias; and he was coontit in ane wi' the Eleeven.

CHAPTIR TWA.

The wondrous day o' Pentecost. A' folk hear the word i' their ain tongue. Mony brocht in; and they a' bide thegither in love.

And whan the day o' Pentecost was come aboot, they were a' thegither in ae place.

2. And a' o' a suddent cam the sough o' a michty rushin wun', and it filled a' the place whaur they sat;

3. And thar was seen amang them like dividit tongues o' fire, on ilka ane o' them.

4. And they war a' fu' o' the Holie Spirit,[2] and spak wi' ither tongues, as the Spirit gied them words.

5. Noo thar war bidin at Jerusalem gude men oot o' a' kintries 'neath the skies.

6. And whan the sough o' this gat oot, the thrang cam a' thegither, and kent-na what to think, whan they heard them speak, ilka man in his ain tongue.

7. And they war sair amazed, and ferlied, sayin, "Arena a' thae that speak folk o' Galilee?

8. "And hoo is't we hear ilk in oor ain tongue in whilk we war born?

9. "Parthians, and Medes, and Elamites, and the folk wha bide in Mesopotamia, and in Judea, and Cappadocia, in Pontus and Asia,

10. "In Phrygia and Pamphylia, in Egypt, and frae Lybia aboot Cyrene, and visitors frae Rome, and eke Jews, and proselytes,

11. "Cretans and Arabians—we hear them speakin in oor ain tongues o' God's wunner-warks!"

12. And they war a' amazed, and in a swither, sayin ane till anither, "What maun a' this be?"

13. But some, jeerin, said, "Thir men hae been made fu' wi' new wine!"

14. But Peter, staunin up, wi' the Eleeven, liftit up his voice, and quo' he, "Men, Jews! and a' ye wha dwall at Jerusalem! be this kent t'ye a': and gie ye hearin to my words!

15. "For thir arena drucken, as ye jalouse, it bein but nine o'clock.

16. "But this is what was spoken by Joel the prophet:

17. "'And it sal be i' the hinnermaist days, says God, I teem oot my Spirit on a' flesh; and yere sons and yere dochters sal prophesie, and yere young men sal see visions, and yere auld men sal dream their dreams.

18. 'And e'en on my servitors and my handmaids i' thae days sal I teem oot o' my Spirit; and they sal prophesie.

19. "'And I sal gie ferlies i' the

[1] V. 21. This gars us see thar was a hantle o' followers and weel-wishers forby the Twal! Folk whiles mak the mistak o' Elijah, thinkin thar are few or nane o' the godly to the fore (I. Kings xix. 10).

[2] V. 4. Jesus promis't that whan he gaed awa hame, he wad send them the Holie Spirit. And noo they wad ken the Maister *had gotten his ain,* and was safe at hame, whan the promise cam!

lift aboon, and tokens i' the yirth under; blude and fire-flauchts, and blindin reek.

20. "'The sun sal turn to mirkness, and the mune to blude, afore the comin o' the day o' the Lord—the great and notable day!

21. "'And it sal be, that ilka ane wha sal ca' on the name o' the Lord sal be saved!'

22. "Ye men o' Isra'l! hear thir words! Jesus the Nazarene, a man sutten apairt amang ye by wunner-warks, and ferlies and tokens, whilk God wrocht by him amang ye, as ye ken yer sels,

23. "Him, bein (i' the marked-oot coonsel and fore-kennin o' God) deliver't up, ye by the hauns o' lawless anes hae crucify't and slain.

24. "Wham God raised up, lowsin the stouns o' death; for it coudna be possible he soud be hauden o't.

25. "For Dauvid spak anent him: 'I saw the Lord, aye fornent me; for he is at my richt haun that I soudna trimle:

26. "'Sae was my heart blythe, and my tongue rejoic't; aye, and mair, my flesh sal eke bide in hope:

27. "'For thou winna desert my saul i' the place o' spirits, nor will thou gie thy Holie Ane to see corruption.

28. "'Thou did mak me to ken the paths o' life; thou shalt mak me fu' o' joy i' thy presence.'

29. "Men! Brethren! may I no speak freely t'ye o' the patriarch Dauvid, that he, his sel, baith dee't and was bury't, and his tomb is amang us to this day?

30. "But bein a prophet, and kennin that God had sworn wi' an aith till him, that amang his bairns Ane soud sit on his thron;

31. "He, forseein this, spak o' the Risin-Again o' Christ; that naither his saul was desertit i' the place o' spirits, nor his flesh saw corruption.

32. "This Jesus has God raised up; and we are a' witnesses o't.

33. "Sae, bein by God's richt haun up-liftit, and winnin frae the Faither the promise o' the Holie Spirit, he has shed forth this whilk ye noo see and hear.

34. "For Dauvid ascendit-na intil the Heevens; but his sel said, 'The Lord said to my Lord, Sit thou at my richt haun,

35. "'Till I mak a fit-brod o' thy faes!'

36. "Noo than, lat a' Israel's hoose ken for a certaintie, that God has made him baith Maister and Anointit—this Jesus, wham ye crucify't."

37. And whan they heard this, they war struck to the heart, and said to Peter and the lave o' the Apostles, "Men! Brethren! what are we to do?"

38. And Peter said, "Repent ye, and be bapteez't i' the name o' Jesus Christ—for the pittin-awa' o' yere sins; and ye sal win the gift o' the Holie Spirit.

39. "For the promise is to you, and your bairns, and to a' thae fara-awa; e'en to as mony as the Lord oor God may ca' till him."

40. And wi' mony mair words testify't he, sayin, "Deliver yersels frae this thrawart generation!"

41. Than they that welcomed his word till them war bapteez't; and that day war addit aboot three thoosand sauls.

42. And they bade steive i' the teachin' o' the Apostles, and in fellowship, in the breckin o' breid, and i' the prayers.

43. And fear fell on ilka ane; and mony war the wunner-warks and tokens throwe the Apostles.

44. And a' the believin anes war thegither, and had a' things throwe-ither.

45. And they sell't their mailins and haddins, and portioned a' oot, as ony ane had need.

46. And day by day, bidin aye thegither i' the Temple, and breckin breid frae hoose to hoose they did tak their meat wi' blythe and aefauld hearts;

47. Laudin God, and haein gude-wull o' a' the folk. And the Lord addit daily o' the saved.

CHAPTIR THRIE.

The lameter at the "Bonnie" yett. The fearless preachin o' Peter. Nae mair denials noo.

Noo Peter and John war gaun into the Temple for the 'oor o' prayer: thrie o'clock.

2. And a lameter, feckless frae his mither's womb, was e'en noo carry't; wham they set doon daily at the yett that is ca'd "Bonnie"; to seek awmous frae thae gaun intil the Temple;

3. Wha, seein Peter and John gaun forrit to the Temple, socht frae them an awmous.

4. And Peter, settin his een on him—and sae did John—said till him, "Look ye on us!"

5. But he was mindin them, as lookin for something frae them.

6. Than Peter said, "Siller-and-gowd bide-na wi' me; but what I hae gie I t'ye! In the name o' Jesus Christ o' Nazareth, rise ye, and gang!"

7. And he took him by the richt haun, and strauchtit him up; and strenth cam intil his feet and cuit-banes.

8. And lowpin up, he stude, and gaed. And he gaed wi' them intil the Temple; gangin, and lowpin, giean praise to God.

9. And a' the folk saw him, gangin, and laudin God.

10. And they saw and kent that it was he that sat at the "Bonnie" yett o' the Temple; and they war a' fu' o' wunner and misdoot at what had befaun him.

11. And as the lameter that was made hale grippit Peter and John, a' the folk panged thegither aboot them in the porch ca'd "Solomon's Porch," unco fu' o' wunner.

12. And whan Peter saw this, he spak: "Ye men o' Isra'l! whaurfor ferlie ye at this man? or glower sae at us as gin by some pooer or holiness o' oor ain we had gar't this man to gang?

13. "The God o' Abra'm, o' Isaac, and o' Jaucob, the God o' oor faithers, has glorify't his Son Jesus; wham ye gied up, and disowned him fornent Pilate's face, whan he was mindit to assoilzie him.

14. "But ye disowned the Holie and the Richtous, and socht for a favor a murderer to be gien t'ye.

15. "And slew him wha brocht Life! wham God has raised frae the deid; o' the whilk ye are witnesses.

16. "And by lippenin on his name, has his name gar't this man to hae strenth, wham ye see and ken: aye, e'en this lealness that comes by him has gien this perfete soondness fornent ye a'.

17. "And noo, brethren! I wat that throwe want o' wit ye did it—as e'en yere rulers.

18. "But the things that God schawed afore-haun, throwe the mou' o' a' the prophets, that the Anointit Ane soud dree, has he sae brocht to be.

19. "And noo, repent ye, and turn again, that a' yere ill deeds may be scored oot; sae as times o' refreshin may come frae afore the face o' the Lord!

20. "And that he may send Christ Jesus, wha before was gien t'ye.

21. "Wham the Heeven maun welcome, till the time o' restorin o' a' things, o' whilk God has spoken by the mooth o' a' the holie prophets that hae been sin' the warld begude.

22. "For Moses said, 'A Prophet sal the Lord God raise up till ye frae mang yere brethren, like me; him sal ye hear, whatsae'er he may say t'ye.[3]

[3] V. 22. Tent ye, hoo ane maun aye staun on the *same grùnd* as anither, before he can convince him! Noo, they baith held to Moses and the prophets; "and," quo' Peter, "they a' spak o' Jesus!" And a hantle o' them lippen'd the word.

23. "'And sae it sal be, that every saul that winna hear that Prophet, sal be cut-aff frae 'mang the folk.'

24. "Aye, and a' the prophets, frae Samu'l and a' that follow't, as mony as spak, tell't o' thir days.

25. "Ye are the bairns o' the prophets, and o' the covenant that God covenantit wi' oor faithers, sayin till Abra'm, 'And in yere ain seed sal a' the hoosehaulds o' the yirth be bless'd!'

26. "To you first, God, raisin up his Son, sent him blessin ye, in yere turnin awa, ilk ane o' ye, frae yere sins!"

CHAPTIR FOWR.

The Apostles afore the Cooncil. They pray, no for safety, but for faith and bravery; and the very yirth trimles as God says, "Aye!"

AND, as they war speakin to the folk, thar cam on them the priests, and the Captain o' the Temple, and the Sadducees;

2. Bein sair put-aboot that they soud be teachin the folk, and preachin throwe Jesus the Risin-Again frae the deid.

3. And they grippit them, and pat them in ward till the morn; for it was noo the gloamin.

4. But mony o' thae that heard the word believed; and the number o' the men cam to be aboot fyve thoosand.

5. And it cam, on the morn, that their rulers, and elders, and scribes,

6. Wi' Annas the Heigh-priest, and Caiaphas, and John, and Alexander, and a' the lave o' the Heigh-priest's kin, war gaither't thegither in Jerusalem.

7. And whan they had putten them i' the mids, they speir't, "By whatna pooer, or whatna name, hae ye dune this?"

8. Than Peter, fu' o' the Holie Spirit, answer't, "Ye rulers o' the nation, and elders!

9. "Gin we be this day taen to task anent the gude deed dune to the feckless man, by whase hauns he is made hale,

10. "Be it kent till ye a', and till a' the nation o' Isra'l, that i' the name o' Jesus Christ o' Nazareth, that ye crucify't, wham God raised frae the deid, e'en by him this man stauns afore ye hale.

11. "Here is the stane lichtlied by ye that bigg, and it is made the copin o' the corner.

12. "And thar is salvation in nae ither; for thar isna anither name 'neath the skies gien to men, whaurby we maun be saved."

13. Noo, whan they saw the baldness o' Peter and John, and deteckit that they wantit lear, and war common folk, they ferlied at them; and they took tent that they had been wi' Jesus.

14. And seein the man that was made hale staunin wi' them, they coud say nae mair again it.

15. But, orderin them oot o' the Coort, they coonsell't amang their sels,

16. Sayin, "What are we to do wi' thir men? for indeed that a great wunner-wark has been dune by them, is noo well kent to a' the folk o' Jerusalem; and we canna lichtlie it;

17. "But sae as it spreads abreid nae far'er amang the folk, let us stricklie chairge them to speak to nae man i' this name, frae this oot."

18. And they ca'd them in, and gied them the sweepin chairge no to speak ava, nor to teach, i' the name o' Jesus.

19. But Peter and John, answerin said, "Gin it be richt for us to list to you, mair than to God, judge yersels!

20. "For we canna forbear speakin oot the things we hae seen and heard!"

21. And whan they had gien them mair warnin, they loot them gang, no seein hoo they coud punish them, on accoont o' the folk; for a' glorify't God for what was dune.

22. For the man on wham this ferlie o' healin was wrocht, was mair nor forty year auld.

23. And bein let gang, they cam to their ain folk, and gaed ower a' that the Heigh-priests and the elders had said.

24. And they, whan they heard it, liftit up their voice to God wi' ae heart, sayin, "Soveran Ane! thou that did mak the heeven and the yirth, and the sea, and a' things in the same,

25. "Wha, by the Holie Spirit, by the mou' o' Dauvid [4] thy servant, said, 'Why raged the nations? and the folk wi' their minds fu' o' feckless things?

26 "'The kings o' the yirth stude up, and the rulers forgather't, again the Lord, and again his Anointit Ane.'

27. "For o' a truth they war gaither't in this citie, again thy Holy Ane Jesus, that thou did anoint, baith Herod and Pontius Pilate, wi' Gentiles and folk o' Isra'l,

28. "To do what thy haun and thy mind had markit-oot aforehaun to come to pass.

29. "And as to things e-noo, Lord, look hoo they wad daunton us! and gie to thy servants a' bauldness to speak thy word;

30. "E'en while thou sal rax oot thy haun to heal; and that tokens and ferlies may be dune i' the name o' thy Holy Ane, Jesus."

31. And whan they had prayed, the hoose trimil't whaur they war gaither't; and ane-and-a' o' them war fu' o' the Holie Spirit; and they spak the word o' God wi' a' bravery.

32. And a' the thrang o' them wha believed war o' ae heart and ae saul; and nae man said ocht o' his haddin or his plenishin, was his ain; but they had a' things throwe-ither.

33. And the Apostles, wi' great pooer, gae witness o' the Risin-Again o' the Lord Jesus; and muckle love was bidin on them.

34. Naither was thar ony amang them that wantit; for as mony as aucht hooses or grund sell't them, and brocht the prices o' what they sell't,

35. And pat them doon afore the Apostles' feet; and a proportion was gien till every ane, as ilk ane had want.

36. And Joseph, wha was ca'd Barnabas (that is, the Son o' Gude-Guidin), a Levite, a man o' Cyprus,

37. Haein a bit grun, sell't it, and brocht the siller, and pat it doon at the Apostles' feet.

CHAPTIR FYVE.

Ananias and Sapphira: wha could hae gien as little or as muckle as they likit, but lee't aboot the siller.

Noo a certain man, Ananias, wi' Sapphira his wife, sell't a propertie,

2. And keepit some o' the siller hidlins, his wife kennin o't, and brocht some o't, and pat it doon at the Apostles' feet.

3. And Peter said, "Ananias! Whaurfor has Sautan fill't yere heart, to play fause to the Holie Spirit, and to keep hidlins some o' the siller frae the grund?

4. "Whiles ye had it, was't no yere ain? And whan ye sell't it, was't no i' yere ain haun? Hoo hae ye imagin't thir things in yere heart? for ye didna deal fause-heartit wi' men, but wi' God!"

5. And Ananias, hearin thir words, fell doon and dee't; and muckle fear fell on a' that heard.

6. And the young men raise, and row't him up, and bure him oot, and bury't him.

7. And eftir aboot thrie 'oor, his wife cam in—no kennin ocht that was dune—

8. And Peter speir't at her, "Tell me, sell't ye the grund for sae and

[4] V. 25. We are tell't that the Jews, in oor ain day, dinna like to expone this second Psalm; it testifies ower muckle aboot Jesus. Nae doot this wad be ane o' the bits oor Lord exponed to the twa gaun to Emmaus.

sae?" And she said, "Aye; for sae and sae."

9. Than said Peter, "Hoo is't ye hae coonsell't thegither to temp the Spirit o' the Lord? See! the feet o' them that hae bury't yere gudeman are at the door, and sal cairry ye oot!"

10. And she fell juist doon at his feet, and dee't; and the young men cam in and faund her deid, and bure her oot, and bury't her by her gudeman.

11. And great fear cam on a' the Kirk, and on a' that heard thir things.

12. And mair: by the hauns o' the Apostles war mony tokens and ferlies wrocht amang the folk: and they war a', wi' ae mind, in Solomon's Porch.

13. But o' the lave, thar war nane o' them venturin to come in wi' them; but the folk a' laudit them.

14. And believers mair war addit to the Lord, thrangs baith o' men and weemen:

15. Sae muckle, that they e'en cairry't oot the sick folk to the causey, and pat them doon on beds and couches, that (gin nae mair), the shadow o' Peter, as he cam by, micht fa' on a wheen o' them!

16. And thar war comin thegither, the vera thrang frae ither cities roon Jerusalem, feshin sick anes, and that war fashed wi' unclean spirits: and they war healed ilka ane.

17. Than raise up the Heigh-priest, and a' they that war wi' him (they o' the sect o' the Sadducees), and war fu' o' anger,

18. And grippit the Apostles, and pat them i' the to'booth.

19. But the Angel o' the Lord, by nicht, cam and unsteekit the doors o' the to'booth, and fesh't them oot, and said,

20. "Gang ye, and tak yere staun i' the Temple, and tell the folk a' the words o' this life!"

21. And whan they heard this, they enter't i' the dawin to the Temple, and spak. But the Heigh-priest cam, and thae that war wi' him, and order't the Cooncil thegither, and a' the men o' eild o' Isra'l, and sent to the to'booth to hae them brocht.

22. But the officers that cam faund-them-na i' the prison, and gaed back again, and tell't,

23. And quo' they, "The to'booth faund we steekit, and a' safe; and the keepers staunin at the doors; but whan we had open't, we faund nae man within."

24. And whan the Heigh-priest and the Temple-captain, and the boonmaist o' the priests, heard thir things, they dootit i' their sels aboot them—what a' this wad come till!

25. But thar cam ane and tell't them, "Look! The men ye pat i' the to'booth are staunin i' the Temple, and teachin the folk!"

26. Than gaed the Captain, wi' the officers, and feshe't them wi' a' courtesie—for they war fley'd o' the folk, least they micht hae been staned.

27. And whan they had brocht them, they set them fornent the Heigh-Cooncil. And the Heigh-priest speir't at them, sayin,

28. "Did we no chairge ye stricklie no to be teachin i' this name? And see! ye hae fill't a' Jerusalem wi' yere teachin, and ettle to bring this man's blude on us!"

29. Than answer't Peter and the Apostles, "It behoves us to mind God, mair nor mind man!

30. "The God o' oor faithers raised-again Jesus, that ye slew, hingin him on a tree!

31. "Him has God upliftit at his richt haun, to be a Prince and a Saviour, to gie repentance to Isra'l, and remission o' sins.

32. "And we are his witnesses o' thae things: and sae too is the Holie Spirit, that God has gien to them that obey him."

33. Whan they heard that, they war cut to the heart, and coonsell't thegither to kill them.

34. But thar raise ane o' the Heigh-Cooncil, a Pharisee, Gamaliel, a doctor o' the Law, hauden in honor o' a' the folk, and gae orders to pit the men oot for a wee.

35. And quo' he to them,[5] "Men o' Isra'l; tak tent to yersels, what ye ettle to do wi' thir men!

36. "For langsyne raise Theudas, makin his sel oot to be somebody; aboot whom a hantle o' men gaither't, aboot fowr hunder: wha was kill't; and as mony as war perswadit o' him war skail't, and cam to nocht.

37. "Eftir him raise Judas o' Galilee, i' the days o' the enrollin; and drew awa muckle folk eftir him: he too perish't; and a' as mony as follow't him, war cuisten abreid.

38. "And anent thir things I say, lat bide thir men! for, aiblins gin this coonsel or this wark be o' men, it wull fa';

39. "But gin aiblins it be o' God, ye canna ding it doon; least ye e'en be fund fechtin again God."

40. And to him they gree'd; and, bringin forrit the Apostles, they bade them be cloured, and chairged them no to be speakin i' the name o' Jesus; and loot them gang.

41. And they gaed oot frae the face o' the Heigh-Cooncil, blythe that they war coontit wordie o' dreein ill for Jesus' sake.

42. And day-by-day i' the Temple, and i' the hooses, they war aye teachin, and preachin Jesus Christ.

CHAPTIR SAX.

Deacons to tak tent o' the needy. Stephen taen haud o'.

Noo, i' thae days, thar gat up a murmurin amang the Grecian Jews again the Hebrew anes, aboot their weedows bein owerlookit i' the giean-oot o' the daily breid.

2. And the Twal brocht the thrang o' the disciples thegither, and quo' they, "It's no bonnie that we soud lea' the service o' the Word o' God, and ser' tables.

3. "Sae, brethren, look ye oot frae 'mang yersels seeven men o' gude name, wyss men, fu' o' the Spirit, that we may set ower this maitter.

4. "But we wull mainteen oorsels aye in prayer, and i' the service o' the Word."

5. And the word was weel thocht o' o' a' the thrang; and they named Stephen, ane fu' o' faith and the Holie Spirit, and Philip, and Prochorus, and Nicanor, and Timon, and Parmenas, and Nicolas, a proselyte frae Antioch.

6. Wham they set fornent the Apostles; and whan they had prayed they set their hauns on them.

7. And the word o' God grew uncolie; and the feck o' the disciples multiply't in Jerusalem; and an unco thrang o' the priests follow't the faith.

8. And Stephen, fu' o' love and pooer, wrocht great warks and ferlies amang the folk.

9. But certain anes raise up, o' the Synagogue ca'd "O' the Freemen," baith Cyrenians and Alexandrians, and thae frae Cilicia and Asia, arguin wi' Stephen.

10. And they warna fit to staun again the wisdom and the Spirit he spak wi'.

11. And they set on men, wha said, "We hae heard him lichtlie Moses, and lichtlie God!"

12. And they made a steer amang the folk and elders, and scribes, and cam on him, and grippit him, and harl't him to the Cooncil,

13. And set up witnesses forsworn, wha said, "This man is aye speakin ill o' the Holie Place, and the Law;

14. "For we hae heard him threep that this Jesus o' Nazareth sal whammle ower this place, and sal do awa wi' the orderin that Moses gied us."

[5] V. 35. The pawkie, warldly-wyss advice o' Gamaliel, is no to be follow't by us. Gin we waitit to see whilk side cam oot best, wha wad mak the onset? The warlding asks, "Wull it succeed?" The Christian speirs, "Is it richt?"

15. And a' that war i' the Cooncil, glowerin at him, saw his face e'en like an Angel's face!

CHAPTIR SEEVEN.

Stephen discoorses to the Heigh-Cooncil. Ill men (gin they hae nae ither reply), can aye hurl stanes.

THAN quo' the Heigh-priest, "Are thae things sae?"

2. And he said,[6] "Men! Brethren and faithers, hear! The God o' Glorie schawed his sel to oor faither Abra'm, whan he was in Mesopotamia, afore he bade in Haran;

3. "And said till him, 'Come ye oot frae yere ain lan', and frae yere ain kin, and come to sic a lan' as I sal airt ye!'

4. "Than cam he oot o' the Chaldeans' kintra, and dwalt in Haran; and frae thar, eftir his faither was deid, he cam to this lan', whaur ye noo dwall.

5. "And he gied him nae portion in't; no, no sae muckle as to set his fit on; yet he promised he wad gie it him in possession, and till his seed eftir him, whan as yet he hadna a bairn.

6. "And God spak thus—that his seed soud tarry in a frem'd lan'; and they soud mak them bondmen, and misuse them fowr-hunner year.

7. "'And the folk that hae them in thrall wull I judge,' said God; 'and syne sal they come and ser' me i' this vera place.'

8. "And he gied him a Covenant o' circumceesion; and Abra'm begat Isaac, and circumceesed him at the auchth day; and Isaac, Jaucob; and Jaucob the twal patriarchs.

9. "And the patriarchs, fu' o' envie, sell't Joseph awa to Egypt; but God was wi' him.

10. "And deliver't him oot o' a' his sairs, and gied till him favor and lear afore Pharaoh the king o' Egypt; and he made him to be governor ower a' Egypt, and ower a' his hoose.

11. "Noo thar cam a dearth ower a' Egypt and Canaan; and oor faithers faund nae mainteenance.

12. "But whan Jaucob kent thar was corn in Egypt, he sent oot oor faithers ance;

13. "And at the second sendin-oot, Joseph was kent o' his brethren; and Joseph's freends war kent o' Pharaoh.

14. "Than sent Joseph, and took till him his faither Jaucob, and a' his kin, seeventy-fyve sauls.

15. "And Jaucob gaed doon till Egypt. And he dee't thar, he and oor faithers,

16. "And war carry't ower to Shechem, and laid doon i' the tomb that Abra'm bocht wi' siller frae the sons o' Hamor o' Shechem.

17. "But whan the time promised cam nar, the time God gied to Abra'm, the folk grew to be mony, and war multiply't in Egypt.

18. "Till a new king cam up, wha kent naething o' Joseph.

19. "And the same wrocht in a guilefu' way wi' oor faithers, and misused them, sae that their young bairns soud be cuisten oot, to the end they soud dee.

20. "I' the whilk time Moses was born, and he was bonnie to God; and he was nouriced thrie month i' the hoose o' his faither.

21. "And whan he was cuisten oot, Pharaoh's dochter took him, and nouriced him for her ain son.

22. "And Moses was instruckit in a' the lear o' the Egyptians, and was michty in words and deeds.

23. "And whan he cam to be forty year auld, it cam intil his heart to gang and see his brethren, the sons o' Isra'l.

24. "And seein ane o' them wranged, he took his pairt, and

[6] V. 2. Tak ye tent, that the hail o' Stephen discoorse is to the effec' that God had covenants wi' his ain, and worship frae them, lang afore Moses' Law; and sin' the worship o' God was afore the Ceremonial Law cam, sae it may weel be eftir it is dune!

deliver't him that dreed the wrang, and strack doon the Egyptian.

25. "For he thocht his brethren soud hae kent hoo God by his haun wad bring them deliverance: but they understude-na.

26. "And on the morn he schawed his sel to them as they tulzied thegither, and wad hae putten them at ane again, sayin, 'Men! ye are brithers; why div ye do wrang, ane till anither?'

27. "But the ane that did his neebor wrang, shored him awa', sayin, 'Wha made ye a maister or a judge ower us?

28. "'Wad ye kill me, as ye kill't the Egyptian yestreen?'

29. "And Moses fled awa' at this sayin, and tarry't i' the land o' Midian; whaur he begat twa sons.

30. "And whan forty year had gane ower, thar schawed himsel till him i' the wilderness o' Mount Sinai an Angel, in a lowin fire, in a buss.

31. "And Moses, lookin on, ferlied uncolie at the sicht;[7] and as he cam nar to see't, the Lord's voice cam till him.

32. "'I am the God o' thy faithers, the God o' Abra'm, Isaac and Jaucob.' Than Moses quaked, and daurna look on.

33. "And the Lord said till him, 'Lowse the shoon o' yere feet, for the place ye staun on is holie grun'!

34. "'I hae seen, I hae seen, the ill-doin to my folk that are in Egypt, and hae heard their maen; and I am come doon to richt them. And noo co'way! I'll send ye to Egypt!'

35. "This same Moses, wham they cuist aside, sayin, 'Wha made ye a maister and a judge?' the same God sent baith for a maister and a deliverer wi' the haun o' the Angel that appear't till him i' the buss.

36. "The same led them oot, eftir he had schawn ferlies and tokens i' the land o' Egypt, and i' the Reid Sea, and i' the wilderness forty year.

37. "This is yon Moses, wha said to the children o' Isra'l, 'A Prophet sal the Lord yere God raise up to ye o' yere brethren, like to me.'

38. "This was he wha was wi' the Kirk i' the wilderness, wi' the Angel that spak to him in Mount Sinai, and wi' oor faithers; wha had gien to them leevin testimonies to gie to us.

39. "To wham oor faithers wadna gie heed; but cuist him oot frae them, and turned back again, i' their hearts, to Egypt,

40. "Sayin to Aaron, 'Mak us gods to gang afore us! As for this Moses, wha brocht us oot o' Egypt's lan', we kenna what has come o' him!'

41. "And they made a cauf i' thae days, and brocht a sacrifeece to the eidol, and joyed i' the wark i' their ain hauns.

42. "But God turned, and gied them up to worship the host o' the sky, as it is putten-doon i' the prophet's book, 'Did ye offer to me slain beass and sacrifeeces forty year i' the wilderness, O hoose o' Isra'l?

43. "'And ye liftit the tent o' Moloch, and Remphan's star, yere god—images that ye made to worship them—and I wull tak ye awa ayont Babylon.'

44. "Oor faithers had the Tent o' Witness i' the wilderness, e'en as he appointit wha spak to Moses, that he soud mak it conform to the pattern he had seen.

45. "Whilk eke oor faithers that follow't, brocht in wi' Joshua, whan they cam intil the possession o' the nations, wham God pat oot frae before oor faithers' faces to the days o' Dauvid.

46. "Wha faund favour fornent God's face, and wad fain provide a dwallin-place for the God o' Jaucob.

47. "But Solomon biggit him a hoose.

48. "But yet the Maist High dwalls-na in hooses made wi' hauns; conform to what the prophet says—

[7] V. 31. "It lowed and lowed, and was nane the waur!"—Hately Waddell.

49. "'The Heeven's my thron, and the yirth's my fit-brod; whatna hoose wad ye bigg me, quo' the Lord; or whaur's the place o' my rest?

50. "'Was't-na my ain haun made a' thae things?'

51. "Stiff-neckit and thrawn! uncircumceesed in heart and lugs! ye aye hae a plea wi' the Holie Spirit! as yere faithers, sae div ye.

52. "Wham o' the prophets didna yere faithers persecute? And they kill't them wha schawed aforehaun o' the comin o' the Richtous-Ane, o' wham, e'en noo, ye hae been the betrayers and murderers!

53. "Ye wha had the law by ordinance o' Angels, and haena keepit it!"

54. Noo, as they heard thae things, they war stricken to the heart, and they gansh't at him wi' their teeth.

55. But he, fu' o' the Holie Spirit, lookit up aye to heeven and saw the glorie o' God, and Jesus staunin on God's richt haun!

56. And said, "Look! I see the heevens unsteekit, and the Son o' Man staunin on God's richt haun!"

57. But they cry't oot wi' a lood voice, and happit their lugs, and ran on him a' thegither;

58. And cuist him oot o' the citie, and staned him; and the witnesses pat doon their claes at the feet o' a young man ca'd Saul.

59. And they staned Stephen, beseechin, and sayin, "Lord Jesus! tak ye my spirit!"

60. And he kneel'd doon, and cry't wi' a soondin voice, "Lord, set-na doon to them this sin!" And whan he had sae said, he fell asleep.

CHAPTIR AUCHT.

The fause man o' Samaria; and the leal man frae Ethiop.

And Saul was ane wi' them, in his death. And thar gat up, that day, an unco persecution again the Kirk-folk o' Jerusalem; and a', except the Apostles, war scattered abreid throwe a' the kintra-side o' Judea and Samaria.

2. And godly men bure Stephen awa', and made sair lamentin ower him.

3. But as for Saul, he made waste o' the kirk, gangin intil a' hooses, and harlin aff men and weemen to prison.

4. Sae they war a' scattered abreid; and gaed everygate preachin the Word.

5. And Philip gaed doon to Samaria-citie, and preached the Word to them.

6. And a' the folk wi' ae mind gied gude tent to the things Philip spak; seein and hearin a' the wunner-warks he wrocht.

7. For foul spirits, skirlin wi' rage and pain, cam oot o' a hantle possess'd anes; and mony wi' palsies, and that war lameters, war made hale.

8. And thar was unco joy i' that citie.

9. But thar was ane ca'd Simon, wha his sel i' that citie carry't on witchery, and glamor't the folk o' Samaria, lettin on that his ain sel was some great ane.

10. And to him they a' gied heed, frae the least o' them to the heichest, for quo' they, "This man is God's great pooer!"

11. And they gied tent till him; for that he had lang glamor't them wi' witcheries.

12. But whan they lippened to Philip, preachin the Gude-word o' the Kingdom o' God, and the name o' Jesus Christ, they war bapteez't, baith men and weemen.

13. Than Simon his sel believed wi' the lave; and, bein bapteez'd, he marrowed wi' Philip, wunnerin at the great warks and tokens that war wrocht.

14. Noo, whan the Apostles at Jerusalem heard tell that Samaria had received God's word, they sent to them Peter and John:

15. Wha, whan they cam doon, prayed for them that they micht hae the Holie Spirit.

16. For till this time he hadna faun on ony o' them: only they had been bapteez't i' the name o' the Lord Jesus.

17. Than laid they their hauns on them, and they received the Holie Spirit.

18. And whan Simon saw that the Holie Spirit was gien throwe the layin-on o' the Apostles' hauns, he wad hae gien them siller;

19. And quo' he, "Gie me as weel this pooer, that on wham I lay hauns, he may hae the Holie Spirit!"

20. But Peter says till him, "Perish yere siller wi' yersel! for thinkin to troke for the gift o' God wi' siller!

21. "Ye hae naither airt nor pairt here; for yere heart isna aefauld afore God!

22. "Sae repent ye o' this yere wickedness; and pray God gin aiblins the thocht o' yere heart may be forgien t'ye.

23. "For I can see ye are i' the bitterness o' gall, and the shackles o' sin!"

24. Quo' Simon, "Pray ye the Lord for me, that nane o' thae things ye hae said befa' me."

25. And they, whan they had testify't and gien oot the word o' the Lord, gaed back to Jerusalem, preachin the Gude-word in a hantle o' the wee touns o' the Samaritans.

26. But an angel o' the Lord spak to Philip, "Awa to the South! to the road frae Jerusalem to Gaza; i' the desert!"

27. And he raise, and gaed awa; and mark! a man o' Ethiop, an officer heigh in authority under Queen Candace o' the Ethiopians, the chaumerlain o' her treasur, had come till Jerusalem for to worship;

28. And was gaun hame again, and was sittin in his chariot, readin the Prophet Esaiah.

29. Than the Spirit says to Philip, "Gang nar, and join in wi' this chariot."

30. And Philip ran till him, and heard him readin the Prophet Esaiah; and quo' he, "Are ye un'erstaunin what ye're readin?"

31. And quo' he, "Hoo can I, gin some ane dinna airt me?" And he besocht Philip to sit up beside him.

32. The bit o' the Scriptur he was readin was, "He was taen oot as a sheep till the slauchtir; and as a lown lamb afore his shearer, sae was he quate;

33. "In his lowliness justice was deny't him; and wha sal speak o' his seed? for his life is cuttit aff frae the yirth."

34. And the officer says to Philip, "I pray ye, wham speaks the Prophet o'? o' his sel, or o' some ither ane?"

35. And Philip open't his mou'; and beginnin at that same word, declar't till him Jesus.

36. And as they gaed on their way, they cam till a certain watir; and the officer says, "See, here is watir! what is to hinner me bein bapteez't?"

37. And Philip said, "Gin ye believe wi' a' yere heart, ye may!" And he answer't, "I believe that Jesus Christ is God's Son!" [8]

38. And he order't the chariot to stop, and they gaed doon baith intil the watir, Philip and the officer; and he bapteez't him.

39. And whan they cam oot o' the watir, the Spirit o' the Lord cairry't awa Philip, and the officer saw him nae mair; and he gaed on his way blythe and joyfu'.

40. But Philip was seen at Azotus; and gaun on, he preached the Gudeword in a' the cities, till he cam to Cesarea.

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[8] V. 37. This verse isna fund in a hantle o' the MSS. But nae doot he did confess, in words as weel as deeds, his belief in Jesus.

CHAPTIR NINE.

Saul, ragin like a wild beas', is laid haud o' by the Lord. Peter dis some o' the great warks o' Christ.

And Saul, yet belchin oot threatenins and blude again the Lord's folk, gaed to the Heigh-priest,

2. And craved frae him letters to Damascus, to the kirks, sae as, gin they faund ony o' "The Way," aither men or weemen, he soud fesh them in thrall to Jerusalem.

3. But, as he gaed on, he cam narby Damascus; and a' o' a suddaintie, thar lowed aboot him a licht frae the lift,

4. And, fa'in to the yirth, he heard a voice sayin till him, "Saul! Saul! why are ye pursuin me?"

5. And he said, "Wha, my Lord, are ye?" While he answer't, "I am Jesus that ye are pursuin'! It is hard for thee to kick against the jaggs!"

6. And he, trimlin and ferlin, quo', "Lord, what wud ye hae me dae?" And the Lord said till him, "Rise ye, and gang ye intil the citie, and it sal be tell't ye what ye are to dae."

7. And the men wha war wi' him stude speechless, hearin a voice, but seein nae man.

8. And Saul gat him up frae the grund, and whan he opened his een, he saw nane; sae, takin him by the haun, they airtit him intil Damascus.

9. And he was thrie days wantin sicht, and naither did eat nor drink.[9]

10. Noo there was a disciple at Damascus, by name Ananias; and the Lord, in a vision, said till him, "Ananias!" And quo' he, "See! here am I, Lord!"

11. And the Lord said till him: "Arise, and gang awa to the street ca'd 'Straucht,' and speir in Judas' hoose for ane Saul by name—o' Tarsus; for ken! he is prayin;

12. "And he has seen in vision ane Ananias comin in, and pittin his hauns on him, that he soud win back his sicht."

13. But said Ananias, "Lord! by a hantle o' folk hear I o' this man; and hoo muckle skaith he has dune to thy saunts at Jerusalem.

14. "And i' this vera place he has pooer frae the Heid-priests to bind a' thae that seek thy name."

15. But the Lord says to him, "Gang yere ways; for a favored vessel is this ane to me, for the bearin o' my name afore nations, and kings, and the sons o' Isra'l.

16. "For I wull schaw to him what unco things he maun dree for the sake o' my name."

17. And Ananias gaed his ways, and cam intil the hoose: and layin hauns on him, says, "Saul! Brither! The Lord—Jesus, that thou saw on the way heretill—has bid me come, that ye micht hae yere sicht, and befu' o' the Holie Spirit."

18. And at ance fell frae his een as it war scales; and he gat sicht, and raise, and was bapteez't.

19. And whan he had meat, he was revived. Than was Saul a wheen days wi' the believers that war at Damascus.

20. And at ance, i' the kirks, he proclaimed Jesus, that he was God's Son.

21. But they ferlied that heard him: and quo' they, "Isna this the ane that made havoc o' them that socht this name in Jerusalem? And cam here, ettlin the same, that he micht tak them in bonds to the Heid-priests?"

22. But Saul gather't stronth the mair, and silenced the Jews that dwalt at Damascus, demonstratin that "This Ane is the Messiah!"

23. But, whan mair days war come and gane, the Jews colleagued thegither to slay him.

24. Hoobeit, their colleaguin was

[9] V. 9. Like till Ezekiel, wha sat doon astonish't seeven days (Ezek. iii. 15), we needna ferlie aboot Saul (ilka thing he had leeved for whamml't ower and destroyed), bein thrie days in amaze! It's an awfu' wark to pu' a' doon, and bigg a' ower again!

made kent to Saul. And they gairdit the ports day and nicht to kill him.

25. Than the disciples took him at nicht, and loutit him doon ower the wa' in a creel.

26. And whan he was come the lenth o' Jerusalem, he ettled to join his sel to the disciples; but they war a' fley't o' him, and jaloused that he was a fause ane.

27. But Barnabas tuik him, and brocht him to the Apostles, and tell't them hoo, gaun his gate, he saw the Lord, and that he spak till him; and hoo Saul had spoken bauldly at Damascus, in Jesus' name.

28. And he was ane wi' them: gaun in and oot at Jerusalem.

29. And he spak bauldly i' the name o' the Lord Jesus; and he was haein speech wi' the Hellenists, and reasonin wi' them; but they war seekin hoo to kill him.

30. The brethren, hoobeit, cam to ken o't, and brocht him doon to Cesarea, and sent him awa to Tarsus.

31. Sae than the Kirk, a' throwe Judea, and Galilee, and Samaria, had rest, and was biggit-up, and was gaun on i' the fear o' the Lord; and by the airtin o' the Holie Spirit was increased.

32. Noo it cam aboot that Peter, gaun throwe a' the assemblies, eke cam doon to the saunts that dwalt at Lydda.

33. And thar he lichtit on a man by name Eneas, wha was bedridden for aucht year; a paralytic.

34. And Peter says till him, "Eneas! Jesus the Christ heals ye! Rise, and mak yere bed!" And he raise at ance.

35. And a' that dwalt in Lydda and Sharon saw him; and they turned to the Lord.

36. Noo in Joppa was a wumman, a disciple, Tabitha (ca'd Dorcas, that is "Gazelle"); this ane was fu' o' gude warks and aumouses that she did.

37. And it cam aboot i' thae days that she took ill, and dee't. And weshin her, they laid her i' the laft.

38. And bein that Lydda was nar-haun Joppa, the disciples, bein tell't that Peter was thar, sent twa men till him, entreatin him to mak nae delay in comin to them.

39. And Peter raise, and gaed wi' them; and whan he was come, they led him intil the laft; and thar stude by a' the weedows, greetin, and schawin the coats and manteels that Dorcas made, while she was wi' them.

40. But Peter pat them a' oot, and, fa'in on his knees, pray'd; and turning roond to the corp, cry't "Tabitha! Rise!" And she opened her een; and seein Peter, sut up.

41. And giean her a haun, he raised her up; and cryin in the saunts and weedows, he presentit her leevin.

42. Noo, it cam to be kent a' throwe Joppa; and a hantle believed on the Lord.

43. And it cam aboot that he bade a gude wheen days in Joppa, wi' ane Simon, a tanner.

CHAPTIR TEN.

Cornelius follow't, conform to the licht he had; and the Lord sent him mair licht.

THAR was a man in Cesarea, ca'd Cornelius, officer in a core ca'd "The Italian."

2. Devout, and fearin God, wi' a' his hoose; giean aumous to the folk and prayin to God aye.

3. He saw in plain vision, aboot thrie o'clock i' the day, an Angel o' God comin in till him, and sayin till him, "Cornelius!"

4. Noo he, settin his een on him, and bein unco fley't, said, "What is't, my Lord?" And he said till him, "Yere prayers and aumouses are come up to be keepit in mind afore God.

5. "And noo, send aff men to Joppa, and fesh ane Simon, ca'd Peter;

6. "He bides wi' ane Simon, a tanner, that has his hoose by the sea."

7. And whan the Angel that spak till him was gane, he ca'd twa servin-men, and a godlie sodger, o' thae waitin on him;

8. And whan he had tell't them a' things, he sent them awa to Joppa.

9. Noo, on the morn, as they gaed on their way, and cam nar to the citie, Peter gaed up to the hoose-tap to pray, aboot the denner-time.

10. And he grew unco hung'ry, and wad fain eaten a wee; but while they war preparin, he fell intil a dwaum;

11. And saw the lift unsteekit, and a kind o' veschel comin doon, as a great sheet loutit doon by the fowr corners;

12. In whilk war a' the beass and creaturs o' the yirth, and birds o' the air.

13. And a voice cam till him, "Arise, Peter, kill and eat!"

14. But Peter said, "No sae, Lord! for at nae time did I eat ocht that was common or unclean."

15. And a voice the second time cam till him, "Whatna things God has made pure, ca' thou no common!"

16. Noo this was dune thrice, and than the veschel was taen up again intil the lift.

17. But as Peter was in a swither, what aiblins this vision he saw micht mean, see! the men sent by Cornelius, haein speir't oot the hoose o' Simon, stude fornent the yett,

18. And spak, and speir't "gin Simon, ca'd Peter, was enterteened thar?"

19. And while Peter consider't the vision, the Spirit said till him, "See! thrie men seek ye.

20. "Arisin, gang doon, and gae wi' them, haein nae fears; for I hae sent them."

21. Than Peter, gaun doon to the men, said, "Tak tent! I am he that ye are seekin; what is the cause o' yere comin?"

22. And they said, "Cornelius, an officer, a gude man, and fearin God, well-thocht o' by a' the folk o' the Jews, was tell't by a Holie Angel, to send for ye till his hoose, and to hear words frae ye."

23. Bringin them in than, he enterteened them. And on the morn he gaed awa wi' them; and a wheen o' the brethren frae Joppa gaed wi' him.

24. And the day eftir he cam intil Cesarea. Noo Cornelius was lookin for them, and had brocht thegither his kin and bosom-freends.

25. And it cam aboot, that as Cornelius met him, he loutit doon at his feet, and did reverence till him.

26. But Peter raised him, sayin, "Staun up! for I, too, mysel, am but a man!"

27. And sae, talkin wi' him, he gaed in; and faund mony that had come thegither.

28. And said to them, "Ye weel ken hoo it isna an allooed thing for a man—a Jew—to join himself, or come to ane o' anither nation; and God has schawn me that I'se to ca' nae man common or unclean.

29. "And sae, wi' nae argle-barglin, I cam whan I was sent for; I ask, than, for why ye sent for me?"

30. And Cornelius said, "Fowr days syne, I was prayin at the thrie-o'clock in my hoose;[10] and behauld! a man stude afore me in bricht cleedin,

31. "And said, 'Cornelius! yere prayer is heard; and yere aumouses are keepit in mind o' God.[11]

32. "'Send than to Joppa, and ca' hither Simon, ca'd Peter; bidin i' the hoose o' ane Simon, a tanner, by the sea.'

[10] V. 30. It looks as gin "the thrie-o'clock," the 'oor o' prayer i' the Temple (chap. iii. 1), was keepit by mony godlie folk i' the auld days.

[11] V. 31. Aiblins Cornelius was, e'en noo, ane o' God's bairns; but God wad hae him to be acquaint wi' the new revelation o' Jesus as the Sin-Bearer.

33. "And sae at ance I sent for ye; and eke ye did weel to come. Noo than, we are a' here i' the sicht o' God, to hear a' the things that God has gien ye for us."

34. And Peter begude to speak, and said, "I see that God is nae chooser o' faces:

35. "But amang a' nations, he that fears him, and dis richt, is acceptable till him.

36. "As to the word he sent oot to the sons o' Isra'l, proclaimin the Gude-word o' peace throwe Jesus the Christ (the same is Lord o' a'!):

37. "Ye ken what already has taen place, throwe the hail o' Judea, beginnin frae Galilee, eftir the bapteezin that John preached,

38. "E'en aboot Jesus o' Nazareth; hoo God anointit him wi' Holie Spirit and pooer; wha gaed aboot doin gude, and healin a' that war in thrall to Sautan; for God was wi' him.

39. "And we are ee-witnesses o' a' things he did, baith i' the land o' the Jews, and at Jerusalem: wham they slew, hingin him on a tree.

40. "Him did God raise on the third day, and gied him to be seen—

41. "No till a' the folk, but to ee-witnesses waled oot afore by God; by us, wha did in fact eat and drink wi' him eftir his risin frae amang the deid.

42. "And he chairged us to preach till a' folk, and to testifie that this is he wha was ordeen'd by God, as the Judge o' the leevin and the deid!

43. "To him gie a' the prophets witness, that throwe his name ilka ane wha lippens him obteens remission o' sins."

44. While as Peter was yet speakin thir words, the Holie Spirit fell on a' that war hearin the word.

45. And the believin anes o' the circumceesion war astoundit—they that cam wi' Peter—than e'en to frem'd-folk the free gift o' the Holie Spirit was gien.

46. For they listened to them speakin wi' ither tongues, and laudin God. Than said Peter,

47. "Can onyane, noo, forbid the watir, that thir soudna be bapteez't, wha hae had the Holie Spirit gien them, e'en as we?"

48. And he order't that they soud be bapteez't. Than entreatit they him to bide some wheen days.

CHAPTIR ELEEVEN.

Peter taen to task aboot Cornelius. The shailin o' the Kirk at Jerusalem, was the sawin o' the seed for the Nations!

Noo the Apostles and brethren—they that war in Judea—heard tell that e'en the Gentiles received the word o' God.

2. And whan Peter gaed up to Jerusalem, they oot o' the circumceesion war challengin him,[12]

3. Sayin, "Ye gaed in to men no circumcees't, and did eat meat wi' them!"

4. But Peter, beginnin, set the maitter in order afore them, sayin,

5. "I was in the citie o' Joppa, prayin; and in a dwaum I saw a vision—a veschel comin doon, as it had been a great sheet, by fowr corners loutit doon frae the lift: and it cam to me.

6. "Intil whilk narrowlie lookin, I took tent, and saw fowr-fittit beass o' the yirth, and wild beass, and crowlin things, and birdies o' the lift.

7. "Forby I heard a voice sayin to me, 'Arise, Peter, kill and eat!'

8. "But I answer't, 'No sae, Lord! for naething common nor unclean at ony time has gane intil my mooth!'

9. "But the voice spak the second time frae aboon, 'Whatna things God has made pure, ca' thou no common!'

[12] V. 2. It took a vision frae Aboon to set Peter richt; and we needna ferlie at the ithers bein sae dour. But it is wae to think hoo men will 'fa' oot ower sae wee a thing as eatin wi "sic-and-sic" folk!

10. "Noo this was dune thrice; and it was a' taen up again aboon.

11. "And tak tent! e'en than war thrie men haltin at the hoose whaur I was—sent frae Cesarea to me.

12. "And the spirit bade me gang wi' them, switherin nane. And thar gaed wi' me thir sax brethren as weel; and we enter't intil the man's hoose.

13. "And he tell't us hoo he saw the Angel in his hoose, staunin and sayin till him, 'Send awa to Joppa, and fesh Simon, ca'd Peter,

14. "'Wha sal speak words t'ye, in whilk ye sal be saved—ye and yere hoose.'

15. "And whan I begude to speak, the Holie Spirit fell on them, as on us at the first.

16. "Than brocht I to mind the words o' the Lord—hoo he wad say, 'John bapteez't indeed, wi' watir; but ye sal be bapteez't wi' Holie Spirit.'

17. "And forasmuckle as God gied them the like free gift e'en as till us wha believed i' the Lord Jesus Christ, wha was I that I soud be able to hinner God?"

18. And whan they heard thae things they war quate, and laudit God; sayin, "Noo has God gien repentance until life, e'en to the Gentiles!"

19. Noo they that war scatter't abreid by the persecution that raise anent Stephen, gaed the length o' Phenicia, and Cyprus, and Antioch; speakin the word allenarlie to the Jews.

20. But thar war a wheen men o' them—Cyprians and Cyrenians—wha, gaun intil Antioch, spak e'en to the Greeks; giean them the Blythe-message pertainin to the Lord Jesus.

21. And the Lord's haun was wi' them; and an unco hantle o' them believin, turned them to the Lord.

22. And the sough o' a' this cam to the lug o' the Kirk at Jerusalem; and they sent oot Barnabas, that he soud gang the lenth o' Antioch.

23. Wha comin, and seein hoo gracious was God, rejoic't; and besocht a', that wi' their hail heart they soud wait upon God.

24. For he was a godlie man, and fu' o' the Holie Spirit and faith. And a hantle o' folk war won for the Lord.

25. And he gaed on to Tarsus, for to seek Saul;

26. And, lichtin on him, he fesh't him to Antioch: and it cam aboot, that they met wi' the Kirk, and instruckit mony; and the believers, first in Antioch, war named "Christians."

27. And i' thae days, thar cam prophets doon frae Jerusalem to Antioch;

28. And ane o' them, ca'd Agabus, gied an intimation, throwe the Spirit, that an unco famine was to come on the hail warld: whilk a' cam aboot under Claudius.

29. Than the disciples, ilka ane as he had ability, was mindit to send charitie to the brethren dwallin in Judea.

30. Whilk thing they did, sendin to the Elders, throwe the hauns o' Barnabas and Saul.

CHAPTIR TWAL.

Herod smites James, and wad smite Peter; but is smitten his sel! Gin kings war wyss, they wad smite less.

Noo, it was thar-aboot, that Herod the King rax't oot his hauns to do ill to some o' the Kirk.

2. And he slew James, John's brither, wi' the sword.

3. And seein it flatter't the Jews, he gaed on mair, and grippit Peter as weel (thae war the days o' the Sad Breid).

4. And whan he had grippit him, he laid him in thrall; giean him ower to fowr fowrsome sets o' sodgets, to keep him; ettlin, eftir the Pasche, to fesh him oot to the people.

5. Sae Peter was keepit i' the dungeon; but yernest prayer was made a' the time to God for him.

6. And whan Herod wad hae fesh't him oot, at nicht Peter was sleepin atween twa sodgers, fast wi' twa chains; and gairds afore the door tentit the prison.

7. And see! an Angel o' the Lord stude by him, and a licht glintit i' the dungeon; and giean Peter a dunt on the side, he raised him up, sayin, "Rise up! Haste!" and the chains slypit aff frae his hauns.

8. And the Angel said, "Mak yersel snod, and tie on yere shoon!" And he did sae. And he says till him, "Cast yere manteel aboot ye, and follow me."

9. And, gaun oot, he follow't; and kent-na it was true what the Angel did, but thocht he dreamed a dream.

10. And gaun throwe a first ward, and than a second, they cam to the airn yett that led oot to the citie; whilk unsteekit o' its ain sel to them; and gaun oot, they gaed on throwe ae street; and the Angel left him.

11. And Peter, comin till his sel, said, "Noo ken I o' a certaintie, that the Lord sent oot his Angel, and deliver't me frae Herod's haun, and frae a' the expectation o' the Jewish folk."

12. And thinkin a wee, he cam to the hoose o' Mary, John's mither—the ane ca'd Mark; whaur mony war forgather't, and prayin.

13. Noo as he chappit at the door o' the porch, thar cam oot a lass to hearken, named Rhoda.

14. And, kennin Peter's voice, for joy she unsteekit-na the yett, but rinnin in, she tell't "that Peter was staunin forment the yett." But they said till her, "Ye are wud!" [13]

15. But she, on her side, threepit that it was even sae! But they said, "It is his wraith!"

16. But Peter, a' this time, was chappin; and openin, they war astonish't.

17. But, motionin to them wi' the haun to be whish't, he tell't them a' hoo the Lord had led him frae the prison; and said as weel, "Tell thir things to James and the brethren!" [14] And, gaun on, he cam intil anither place.

18. Noo whan it was day, thar was an unco steer amang the sodgers, "What has become o' Peter?"

19. And whan Herod had socht for him, and faund him no, pittin the keepers to the test, order't them to be putten to deid; and gaun doon frae Judea intil Cesarea, he bade thar.

20. Noo he was unco vexed wi' the folk o' Tyre and Sidon; but wi' ae mind they war comin till him; and, makin a freend o' Blastus the king's chaumerlain, they socht for peace, for that their pairts war mainteened by the king's kintra.

21. And, on a day appointit, Herod, buskit in royal robes, and sittin on a throu, made a set speech tae them.

22. And the folk made a shout, cryin, "A god's voice, and no a man's voice!"

23. And at ance the Angel o' the Lord dang him, for that he gied-na God the glorie; and he was devoor't o' worms, and dee't.

24. But the word o' God grew mair and mair.

25. And Barnabas and Saul cam back frae Jerusalem, whan they had dune their message, takin wi' them John, ca'd Mark.

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[13] V. 14. Had their faith the birr o' Peter's ain, they wadna hae sae misdootit the Lord's answer to their ain prayers! The lassie had mair faith than a' the lave!

[14] V. 17. This James wad be the ane ca'd "The Lord's Brither." Whether he was the son o' Mary, I kenna; maist like he was.

CHAPTIR THIRTEEN.

Saul (nae mair Saul noo, but Paul), wi' Barnabas, gangs a hantle o' places, preachin; and has mony sauls gien till him.

Noo thar war i' the assembly at Antioch, baith prophets and teachers; sic like as Barnabas, and Simon (him ca'd Niger), Lucius o' Cyrene, and Manaen, wha was foster-brither to Herod, the king-depute, and Saul.

2. And, as they ser't the Lord, and war fastin, the Holie Spirit said, "Set apairt to me Barnabas and Saul, for the wark to whilk I hae bidden them."

3. Sae, fastin and prayin, and layin their hauns on them, they sent them aff.

4. They, thus sent oot by the Holie Spirit, gaed doon to Selucia; and frae thar sailed the lenth o' Cyprus.

5. And, gaun forrit to Salamis, they proclaimed the word o' God i' the kirks o' the Jews; and they had John to attend them.

6. And gaun throwe the hail Isle the lenth o' Paphos, they cam on a particular man, a magician, a fause-prophet, a Jew, by name Bar-jesus:

7. Wha was wi' the governor-depute, Sergius Paulus, a man o' discernment. He, ca'in for Barnabas and Saul, desir't to hear the word o' God.

8. But Elymas the magician (for sae is translatit his name), withstude them, seekin to turn the governor-depute frae the faith.

9. But Saul—wha cam to be ca'd Paul, as weel—fu' o' the Holie Spirit lookin sternly at him, says,

10. "O fu' o' a' guile and a' wrang —son o' the Enemy—wull ye no haud frae makin gley'd the straucht ways o' the Lord?

11. "And noo, see! the Lord's haun is on ye! And ye'se be blin', no seein the sun till the time come!" And at ance thar fell on him a misty mirkness; and, gaun aboot, he was seekin for some ane to airt him by the haun.

12. Than the governor-depute, seein what had come aboot, believed; bein made to ferlie at the word o' the Lord.

13. Noo, settin their sails frae Paphos, Paul's company cam to Perga o' Pamphylia. But John, lea'in them, gaed back to Jerusalem.

14. Hoobeit they, lea'in Perga, cam till Antioch in Pisidia; and gaun intil the kirk on the Sabbath-day, sat doon.

15. And, the law bein read—and the prophets—the kirk-rulers sent to them, and quo' they, "Men, brethren! gin ye hae ony word o' gude-coonsel for the folk, say on!"

16. And Paul, staunin up, and motionin wi' his haun, said, "Men wha are Isra'lites, and ye that fear God, hearken!

17. "The God o' this nation Isra'l, waled oot oor forebears, and raised up the folk whan they bade in Egypt's lan'; and wi' a lofty airm he led them oot o't.

18. "And for aboot forty years' time tholed he their behavior i' the wilderness.

19. "And, castin doon seeven nations in Canaan's lan', gar't them inherit their lan', for aboot fowr hunner and fifty year.

20. "And eftir thae things, gied he them Judges, till Samuel, a prophet.[15]

21. "And eftir they socht for a king, and God gied them Saul, son o' Kish, a man o' Benjamin's tribe, for forty year.

22. "And whan he had putten him aside, he raised up Dauvid for their king. O' him, he said, bearin witness, 'I faund Dauvid, o' Jesse,

[15] V. 20. Sam'l wasna only a Judge, but a Prophet; and yet they rejeckit e'en him, and wad hae a king! And God took it as treason again himsel.

a man eftir my ain heart, wha sal do a' my wull.'

23. "O' this man's seed, has God, conform till his ain promise, brocht to Israel, a Saviour, Jesus.

24. "John haein preached afore his comin the bapteezin o' Repentance, to a' Isra'l's folk;

25. "And as John performed his task, he said, 'Wha tak ye me to be? I am-na he! But, tent ye! ane is comin eftir me, the shoon o' whase feet I am-na fit to lowse!'

26. "Men! brethren! bairns o' Abra'm's race! and whasae amang ye fears God! to you the word o' this salvation is sent oot!

27. "For they o' Jerusalem, and their rulers, kennin naither him nor the words o' the prophets that are read ilka Sabbath-day, they hae e'en fulfill't them in condemnin him.

28. "And e'en though they faund nae cause o' death in him, yet demandit they o' Pilate that he soud be slain.

29. "And whan they had finish't a' things anent him whilk had been putten doon, they took him doon frae the tree, and laid him in a tomb.

30. "But God waukened him frae 'mang the deid.

31. "And he was seen for a gey wheen days to thae wha cam up wi' him frae Galilee to Jerusalem; wha, at this present, are his ee-witnesses to the people.

32. "And to you we are giean the Blythe-message, as to the promise made to the faithers,

33. "That God has fulfill't the same till oor bairns, by raisin up Jesus; as it is putten doon i' the first Psalm, 'My Son art thou! This day hae I begotten Thee!' [16]

34. "And, in that he raised him frae 'mang the deid, noo nae mair to fa' back to corruption, he thus says, 'I wull gie you the faithful lovin-kindnesses o' Dauvid!'

35. "Sae as in anither place he says, 'Thou winna gie thy Holy Ane to see corruption!'

36. "For Dauvid his sel, eftir he had ser'd God in his ain life-time, fell sleepin, and was laid wi' his faithers, and saw corruption:

37. "But he that God waukened up saw corruption nane!

38. "Sae be it kent to you, men! brethren! that throwe this man is proclaimed to you the lowsin o' sin!

39. "And throwe him, a' wha believe are justify't frae a' things, no possible by Moses' law to be justify't frae.

40. "Tak tent, than! sae that come-na on ye spoken o' in the prophets:

41. "'Tak tent, ye that geck! and ferlie ye, and dwine awa! For I work a wark i' yere days, a wark ye'se no believe though ane set it plain afore ye!'"

42. And whan they skail't frae the kirk, they desir't that thir words soud be tell't them the neist Sabbath.

43. Noo, whan the kirk brak up, thar follow't mony o' the Jews, and o' the godlie seekers, wi' Paul and Barnabas; wha, speakin till them, heartit them to continue in God's love.

44. But on the comin Sabbath, narhaun the hail citie cam thegither to hear the word o' the Lord.

45. But the Jews, seein the thrangs, war fu' o' jealousie, and spak again thae things that Paul said, miscain them.

46. And Paul and Barnabas, wi' great freedom o' speech, said, "It was necessar that the word o' God soud first be spoken to you: seein ye hae cuisten it frae ye, and adjudge yersels no wordie o' eternal life—than, turn we to the Gentiles!

47. "For sae has the Lord bidden us: 'I hae set thee up for a licht to the Gentiles, that thou may be for salvation to the far-awa ends o' the yirth!'"

[16] V. 33. Sae mony o' the best MSS. The "first" and the "second," as we hae them, the Jews aft read as ane.

48. And as the Gentiles heard this, they war pleased, and glorify't the word o' the Lord; and as mony as had come to be disposed to eternal life, believed.

49. And the word o' the Lord was spread abreid in a' that kintra-side.

50. But the Jews steered up the godlie weemen o' gude-standin, and the heid men o' the citie, and raised up a feud again Paul and Barnabas, and cuist them oot o' their borders.

51. But they, flaffing the stoor aff their shoon again them, cam till Iconium.

52. And the disciples war filled wi' joy and wi' the Holie Spirit.

CHAPTIR FOWRTEEN.

Had ony o' Christ's disciples sic ups and doons as Paul? Gaun to be worshipped; and than cloured wi' stanes, and left for deid! But it's a' weel wi' him, langsyne!

Noo, it cam aboot in Iconium, that they gaed intil the Jews' kirk, and sae spak, that thar believed—baith o' Jews and Greeks—an unco thrang.

2. But the misbelievin Jews steered up and misleared the sauls o' the Gentiles, and gar't them be turned again the brethren.

3. Sae, a gey while they bade, speakin oot freely i' the Lord, wha bure witness to the word o' his love, grantin tokens and ferlies to be dune by their hauns.

4. But the bouk o' the citie was dividit; and some war wi' the Jews, and some wi' the Apostles.

5. And whan thar was an onset, baith o' the Gentiles and Jews, wi' the rulers, to dishonour them and stane them,

6. They kent o't, and fled oot-by intil the cities o' Lycaonia, to Lystra and Derbe, and the kintra thar-aboot.

7. And thar they proclaimed the Joyfu'-message.

8. And at Lystra, thar was sittin a man, feckless in his feet, a lameter frae his mither's womb, wha never gaed.

9. The same man heard Paul speak; wha, strickly observin him, and perceivin that he had faith to be saved,

10. Cry't oot wi' a soondin voice, "Staun ye up on yere feet!" And he lap up, and walkit aboot.

11. And whan the thrang saw what Paul had done, they cry't oot i' the tongue o' Lycaonia, "The gods, appearin like men, hae come doon till us!"

12. And they war ca'in Barnabas, "Jupiter"; but Paul, "Mercurie," seein he was the main speaker.

13. And the priest o' Jupiter, whase shrine was fornent the citie, brocht owsen and garlands tae the ports, along wi' a' the thrang, and wad hae dune sacrifeece.

14. But, hearin o't, the Apostles, Barnabas, and Paul, rivin their manteels, ran forrit amang the folk, cryin oot,

15. And sayin, "Men! why are ye doin sic things? We are but men, o' like natur wi' you; deliverin till ye the Joyfu'-message, that ye soud turn awa frae sic witless things, to the leevin God, wha made heeven and yirth, and the sea, and a' things in them.

16. "Wha, in bygane time hindered-na the nations to gang their ain gate;

17. "Though he left-na his sel wantin testimonie—doin gude frae aboon, giean us rain and frutefu' seasons; fillin fu' o' joy yere hearts."

18. And e'en wi' thir sayins, jimply restrained they the thrang, that they soudna sacrifeece to them.

19. But thar cam Jews frae Antioch and Iconium; and, perswadin the thrang, and stanin[17] Paul, they

[17] V. 19. Tak tent, hoo ae day they war adored, and again in a handclap staned! The praise o' the warld is to be as little heedit as its spite!

harled him oot-by frae the citie; judgin him to be deid.

20. The disciples stanin roon, hoobeit, he, risin up, cam intil the citie; and neist day gaed forth wi' Barnabas to Derbe.

21. Deliverin the Blythe-message to that citie as weel; and, makin mony disciples, they returned to Lystra and Iconium, and to Antioch.

22. Makin steive the sauls o' the disciples, entreatin them to bide i' the faith; sayin, "Throwe a hantle o' afflictions maun we win to the Kingdom o' God."

23. And, appointin for them elders in ilka assembly, and wi' prayer and fastin—they gied them ower to the Lord in wham they pat their trust.

24. And gaun throwe Pisidia, they cam intil Pamphylia;

25. And, proclaimin the word in Perga, they cam doon the lenth o' Attalia;

26. And frae that they sailed for Antioch, frae whaur they had been gien ower to the favor o' God for the wark they performed.

27. Sae, haein come, they convened thegither the assembly, and gaed ower a' things that God did wi' them; and hoo that he had unsteekit a door o' faith for the Gentiles.

28. And they bade a gey while wi' the disciples.

CHAPTIR FYFTEEN.

A great plea ower circumceesion. Freedom carries the day. Paul and Barnabas sinder.

And some, comin frae Judea, war instructin the brethren, "Gin ye be-na circumceesed, conform to Moses' law, ye canna be sav'd!"

2. But eftir thar was nae sma' disputin and quaistenin wi' them, by Paul and Barnabas, they settled for Paul and Barnabas, and ithers frae amang them, to gang up to the Apostles and Elders, at Jerusalem, anent this quaisten.

3. Sae they, bein set forrit by the Kirk, and gaun throwe baith Phenicia and Samaria, declared the turnin-aboot o' the Gentiles; and gar't the brethren hae great joy.

4. And, comin to Jerusalem, they war welcomed by the Kirk, and the Apostles, and the Elders; and gaed ower a' the things God had dune by them.

5. But thar stude forrit some o' the sect o' the Pharisees, wha believed, threepin: "It is necessar to circumceese them, and chairge them to keep Moses' law!"

6. And the Apostles and Elders war gotten thegither to consider this maitter.

7. But eftir a hantle o' quaistenin, Peter, staunin up, says to them: "Men! brethren! Ye a' ken weel, that, a gey while syne, God made wale amang us, that the Gentiles frae my mooth soud hear the Blythe-message, and believe.

8. "And God—wha taks tent o' the heart—bure testimonie; giean them the Holie Spirit, e'en as till us:

9. "And made nae differ ava atwixt us and them; purifyin their hearts by faith.

10. "And noo, hoo are ye tempin God? wi' layin a yoke on the disciples that naither oor faithers nor we war steive eneuch to cairry.

11. "But still we hae faith, throwe the Lord Jesus Christ, that we'se be saved; e'en in like mainner as they."

12. And a' the folk keepit whush't; and they hearkened to Paul and Barnabas, narratin a' the tokens and wunner-warks God did amang the Gentiles by them.

13. But eftir they had dune, James answer't, sayin, "Men! brethren! hearken to me!

14. "Simon has narrated hoo God at first did come to wale oot o' the Gentiles a folk for his name.

15. "And to this is conform the words o' the prophet, e'en as it is putten doon:

16. "'Eftir thir things wull I return, and heize up again the tent

o' Dauvid that is faun doon; and its ruins wull I raise and set up again.

17. "'That the lave o' men may seek eftir the Lord; e'en a' the Gentiles on wham has been invoked my name,

18. "'Says the Lord, wha maks a' thir things kent frae the beginnin o' the warld.'

19. "Sae my judgment is, that we soudna fash thae wha 'mang the Gentiles are turnin to God;

20. "But that we soud send letters to them that they keep awa frae the pollutions o' eidols, and frae lecherie, and frae things strangl't, and frae blude.

21. "For Moses, o' auld time, citie by citie, has thae proclaimin him, bein read i' the kirks ilka Sabbath-day." [18]

22. Than seemed it to be weel to the Apostles and the Elders, wi' the hail Kirk, to send waled-oot men frae 'mang them to Antioch, wi' Paul and Barnabas; Judas, ca'd Barsabas, and Silas; foremaist men amang the brethren.

23. And wrate by them: "The Apostles and the elder brethren, to the brethren throwe Antioch and Syria, and Cicilia, that are frae oot the Gentiles—greetin!

24. "Forasmuckle as we hear that some gaun oot frae us, hae putten-ye-aboot wi' teachin, unsettlin yere sauls; to wham we gied nae sic instructions;

25. "It seems gude till us assembled, bein o' ae mind, that, walin oot men, we soud send them till ye, wi' oor weel-lo'ed Barnabas and Paul.

26. "Men wha hae putten their lives in pawn for the sake o' oor Lord Jesus Christ.

27. "We hae sent, than, Judas and Silas, and them, that by word o' mooth they may report the same things.

28. "For it seemed weel to the Holie Spirit and till us, no to be layin ony mair burden on ye, save thir necessar things:

29. "To keep awa frae eidol sacrifeeces, and frae blude, and frae things strangl't, and frae lecherie: oot o' whilk keepin yersels clear, ye sal do weel. Fare-ye-weel!"

30. Sae they, bein sent awa, gaed doon to Antioch; and, gaitherin the thrang thegither, deliver't the letter.

31. And they, readin it, rejoiced ower the consolation.

32. And Judas and Silas, theirsels bein prophets, wi' mony words comfortit and upbiggit the brethren.

33. And eftir makin a delay, they war sent awa in peace frae the brethren to them wha sent them oot.

34. Nane-the-less, it pleased Silas to bide still thar.[19]

35. But Paul and Barnabas bade in Antioch, teachin and proclaimin the Blythe-message o' the word o' the Lord; wi' mony ithers.

36. But eftir a gey wheen days, Paul says to Barnabas, "Lat us turn again, and look in on the brethren, in ilka city whaur we proclaimed the word o' the Lord; and see hoo they fare!"

37. Noo Barnabas was min't to tak wi' them John, wha was ca'd "Mark."

38. Whauras Paul thocht best no to tak him wi' them wha turned awa frae Pamphylia, and gaed-na wi' them to the wark.

39. And thar raise a shairp contention atwixt them, sae that they sindered the ane frae the ither; and Barnabas, takin wi' him Mark, sailed oot for Cyprus.[20]

[18] V. 21. Moses, and the morals o' the Auld Testament, James thocht, war weel kent amang the Jews; but the Gentiles wantit a wee airtin in gude morals.

[19] V. 34. This verse is no in the best MSS.

[20] V. 39. We kenna wha was richt and wha was wrang, anent the maitter o' Mark; but we jalouse that a wee mair forbearance on ilka side micht hae hindered this rupture—or sune southered it up!

40. But Paul, walin Silas, gaed oot, bein putten ower intil the Lord's favor by the brethren.

41. And he gaed throwe Syria and Cilicia, strenthenin the kirks.

CHAPTIR SAXTEEN.

The Blythe-message intil Europe, wi' pain and travail.

AND he cam intil Derbe and Lystra, and behauld! a particular disciple was thar, named Timothy, son o' a believin Jewess, but o' a Greek faither;

2. Wha was weel-spoken o' by the brethren at Lystra and Iconium.

3. This ane Paul wad hae to gang oot wi' him. And he took and circumceesed him, on accoont o' the Jews i' thae pairts—for they a' kent that his faither was a Greek.

4. And as they gaed throwe the cities, they deliver't intil their keepin the word that had been gien oot by the Apostles and Elders in Jerusalem.

5. Sae war the assemblies made strang i' the faith, and increased in numbers day by day.

6. And they gaed by the Phrygian and Galatian kintra, haein been forbidden by the Holie Spirit to proclaim the word i' the Province o' Asia;

7. And comin alang Mysia, they ettled to gang intil Bythinia; but the Spirit o' Jesus didna alloo them:

8. And, gaun by Mysia, they cam doon to the Troad.

9. And a vision appear't to Paul i' the nicht: thar stude a Macedonia-man, and entreatit him, sayin, "Come ye ower intil Macedonia, and bring us help!"

10. Noo, seein the vision, at ance we socht to gang oot intil Macedonia; concludin that God had bidden us proclaim the Blythe-message to them.

11. Settin sail, than, frae the Troad, we held straucht to Samothracia; and on the morn to Neapolis;

12. And frae thar to Philippi, whilk is a chief citie o' that pairt o' Macedonia—a "Colony." And we war in yon citie a wheen days.

13. And on the Sabbath we gaed oot o' the port by a watir-side, whaur we thocht thar wad be a place for prayer; and, sittin doon, we war speakin to the weemen that cam thegither.

14. And a particular wumman, by name Lydia, a purple-seller, o' the citie o' Thyatira, ane devout toward God, heard us; whase heart the Lord open't, that she soud tak gude tent to what Paul spak.

15. Noo, whan she was bapteez't, and her househauld, she besocht us, sayin, "Gin ye hae judged me to be leal to the Lord, come awa to my hoose, and bide thar!" And she gar'd us sae do.

16. And it cam aboot, as we war gaun to the place o' prayer, a lass wi' a spirit o' magic met us, wha brocht her maisters muckle siller by her soothsayin.

17. This ane, followin Paul and us, was aye cryin oot, "Thir men are servants o' the Maist Heigh God; wha are airtin ye i' the way o' salvation!" [21]

18. And this she was doin a gey wheen days. But Paul, sair putten-aboot, turned and said to the spirit, "I chairge ye, i' the name o' Jesus Christ, to come oot o' her!" And it cam oot that vera 'oor.

19. But her owners, seein that eke the hope o' their gains was thus farawa', laid haud on Paul and Silas, and harl't them intil the merkit-place to the rulers,

20. And bringin them afore the magistrates, quo' they, "Thir men are an unco pest to oor citie—they bein Jews—

21. "And are settin forth customs

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[21] V. 17. Paul, nae mair nor his Maister, wad hae the deevil gieen testimonie for him! We maun hae nae airt nor pairt wi' Sautan!

that are naither to be acceptit nor dune—we bein Romans."

22. And a' the thrang raise up again them; and the magistrates strippin aff their claes, gae orders to clour them wi' rods.

23. And, layin on them mony stripes, they cuist them intil the To'booth, chairgin the jailer to keep them siccar.[22]

24. Wha, on siccan a chairge as this, cuist them intil the benmaist dungeon, and stell'd their feet siccar i' the stocks.

25. And aboot the midnicht, Paul and Silas war prayin, and hymnin God; and the prisoners war hearin them.

26. And a' at ance cam a great yirdin, sae that the fundations o' the prison triml't; and at ance a' doors unsteekit, and a' bonds war lowsed.

27. Noo the jailer, rais'd oot o' his sleep, and seein a' the prison-doors unsteekit, drawin his blade, wad hae made awa wi' his sel, thinkin the prisoners a' fled.

28. But Paul cry't oot wi' a lood voice, "Lat nae skaith come t'ye! for we are a' here!"

29. And he ca'd for a licht, and rushed in; and triml't, and fell doon afore Paul and Silas,

30. And bringin them oot, said, "My Lords, what maun I be doin, that I may be sav'd?"

31. And they said, "Hae faith in the Lord Jesus, and ye sal be sav'd; yersel and yere hoose!"

32. And they spak till him the word o' the Lord, and to a' that war in his hoose.

33. And, takin them wi' him, in that 'oor o' the nicht, he wesh'd their stripes, and was bapteez't, he and a' his, on the spot.

34. And feshin them intil his apairtments, he set a table afore them, and had unco rejoicin, wi' a' his hoosehauld—believin in God.

35. But whan day cam, the magistrates sent to the officers, sayin, "Let gang thae men!"

36. And sae the jailer tell't the words to Paul, "The magistrates hae sent that ye micht gang; sae noo, gang forth, depairt in peace!"

37. But Paul said, "They hae cloured us in public—and uncondemned—men that are Romans, and they hae cuisten us intil a dungeon; and noo div they send us oot hidlins? No sae! but lat them come their sels and lead us oot!"

38. Noo the officers took back to the magistrates thir declarations; and they war taen wi' fear, hearin they war Romans;

39. And, comin, they besocht them; and, leadin them oot, they entreatit them to gang awa frae the citie.

40. And they, comin oot o' the To'booth, gaed to Lydia; and, seein the brethren, they consoled them; and gaed awa.

CHAPTIR SEEVENTEEN.

Paul brings the wyss men o' Athens a wisdom that was mair nor their ain! But only a wee wheen o' them wad hae it!

Sae, gaun on throwe Amphipolis and Apollonia, they cam intil Thessalonica, whaur the Jews had a kirk.

2. And Paul, e'en as he aye did, gaed in to them; and for thrie Sabbaths[23] reasoned wi' them frae the word,

3. Openin up and makin plain, that it was necessar for the Anointit Ane to suffer, and to rise frae amang

[22] V. 23. The gude way is no aye as even as a green loanin: Paul ne'er dootit his commission, for a' the ill that cam wi't. Nae mair soud we!

[23] V. 2. It seems to mean thrie weeks; tho' aiblins "thrie worship-days"; for it is weel kent noo that the Jews met i' their kirks on Setterdays, Mondays and Thursdays. But this, I jalouse, only gies us his ministry amang the Jews. He was maist like, a gey while at Thessalonica. (See Phil. iv. 16.)

the deid, and that "This vera Ane is the Anointit, e'en Jesus, wham I am settin forth amang ye!"

4. And a wheen frae 'mang them war perswadit, and cuist in their lot wi' Paul and Silas; as weel as the devout Greeks vera mony, and a hantle o' weemen, e'en the chief anes.

5. But the Jews, ill pleased, and takin to theirsels the merkit-men, ill-deedie loons — and makin a bruilzie, set a' the city in an uproar; and, makin an onset on Jason's hoose, they socht to gie them ower to the rabble.

6. But no findin them, they harled Jason and a wheen ither brethren to the rulers, cryin oot, "Thae that hae thrawn a' the inhabited yirth intil a tulzie—the same hae come here!

7. "And Jason has gien them welcome; and thir are a' contrar to the laws o' Cesar, sayin, 'Thar is anither King, Jesus!'"

8. And the rulers and a' the folk, war unco putten-aboot whan they heard thae things.

9. And, takin caution frae Jason and the lave, they loot them gang.

10. And the brethren at ance, by nicht, sent aff baith Paul and Silas to Berea; wha, whan they gat thar, gaed intil the Jews' kirk.

11. But thir men war nobler than the anes in Thessalonica, in that they welcomed the message wi' aefauld minds, day by day lookin weel to the word, gin thir things war sae or no.

12. And sae, a hantle o' them believed; and eke o' the Greek weemen o' gude estate, and o' men, a gey wheen.

13. But whan the Jews o' Thessalonica cam to ken that the word o' God was preached by Paul in Berea, they cam thar as weel, steerin up the folk.

14. And than the brethren sent oot Paul, to gang the lenth o' the sea; but baith Silas and Timothy bade thar still.

15. Noo the men that airtit Paul, set him on the lenth o' Athens; and takin back wi' them word to Silas and Timothy to come to him as sune as they micht, they returned.

16. But while Paul, in Athens, was lookin for them, his heart lowed within him, perceivin that the citie was a' gien ower to eidols.

17. Sae he was reasonin i' the kirk wi' the Jews and the devout anes; and i' the merkits ilka day wi' thae he met wi'.

18. And some, e'en amang the wyss anes o' the Stoics and Epicureans, stude up again him: and a wheen war sayin, "What, aiblins, micht this gaberlunzie-man[24] be wantin to say?" Ithers spak, "He maun be a setter-up o' foreign eidols;" for that he was giean oot the Blythe-message o' Jesus and the Risin-Again.

19. And sae, layin haud o' him, they had him up to the Areopagus, sayin, "Can we no get to ken what this new teachin is that ye are speakin?

20. "For ye are feshin in frem'd things till oor hearin: we wad ken, than, whatna things thir are?"

21. Noo, a' Athenians, and the frem'd folk bidin thar, had leisure for nocht els, but to hear or to tell o' some new ferlie.

22. And Paul, staunin in the mids o' the Areopagus, said, "Men! Athenians! In a' things hoo unco mindfu' ye are in worship, I perceive.[25]

23. For as I gaed by, and took tent o' the objects o' yere worship, I lichtit on a shrine wi' this legend, 'To a God no kent.' What, than, ye adore unkennin, I mak plain till ye.

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[24] V. 18. "Gaberlunzie-man": they spak o' Paul as gin he had been but a gatherer-up o' mools aneath the table o' Wisdom. "*He* a philosopher indeed!"

[25] V. 22. Paul didna geck at their worship; but he wad hae them seek the God o' a' things.

24. "The God that made the warld, and a' things in't—he wha is Maister o' Heeven and yirth—no in haun-made temples dwalls, as tho' he wantit ocht;

25. "Nor wi' human hauns needs waitin on, sin he his sel gies a' their life and breath, and a' things.

26. "He has made a' ane—ilka nation o' men—to bide on the face o' the yirth; spannin oot the seasons, and the limits o' their dwallin:

27. "That they micht be seekin God; gin aiblins they micht graip eftir him, and fin' him; tho' he be-na far-awa frae ony o' us.

28. "For in him we leeve, act and exist; as e'en thae amang yere ain bards hae said, 'For his offspring, too, are we!'

29. "Bein, than, God's offspring, we soudna think that that whilk is Divine is like to gowd, or siller, or stane—carved wi' skill and device o' man.

30. "The times o' ignorance God heedit-na; noo, he chairges a' men, in a' places, to repent:

31. "Inasmuckle as he has set a day, in whilk he sal judge the hail yirth in equity, by a Man that he has appointit; o' wham he has gien surety to a' men, in that he has raised him frae the deid."

32. But whan they heard o' the Risin-frae-the-deid, a wheen geck't at him; but ither some, "We will hear ye again anent this."

33. Sae Paul gaed forth oot o' their mids.

34. But some men wha joined theirsels till him, believed; amang them e'en Dionysius the Areopagite Judge, and a wumman by name Damaris, and ithers wi' them.

CHAPTIR AUCHTEEN.

The Jews at Corinth. Gallio wadna listen to them. Paul lea's Europe.

EFTIR thir things, lea'in Athens, he cam to Corinth.

2. And, lichtin on a particular Jew, by name Aquila, a Pontus man by nativity, late come frae Italy, and his wife Priscilla—for Claudius had gien orders for a' Jews to lea' Rome—he cam to them.

3. And for that he was o' the same trade, he bade wi' them, and wrocht; for they war tent-makers by trade.

4. And he was reasonin i' the kirk ilka Sabbath; and perswadit Jews and Greeks.

5. Than, whan baith Silas and Timothy cam doon frae Macedonia, Paul was led on in his preachin, demonstratin to the Jews that Jesus was the Anointit Ane.

6. But as they set theirsels to oppose and revile, shakin oot his raiment, he said to them, "Yere blude be on yere ain heid; I am clear! Frae this oot I gang to the Gentiles!"

7. And, flittin frae thence, he cam intil the hoose o' a man by name Titius Justus, devout toward God; whase hoose was neibor to the kirk.

8. But Crispus, the kirk-ruler, believed i' the Lord, wi' his hail hoosehauld. And a hantle o' the Corinthians, hearin, war believin, and war bapteez't.

9. And the Lord said by nicht to Paul, in a vision, "Be-na fley't; and spare-na to speak!

10. "For I am wi' ye; and nane sal set upon ye, to do ye ill; for I hae a hantle o' folk i' this citie."

11. And he bade a year and sax month; teachin amang them God's word,

12. But when Gallio was Proconsul o' Achaia, the Jews made an onset on Paul, and had him up for trial.

13. Sayin, "This ane is perswadin men to worship God, contrar to the law!"

14. Noo, whan Paul was aboot to open his mou', Gallio says to the Jews, "Gin it indeed had been a maitter o' stour and strife, and ill-deedie wickedness, O Jews! I wad hae reason to thole w'ye:

15. "But gin they be quastens anent words, and names, and laws o' yere ain—ye sal see to that yersels! Nae judge o' siccan things sal I be!"

16. And he cuist them oot frae the coort.

17. And they a', grippin haud o' Sosthenes, the kirk-ruler, cloured him i' the presence o' the coort. And Gallio took nae heed o' thir things.[26]

18. But Paul, still bidin a gey wheen days wi' the brethren, than bade them fareweel, and sailed awa to Syria; and wi' him Aquila and Priscilla; he shavin his heid in Cenchrea, for he had made a vow:

19. And than cam ower intil Ephesus; and he left them ahint thar; but he, his sel, gaed intil the kirk, and reasoned wi' the Jews.

20. And tho' they war seekin to hae him bide langer, he didna consent:

21. But bad them fareweel, sayin, "I wull come back t'ye, gin God wull!" and set sail frae Ephesus;

22. And landin at Cesarea, and gaun up and salutin the kirk, he gaed doon to Antioch;

23. And, takin some time, he gaed forth, gaun throwe a' thae pairts in order—Galatia and Phrygia—puttin heart intil the disciples.

24. Noo, a Jew, Apollos by name, an Alexandrian born, a man o' lear, cam doon to Ephesus, bein michtie i' the word.

25. The same had been instruckit by hearin the way o' the Lord: and bein warm-heartit, was speakin and teachin eidentlie aboot Jesus, kennin but the baptism o' John.

26. He, too, begude to speak freely i' the Jews' kirk. But Priscilla and Aquila, haein heard him, took him to them, and mair carefully exponed till him the way o' God.

27. And he bein ready to gang throwe intil Greece, the brethren wrate to the disciples to tak him in joyfully; wha, comin thar, helpit well thae wha believed, wi' his gifts.

28. For, wi' unco vigor, he publicly confoundit the Jews oot and oot, makin plain by the Word that Jesus was the Anointit Ane.

CHAPTIR NINETEEN.

Paul at Ephesus. An unco tulzie i' the theatre.

And it cam aboot while Apollos was in Corinth, that Paul, gaun throwe the heigher pairts, cam intil Ephesus; and faund a wheen disciples,

2. And to them quo' he, "Gat ye the Holie Spirit whan ye believed?" But they said, "On the contrar, we warna tell't thar was ony Holie Spirit!"

3. And he said, "What, than, war ye bapteez't intil?" And quo' they, "Intil John's baptism."

4. And Paul said, "John bapteez't a bapteezin o' Repentance, sayin to the folk comin till him, that they soud pit faith in him comin eftir him, e'en in Jesus."

5. Noo, hearin this, they war bapteez't intil the name o' the Lord Jesus.

6. And Paul, pitten his hauns on them, the Holie Spirit cam doon on them, and they spak wi' tongues, and prophesy't.

7. And they war aboot twal; a' men.[27]

8. And he gaed intil the kirk, and spak openly for aboot thrie month; reasonin and perswadin anent God's kingdom.

9. But as a hantle o' them hardened theirsels, and wadna be perswadit, speakin ill o' "The Way"

[26] V. 17. Gallio, his brither Seneca says, was a cannie, weel-behav't man. He had nae patience wi' sic a thrawn, unco set as thae Jews war; and reck't-na what was dune sae lang as the general peace o' the toon wasna interfer't wi'. He is no to be taen as a type o' dour insensibility.

[27] V. 7. Thir disciples war a' men; nae weemen amang them. Oor English is no perfetely plain on that point.

afore a' the folk—he left them, and set the disciples apairt, day by day discoorsin in the schule o' Tyrannus.

10. Noo this gaed on for twa year; sae that a' folk dwallin i' the Province o' Asia heard the Lord's word; Jews and Greeks.

11. And God did warks o' pooer, ayont the ordinar, by the hauns o' Paul.

12. Sae that frae his body to the sick anes war carry't naipkins and aprons, and the illnesses gaed frae them: foul spirits eke gaed oot.

13. But particular anes o' the gangrel Jews, exorcists, took on them to ca' ower thae haein foul spirits, the name o' the Lord Jesus, sayin, "I depone t'ye by Jesus, preached o' Paul!"

14. Noo, thar war seeven sons o' ane Sceva, a Jewish heigh-priest, wha did sae.

15. And the man wi' the foul spirit cry't, "Jesus I ken, and Paul I weel ken; but wha may ye be?"

16. And the man the foul spirit was in, lap on them, and ower-cam them; sae that, disjaskit and cloured, they escapit frae that hoose.

17. And this cam to be kent by a', baith Jews and Greeks dwallin in Ephesus; and thar cam a fear on them, and the name o' the Lord Jesus was exaltit.

18. And mony o' thae that believ'd cam, confessin openly, and turnin awa frae their practeeces.

19. A gey wheen, too, o' thae that trok't in magical secrets fesh't their buiks, and brunt them afore them a'; and they reckon't up what they cam till, and faund it fifty thousan' siller-pieces.

20. Sae, in sic pooer, was the word waxin and prevailin.

21. Noo, eftir a' thae things, Paul had it in his heart, whan he had gane throwe Macedonia and Greece, to gang forrit till Jerusalem; and quo' he, "Ance I hae been thar, it is necessar for me to see Rome as weel!"

22. And, sendin aff intil Macedonia twa o' thae waitin on him, Timothy and Erastus, he bade for a wee in Asia.

23. But thar raise, at that time, an unco stour anent "The Way."

24. For ane, Demetrius by name, a sillersmith, makin siller shrines for Diana, was winnin for the tradesmen nae sma' patronage;

25. Wham, bringin thegither, and them wha wrocht amang sic things, he said to them, "Men! ye ken weel that oot o' this trade we win oor gear.

26. "And noo ye see and hear that no only at Ephesus, but nar-haun in a' Asia, this Paul, perswadin, has turned awa mony folk, sayin, 'They bude be nae gods that are made wi' hauns.'

27. "And no only is thar danger that this oor trade may be ill-spoken o'; but e'en that the temple o' the great goddess Diana may be lichtlied, and a' her dignity pu'd down: till wham the hail o' Asia, and a' the warld gis worship!"

28. Noo, hearin this, and bein fu' o' wrath, they made an unco cry, sayin, "Michty is Diana o' the Ephesians!"

29. And the citie was fu' o' the stour; and they panged theirsels wi' ae mind intil the theatre, layin haud o' Gaius and Aristarchus, Macedonians, fellow-traivellers o' Paul's.

30. And Paul was mindit to gang in amang the thrang; but the disciples wadna lat him:

31. And a wheen o' the Asiarchs[28] also, freends o' his, sent till him, entreatin him no to gang intil the theatre.

32. And sae some cry't oot ae thing, and some anither; for the gaitherin had come to be a' throwe-

[28] V. 31. Thir war local rulers i' the Province. The Romans war wyss i' their generation; i' the mair civiliz'd lands, lea'in muckle local pooer wi' the folk's sels.

ither, and the maist pairt kent-na why they had forgather't.

33. And they heized up Alexander frae the mids o' the folk; the Jews schutin' him forrit; and Alexander, wavin his haun, wad hae made his defence to the folk.

34. But whan they cam to ken he was a Jew, wi' ae voice they a' cry't oot, for the lenth o' twa 'oors, "Michty is Diana o' the Ephesians!"

35. But the Toon-clerk, quatin doon the folk, said "Men! Ephesians! wha o' men is thar that disna own that the Ephesian-city is shrine-keeper o' the great Diana, and o' that whilk fell doon frae Jupiter!

36. "Thir bein things no to be gainsayed, it is needfu' that ye be quate, to begin wi'; and to do naething rash.

37. "For ye brocht thir men—naither harryin temples, nor misca'in yere goddess.

38. "Sae, gin Demetrius and the tradesmen wi' him, hae ony plea wi' ony ane, the Coort-days are keepit, and thar are advocats; lat them implead ane anither.

39. "But gin something mair ye seek, lat it be settled i' the lawfu' assembly.

40. "For we are in danger o' bein wytit wi' riot and revolt, anent this day; seein we hae no a single cause to plead in giean an accoont o' this concoorse."

41. And whan thir things war said, he skail't the assembly.

CHAPTIR TWENTY.

The sleeperie lad at Troas. The Elders o' Ephesus instruchit.

And whan the tulzie was ower, Paul sent for the disciples, and chairgin them, he quat them, and gaed oot to Macedonia.

2. Gaun throwe thae pairts, and giean them muckle coonsel, he cam intil Greece.

3. And haein spent thrie months, whan the Jews laid plots for him as he was gaun to sail awa till Syria, he made up his mind to gang back throwe Macedonia.

4. And thar gaed wi' him the lenth o' Asia, Sopater o' Pyrrhus, a Berean; and Thessalonians, Aristarchus and Secundus; and Gaius frae Derbe; and Timothy; and o' Asia, Tychicus and Trophimus.

5. Thir, gaun afore, war stoppin for us in Troas;

6. While we sailed awa, eftir the days o' the Sad Breid, frae Philippi; and cam till them at Troas in fyve days, bidin thar seeven days.

7. And on the first day o' the week, whan we a' cam thegither to brek breid, Paul was discoorsin to them, bein ready to gang awa i' the morn, and spak on till midnicht.

8. And thar war mony lichts i' the laft whaur we had forgather't.

9. Noo thar sat a lad, by name Eutychus, i' the winnock; and, as Paul was lang preachin, bein ower-come wi' sleep, he fell frae the third laft, and was liftit up deid.

10. But gaun doon, Paul fell on him, and pat his airms aboot him; and quo' he, "Be-na makin a steer; for his life is in him!"

11. And sae, gaun up, and breckin breid, and eatin a wee, he spak a gey while, e'en till the dawin; and sae gaed on.

12. And they brocht the lad leevin, and war muckle comfortit.

13. Noo we, gaun forrit to the ship, sailed till Assos, frae thar to tak up Paul; for sae had it been trystit; he gaun on on fit.

14. And sae whan we forgather't wi' him at Assos, we took him up, and cam to Mitylene.

15. And frae thar, sailin awa on the morn, we cam fornent Chios; and on the neist day we edged intil Samos; and on the neist again, we cam to Miletus.

16. For Paul was mindit to gang

by Ephesus, that he soudna aiblins spend time in Asia; for he hastit, gin it war possible for him, to be at Jerusalem agane the Pentecost.

17. Yet frae Miletus he sent till Ephesus, and socht to hae the Elders o' the Kirk.

18. And whan they war come till him, he said to them, "Ye weel ken, frae the first day I set fit in Asia, hoo I was w'ye, the hail time;

19. "Wi' service to the Lord in a' humbleness, and tears and toils, whilk cam on me by the doobleness o' the Jews;

20. "And hoo I keepit naething hidlins, o' the things that war gude; tellin it ower t'ye, and teachin it in public, and frae ae hoose till anither.

21. "Bearin witness baith to Jews and Greeks, anent repentance to God, and faith to oor Maister, Jesus Christ.

22. "And noo, mark! I gang in bonds to the Spirit, journeyin to Jerusalem—kennin-na what aiblins sal befa' me yonner;

23. "But only this, that the Holie Spirit bears me witness, frae ae citie till anither, that shackles and sorrows are waitin for me.

24. "Yet, on nae accoont, div I haud my life lo'esome to mysel, gin sae I may end weel my coorse, and the darg gien me by the Lord Jesus; to testify to the Blythe-message o' God's favor!

25. "And noo, tak tent! I ken that nae mair div ye see my face! ye 'mang wham I hae gane, proclaimin the Kingdom.

26. "Sae, tak I yersels to witness, this vera day, that I am free frae the blude o' a' men.

27. "For I keepit-na back ocht, but spak a' God's coonsel t'ye.

28. "Tak tent, than, to yersels, and to a' the hirsel,[29] in whilk the Holie Spirit has set ye for bishops; to shepherd the Kirk o' the Lord, whilk he coft for his sel wi' his ain blude.

29. "I ken, that whan I am gane, unco wolves sal come intil yere mids, devoorin the flock.

30. "And frae amang yersels sal men rise up, speakin thrawn doctrines, sae as to wyle awa followers eftir them.

31. "Sae tak ye gude tent; mindin, that for thrie year, by nicht and day, I gied mysel nae rest, admonishin ilka ane, wi' tears.

32. "And noo, I gie ye ower to God, and to the word o' his gude favor; wha is strang to bigg ye up, and to gie you yere portion amang a' that are sanctify't.

33. "Frae nae ane wad I fain hae had siller, or gowd, or raiment.

34. "Ye ken yersels, that thir vera hauns wrocht sair for my ain necessities, and for them that war wi' me.

35. "In a' things I gied ye to ken that sae workin it behoves us to gie strenth to the feckless; and to keep in mind the words o' the Lord Jesus, whan he said, 'Happy, raither, to gie than to get!'"

36. And sayin thir things, he bow't his knees, wi' a' o' them, and prayed.

37. And they a' grat sair, and fa'in on Paul's neck, they tenderly kiss'd him.

38. Carin maist o' a' for what he had said, "Nae mair div ye see my face!" And they set him on, the lenth o' the ship.

CHAPTIR TWENTY-ANE.

Paul, huntit by the Jews, fa's intil the hauns o' the Romans.

Noo, rivin oorsels awa frae them, we set sail; and rinnin straucht on, we cam to Cos; and on the morn to Rhodes; and frae thar to Patara.

2. And findin a ship gaun ower to Phenicia, we gaed on board and set sail.

3. Comin in sicht o' Cyprus, and lea'in it on oor left, we sailed to

[29] V. 28. Tregelles has it, "wee flock."

Syria, and pat intil Tyre; for thar was the ship to unlade.

4. And, lichtin on disciples, we bade thar seeven days: wha war giean Paul warnin, by the Spirit, no to be gaun up to Jerusalem.

5. And whan we had passed the days, gaun forth, we war takin up oor voyage; and they a' wi' wives and weans, convoyed us as far as oot o' the citie; and we loutit doon on oor knees on the sands in prayer;

6. And tore oorsels asunder: and we gaed intil the ship, and they turned back again tae their hames.

7. And finishin oor voyage frae Tyre, we cam alang to Ptolemais; and salutin the brethren, we bade wi' them ae day.

8. And on the morn, gaun on, we cam till Cesarea; and findin the hoose o' Philip the Evangelist, ane o' the Seeven, we bade wi' him.

9. The same had fowr dochters, maidens, wha prophesy't.

10. And still bidin a wheen days, ane cam doon frae Judea, a prophet, by name Agabus.

11. And comin till us, he liftit Paul's girdle, and fankit his ain feet and hauns, and quo' he, "Thir things says the Holie Spirit, 'The man whase aucht this girdle, sal the Jews sae bin' in Jerusalem, and gie him intil Gentile hauns.'"

12. And whan we heard thir words, we entreatit him—baith we and thae o' that same place—no to gang up to Jerusalem!

13. Than answer't Paul, and quo' he, "Why wad ye be greetin, and brek my heart? for I staun ready no only to be bun', but e'en to dee, at Jerusalem, for the Lord Jesus Christ!"

14. And sae—as he wasna to be perswadit—we quat, sayin, "The Lord's wull be dune!"

15. And, eftir thae days, we packed oor luggage, and gaed up to Jerusalem.

16. And thar gaed up wi' us some o' the disciples o' Cesarea, and brocht us till ane Mnason, o' Cyprus, an auld disciple; whaur we war to lodge.

17. And whan we cam till Jerusalem, the brethren war joyfu' to welcome us.

18. And on the morn Paul wad gang in till James; and a' the Elders cam in.

19. And, salutin them, he tell't them a' the things—ane by ane—that God had dune by him amang the Gentiles.

20. And they, hearin, magnify't God. And quo' they to him, "Ye see, brither, hoo mony myriads thar are amang the Jews wha believe; and they are a'—to begin wi'—unco fu' o' zeal for the Law.

21. "Noo, they hae been tell't aboot ye, that ye teach a forsakin o' Moses, to a' the Jews that are 'mang the Gentiles; sayin no to circumceese their bairns, nor walk by the auld customs.

22. "What than wull it be? for they bude hear that ye are come.

23. "Sae, do this we say: Fowr men are wi' us, wi' a vow on them.[30]

24. "Tak ye thir wi' ye, and be purify't wi' them, and gie something wi' them, and they sal shave their heids: and a' sal come to ken that the clash they heard aboot ye was naething; but that ye are keepin i' the ranks; mindin weel the Law.

25. "But anent the Gentiles that believe, we hae gien oot and affirmed that they soud gaird their sels anent eidol-sacrifeece, and blude, and frae strangl't, and frae lecherie."

26. Than Paul, takin wi' him the men the neist day, and bein purify't wi' them, was gaun intil the Temple to signify the endin o' the days o' purification, till siccan a time as an offeran soud be offer't for ilka ane o' them.

[30] V. 23. We kenna gin Paul did weel to tak this advisement. We canna see ony gude that was to come o't. It is a kittle point; and aiblins we are wyss no to answer, but juist to think!

27. Whan than the seeven days war nar-haun endit, the Jews frae Asia, seein him i' the Temple, made a tulzie amang the folk, and grippit him,

28. Cryin oot, "Men! Isra'lites! co'way and help. This is the man wha is speakin again the people, and the law, and this place everygate! Aye, and has e'en brocht Greeks intil the Temple, and has profaned this holie place!"

29. For afore this they had seen Trophimus the Ephesian, i' the citie wi' him; and they jaloused he had brocht him intil the Temple.

30. And the hail citie was in a steer; and a' the folk ran thegither, and they harled Paul oot frae the Temple, and a' the doors war steekit fast.

31. And as they ettled to slay him, news gaed to the chief officer that a' Jerusalem was in a tulzie.

32. Wha at ance takin till him sodgers and captains, ran doon on them. And they, seein the officer and the sodgers, quat clourin Paul.

33. Sae, comin on, the officer laid haud o' him, and order't him to be bund wi' twa chains; and speir't wha he micht be? and what he had dune?

34. But ane and anither was aye shoutin oot something els i' the thrang. Sae, seein he coudna get to ken for certain, on accoont o' the din, he order't him intil the castle.

35. But whan they cam to the stairs, it behov't him to be heized up by the sodgers, sae sair was the onset o' the folk.

36. For a' the thrang war comin eftir, and cryin oot, "Awa' wi' him!"

37. And whan he was noo gaun intil the castle, Paul says to the officer, "May I say something t'ye?" And he said, "Div ye ken Greek?

38. "Ye arena, than, yon Egyptian, that afore noo raise a revolt, and tuik intil the wilderness the fowr thousand men that war manslayers?"

39. Paul said, "I am a man wha am a Jew, ane o' Tarsus in Cilicia; a citizen o' nae mean citie: and mair, I beg o' ye to let me speak to the folk."

40. And whan he had gien him leesence, Paul, staunin on the stairs, waved his haun to the thrang; and whan a' was quate, he spak to them i' the Hebrew tongue, sayin:

CHAPTIR TWENTY-TWA.

Paul's speech: they hear him till he touches their prejudices; and than, nae mair! It is unco like oor ain time!

"Men, brethren and faithers! Wull ye hear my defence afore ye, at this present?"

2. And whan they heard that he spak to them i' the Hebrew speech, they keepit the mair whush't; and he said,

3. "I am a man, a Jew, born in Tarsus o' Cilicia; but brocht up i' this citie, at Gamaliel's feet, stricklie trained in a' the auld ways: bein frae the first fu' o' zeal for God, as a' ye are this day.

4. "And I persecutit 'The Way' to the death, grippin and giean ower to dungeons baith men and weemen:

5. "As e'en the Heigh-priest can witness for me, and a' the Elders: frae wham I gat letters to oor brethren, and journey't to Damascus, ettlin to fesh thae wha had gane thar, to Jerusalem, that they soud be dealt wi'.

6. "And it cam aboot as I gaed on, and cam nar to Damascus, aboot noon, on a suddaintie, oot o' the lift cam an unco licht a' aboot me.

7. "And I fell to the yird; and heard a voice sayin to me, 'Saul! Saul! why soud ye be pursuin me?'

8. "And I answer't, 'Wha art thou, my Lord?'[31] And he said to

[31] V. 8. "Lord" here is a term o' great respect: no that Paul, at the time, kent God was speakin till him. He kent that eftir.

me, 'I am Jesus o' Nazareth, that ye are pursuin!'

9. "And thae wi' me saw in fact the licht, but they kent-na the words o' him speakin to me.

10. "And I speir't, 'What maun I do, my Lord?' But the Lord said to me, 'Up! and gae intil Damascus; and thar ye sal be tell't a' things ye hae to do!'

11. "And as I coudna see, for the glorie o' that licht, bein airtit by the haun o' thae that war wi' me, I gaed intil Damascus.

12. "And ane Ananias, a worshippin man conform to the Law, weel-spoken o' by a' the Jews bidin thar,

13. "Comin in to me, and staunin ower me, says to me, 'Saul! brither! look up!' And I, that vera 'oor, lookit up on him.

14. "And he said, 'Oor faithers' God appointit ye that ye micht ken his wull, and see the Richtous Ane, and hear words frae his mooth.

15. "'For ye sal be a witness for him, to a' men, o' the things ye hae seen, and did hear.

16. "'And noo why are ye delayin? Rise; be bapteez't, and wesh awa yere sins, prayin till his name!'

17. "And it cam aboot again, whan I cam back to Jerusalem, that I fell intil a dwaum;

18. "And he was sayin to me, 'Haste ye, and gang oot frae Jerusalem; for they winna tak yere witness o' me!'

19. "And I said, 'Lord, they ken that I pat in dungeons, and cloured i' the kirks, thae believin on thee!

20. "'And whan Stephen thy martyr's blude was shed, e'en I mysel was staunin by, and approvin; and took chairge o' their cleedin wha slew him.'

21. "But he said to me, 'Awa! for I wull send ye oot far awa, to the nations!'"

22. Noo they hearkened as far as this word; and than cry't a' oot, sayin, "Awa wi' siccan a ane frae the yirth! for it isna fit he soud leeve!"

23. And as they made an ootcry, and rived their manteels, and cuist stoor intil the air,

24. The officer gied orders to fesh him intil the castle; sayin he was to be put to the test wi' rods, that he micht ken why they war in siclike shoutin again him.

25. And as they war tyin him wi' the tows, Paul says to the captain that stude by, "Is it allooed till ye to clour a man, a Roman, and no condemned?"

26. And whan the captain heard that, he gaed to the chief officer, sayin, "What are ye aboot? For this man is a Roman!"

27. And the officer cam, and quo' he, "Tell me, are ye a Roman?" And he said, "Aye."

28. And the officer said, "I, wi' spendin muckle siller, gat this citizenship." But Paul said, "I was born till't."

29. Than at ance they gaed aff wha soud hae putten him to the test: and the officer was fley't whan he faund he was a Roman, and that he had tied him up.

30. And on the morn, wantin to ken till a certaintie why he was wytit by the Jews, he lowsed him frae his bonds; and orderin a' the Heid-priests, and a' their Cooncil, to come thegither, he fesh't Paul doon, and set him in their mids.

CHAPTIR TWENTY-THRIE.

The Cooncil ends in a tulzie. Plottin again Paul: wha is sent on to the Governor.

And lookin siccarlie at the Cooncil, Paul says, "Men! brethren! I, in a' gude conscience, hae leev'd on afore God, till this day!"

2. And Ananias, the Heigh-priest, gae orders to them staunin by, to clour him on the mou'.

3. Than Paul said till him, "God sal clour you, ye whitit wa'! For sit ye thar to judge me by the Law, and gar clour me, contrar to the Law?"

4. But they staunin by said, "Div ye speak ill o' God's Heigh-priest?"

5. And Paul said, "I kent-na, brethren, that this was the Heigh-priest; for it is putten doon, 'O' the Ruler o' yere nation ye are-na to speak ill.'"

6. But whan Paul cam to ken that the ae pairt war Sadducees, and the tither pairt war Pharisees, he cry't oot i' the Cooncil, "Men! brethren! I am a Pharisee, and a bairn o' Pharisees! Anent the hope and Risin-again o' the deid am I quaisten'd this day!"

7. Noo, whan he had said this, thar was a great fa'in-oot atwixt the Pharisees and Sadducees; and the thrang was sinder't in twa.

8. For the Sadducees say, "Thar is nae Risin-again, nor ony Angel nor spirit"; but the Pharisees haud till baith.

9. And thar raise a great cry: and a wheen o' the Writers o' the Pharisees' pairt raise, and contendit, sayin, "We fin' naething wrang wi' this man: aiblins a spirit spak to him; or an Angel!"

10. And whan a great strivin took place, the chief officer, fley't lest Paul soud hae been rived in blads wi' them, order't the sodgers to gae doon and tak him wi' the strang haun, and fesh him intil the castle.

11. But that nicht the Lord stude ower him, and said, "Be o' gude heart, Paul! for as ye did gie gude witness o' me in Jerusalem, sae maun ye in Rome testify for me!"

12. And whan day cam, the Jews made a plot, and colleagued thegither under a ban, sayin they wad eat-na and drink-na till siccan a time as they had slain Paul.

13. And thar war mair nor forty wha war trystit i' this plot.

14. Wha, comin to the Heid-priests [32] and Elders, said, "We hae putten oorsels under a great ban, that we wad eat-na nor drink-na till we hae slain Paul.

15. "Noo, than, mak ye it appear to the chief officer—he bringin him doon till ye—that ye are wantin to speir oot some mair anent him: and we, or evir he comes nar, are waitin to kill him."

16. But Paul's nevoy heard o' their plot, and gaed, and cam intil the castle, and tell't it to Paul.

17. And Paul, ca'in in ane o' the captains till him, said, "Tak ye this lad to the chief officer; for he has a thing to report till him."

18. He, than, takin him wi' him, led him intil the chief officer, and says, "Paul, the prisoner, ca'in me till him, wad hae me fesh this young lad till ye, as haein something to say t'ye."

19. And the chief officer took him by the haun, and gaed aside, and speir't at him, "What is't that ye hae to report to me?"

20. And he said, "The Jews seek that on the morn ye wad bring Paul doon to the Cooncil, as gin they wad speir oot something mair anent him.

21. "But gie ye no in tae them! for thar are waitin o' them mair nor forty men, wha hae putten their sels under a great ban, to eat-na and drink-na till they hae kill't him: and e'en noo are they waitin, lookin for a promise frae ye."

22. The chief officer than demittit the lad, giean him chairge, "Lat nae man ken that ye hae tell't thir things to me!"

23. And ca'in till him twa o' the captains, he said, "Mak ready twa hunner sodgers, that they may gang the lenth o' Cesarea; and seventy

[32] V. 14. We needna ferlie at the Heid-priests colleaguin wi' murderers, when a hantle o' the same men wad be the anes that fee'd Judas to betray his Lord! But what an awfu state o' public morals! Nae wonder the wrath fell!

horsemen: and twa hunner spearmen—by nine o'clock.

24. "And provide beass, that, pittin Paul tharon, they may bring him to Felix the Governor."

25. And he wrate a letter thus:

26. "Claudius Lysias, to the maist excellent Governor Felix: gude wishes!

27. "This man was grippit by the Jews; and wad hae been slain by them; than cam I doon wi' a force and rescued him, comin to ken that he was a Roman.

28. "And, desirin to ken for what they war wytin him, I led him doon to their Heigh-Cooncil:

29. "And perceiv't him to be wytit wi' things o' their ain law, but accus't o' naething wordie o' death or bonds.

30. "And whan it was tell't me that thar was a plot again the man, to be cairry't oot by them, I sent him to you; tellin his accusers that they micht speak afore you again him."

31. Sae the sodgers, as it was order't them, took Paul, and brocht him i' the nicht till Antipatras

32. But on the morn, they gaed back to the castle, and loot the horsemen gang on wi' him.

33. Wha, comin to Cesarea, and giean the letter to the Governor, presentit Paul till him.

34. And he, haein read the letter, and speir't o' what Province he was, whan he kent he was o' Cilicia,

35. "I wull hear ye," quo' he, "whan yere accusers sal come"; giean orders he soud be keepit i' the palace o' Herod, under gaird.

CHAPTIR TWENTY-FOWR.

Paul afore Felix.

And, fyve days eftir, the Heigh-priest cam doon, wi' a wheen o' the Elders; and a spokesman, ane Tertullus; and deponed again Paul afore the Governor.

2. And whan he was ca'd, Tertullus begude to mak accusation, sayin, "Inasmuckle as by you we obteen great peace, and gude comes to this nation throwe yere wisdom,

3. "We receive it aye, and in ilka place, maist excellent Felix, wi' a' thanks.

4. "But, that I be-na wearisome t'ye, I entreat ye to hear us, i' yere courtesie, for a wee wheen words.

5. "For, findin this man a pest, and teachin treason amang a' the Jews i' the hail inhabited-warld, and a heid ane o' the sect o' the Nazarenes;

6. "Wha ettled to pollute e'en the Temple; him we grippit, and wad hae tried conform till oor Law;

7. "But the chief officer Lysias cam wi' muckle pooer, and tuik him oot o' oor hauns;

8. "Orderin his accusers to come to you; frae wham ye yersel wull be able, on speirin anent a' thir things, to establish wi' accuracy, a' that we wyte him wi'."

9. And the Jews a' joined i' the chairge, threepin that thir things war sae.

10. And whan the Governor had signed for him to speak, Paul answer't, "Inasmuckle as I ken ye hae been thir mony year judgin this nation, I div wi' gude heart mak my defence,

11. "Seein that ye may mak oot clearly, that nae mair days are gane nor twal', sin' I gaed up to Jerusalem to worship,

12. "And naither faund they me i' the Temple argle-barglin wi' ony ane, or gaitherin a thrang, nor yet i' the kirks, nor i' the citie.

13. "Nor can they lead prufe o' what they noo wyte me wi'.

14. "But this muckle I confess t'ye, that, conform to 'The Way,' whilk they ca' a Schism, sae div I ser' my faither's God; haudin fast a' thae things that are putten doon i' the Law and i' the Prophets.

15. "Haein a hope wi' God, whilk

they thairsels haud, that thar sal be a Risin-again baith o' the gude and the ill.

16. "And o' this I am makin a task, to hae a gude conscience aye; baith toward God and man.

17. "Noo, eftir a gude wheen years, I cam to fesh aumous to my nation, and offerans:

18. "Amang whilk they faund me, purify't i' the Temple; no wi' a thrang, nor wi' ony steer;

19. "But a wheen Jews frae Asia made the steer: wha sud hae been here, and makin accusation, gin they had ocht again me.

20. "Or lat thir here tell what ill they faund in me, as I stude afore the Cooncil;

21. "Gin it be-na for this ae thing, whan I cry't oot, staunin amang them, 'Anent the Risin-frae the-deid am I wytit afore ye this day!'"

22. But Felix delay't them, to hae mair certain knowledge o' "The Way"; sayin, "Whan Lysias the chief officer sal come doon, I wull determine yere maitter."

23. Giean orders to the captain to keep him, and alloo proper freedom, and hinder nane o' his ain acquantance frae comin till him.

24. And eftir a wheen days, Felix cam wi' Drusilla his ain wife, a Jewess; and sent for Paul, and listened till him anent the faith in Christ.

25. Noo, as he was reasonin o' justness, and self-guidin, and a Judgment to come, Felix was terrify't, and quo' he, "Gae yere ways enoo; but whan I fin a fit time,[33] I wull send for ye."

26. And he was lookin that siller micht hae been gien him by Paul: sae he sent for him aftener, and had converse wi' him.

27. But whan twa year had gane by, Felix was succeedit by Portius Festus; and, to gain favor wi' the Jews, Felix left Paul a prisoner.

CHAPTIR TWENTY-FYVE.

Paul appeals frae Jerusalem to Rome. Better Nero, whase mind had yet to be made up, than the Jewish Cooncil, a' determined on his death!

And whan Festus was come intil the Province, eftir thrie days, he gaed up to Jerusalem.

2. Than the Heigh-priest, and the heid-men o' the Jews, deponed again Paul, and entreatit him,

3. And socht for thirsels a favor again him; seekin that he wad send for him to Jerusalem; haein a plot to kill him on the way.

4. But Festus answer't, that on the ae haun, Paul was keepit in ward in Cesarea; and on the ither haun, that he himself was gaun doon shortly.

5. "Lat them, than," quo' he, "wha hae pooer amang ye, gae doon wi' me, and wyte this man, gin thar be ony wrang in him."

6. And eftir he bade amang them no mair than aucht or ten days, he gaed doon to Cesarea; and on the morn, sittin in judgment, order't Paul to be brocht.

7. And whan he cam, the Jews that had come doon frae Jerusalem stude roond aboot, and led mony and sair chairges again Paul, that they coudna mak gude.

8. While Paul defendit himsel: "Naither again the Jews' Law, nor again the Temple, nor again Cesar, hae I dune wrang ava!"

9. But Festus, willin to do the Jews a favor, answer't Paul, "Are ye ready to gang up to Jerusalem? thar, anent thir things, to be judged afore me?"

10. But Paul said, "I am staunin fornent Cesar's judgment-seat, whaur I soud staun; to the Jews I

[33] V. 25. Felix's "fit time" nevir cam, that we ken o'. He heard Paul aft (v. 26) but repentit-na. His name o' blythe import ("happy") was but a mockery; oot o' the twa, Paul, shackl't wi' airns, and forfouchten wi' labor, was the happy ane!

hae dune nae wrang; e'en as ye canna but perceive.

11. "For gin—on the ae haun—I be a wrang-doer, or hae dune ocht wordie o' death, I am ready to dee: or—on the ither haun—gin the things they wyte me wi' are naething, nae man can grant me as a favor to them! I appeal tae Cesar!"

12. Than Festus, whan he had speech wi' his Coonsellers, answer't, "To Cesar ye hae appeal'd; to Cesar ye sal gang!"

13. And eftir a wheen days had gane by, Agrippa the King, and Bernice, cam doon to Cesarea, and salutit Festus.

14. And as they bade thar a gude wheen days, Festus laid Paul's case afore the King; and quo' he, "Thar is a particular man left in ward by Felix;

15. "Anent wham, whan I was at Jerusalem, the Heigh-priests and Elders o' the Jews laid information;

16. "To wham I made answer, 'It isna the way o' the Romans to gie up a man as a favor, afore the accused hae the accusers face to face, and hae liberty to mak his defence for his sel, anent the wrang he is wytit wi'.'

17. "And sae, whan they war come here, wi' nae delay I sat on the tribunal, and order't the man to be brocht.

18. "Anent wham, whan his accusers stude up, they brocht forrit nae sic ill things as I was lookin for:

19. "But some quaistens anent their ain worship; and o' ane Jesus, wha is deid; but wham Paul threepit was leevin.

20. "And, seein I was dubious aboot sic quaistens, I speir't at him, 'Gin he wad gang to Jerusalem, and thar be tried concernin thae things?'

21. "But as Paul appeal'd to the hearin o' the Emperor, I commandit him to be keepit till sic time as I micht send him up to Cesar."

22. And Agrippa[34] says to Festus, "I am mindit to hear the man mysel!" "The morn," quo' he, "ye sal hear him."

23. Sae, on the morn, whan Agrippa was come, and Bernice, wi' unco display, and war enter't intil the place o' hearin, wi' baith captains o' thoosands, and the heid men o' the citie, at Festus' orders Paul was brocht oot.

24. And Festus says, "King Agrippa, and a' men here convened, ye see this man, anent wham ane and a' o' the Jews made a plea wi' me, baith in Jerusalem and here, cryin oot that he soudna be alloo'd to leeve ony langer.

25. "But I gaither't that naething wordie o' death had he dune. But as this man himsel appealed to the Emperor, I determined to send him.

26. "Anent wham I hae naething certain to write to my lord. Sae I hae brocht him afore you, and mair particularly afore thee, King Agrippa, to the end that frae the examination had, I micht hae something I could write:

27. "For it disna seem reasonable to me, to send a prisoner, and no wi' him the chairges laid again him."

CHAPTIR TWENTY-SAX.

Paul tells hoo he becam a Christian. It affecks Agrippa a wee.

THAN Agrippa said, "It is permittit ye to speak anent yersel." And Paul waved his haun, and answer't for his sel.

2. "I coont mysel happy, King Agrippa, for that I may mak my defence afore you this day anent the things Jews[35] wyte me wi'.

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[34] V. 22. This Agrippa had some gude things aboot him: but he had made his wale, and taen the warld for his portion, and wadna turn again. There are mony like him!

[35] V. 2. Afore Agrippa, and mair than ance, Paul says "Jews" (no "the Jews," as tho' his hail nation war again him). Mony thoosands believed (xxi. 20), and mony thochtfu' anes war seekin for licht.

3. "And the mair, as I ken ye are weel-acquant wi' a' things belangin to the Jews, baith o' customs and o' quaistens. Thus I entreat ye to hear me patiently.

4. "The way o' my life, frae youth, whilk was at first amang my ain folk at Jerusalem, ken a' Jews.

5. "Inasmuckle as they war takin tent to me frae the first—gin aiblins they war able to testify—that, accordin to the straitest sect o' oor religion, I leeved a Pharisee.

6. "And noo for a hope o' the promise God made till oor faithers, I am staunin to be judged.

7. "To whilk promise, oor nation o' twal tribes, wi' intensitie o' service, nicht and day, hope to attain: anent whilk promise, O King, I am wytit by Jews.

8. "What! is it no to be believ'd wi' you, that God raises the deid?

9. "I indeed thocht within mysel that I soud do unco mony things contrar to the name o' Jesus o' Nazareth.

10. "Whilk I did in Jerusalem; and mony o' the saunts barred I in dungeons, receivin authoritie frae the Heigh-priests; and whan they war putten to deid, I gied my vote again them.

11. "And, takin vengeance on them aften, in a' the kirks, I strave to mak them blaspheme; and bein uncolie enraged again them, I pursued them the lenth o' foreign cities.

12. "And inasmuckle as I was gaun to Damascus, wi' authoritie and orders frae the Heigh-priest,

13. "At middle-day, on the road, I saw, O King, frae the lift, aboon the splendor o' the sun, a licht that lowed roond aboot me, and them that gaed wi' me;

14. "And whan we had a' faun to the yird, I heard a voice speakin to me i' the Hebrew tongue, 'Saul! Saul! why are ye pursuin me? It is ill for ye to kick again the prods!'

15. "And I said, 'Wha are you, my Lord!' And he says, 'I am Jesus, wham ye are pursuing!

16. "'But rise ye, and staun on yere feet; for to this end hae I appear't till ye; to fit ye to be a helper and a witness, baith o' what ye hae seen, and i' thae things I sal appear t'ye:

17. "'Deliverin ye frae amang the folk, and frae the nations, amang wham I am sendin ye forth.

18. "'To unsteek their een, that they may turn them aboot frae the mirk intil the licht, and frae Sautan's rule to God; that they may hae their sins forgi'en, and hae their lot amang them wha are sanctify't by faith in me.'

19. "Wharfor, King Agrippa, I wasna dour anent the heevenlie vision:

20. "But made kent to a' thae in Damascus first, and in Jerusalem, and to a' the pairts o' Judea as weel, and to a' the nations, that they soud repent and turn to God, doin warks wordie o' their repentance.

21. "On accoont o' thir things, Jews, grippin me i' the Temple, ettl't to slay me wi' their ain hauns.

22. "Sae than, haein help o' God, to this day I staun, bearin witness baith to sma' and great; sayin nae ither word than thae things that baith the prophets and Moses said soud come;

23. "That the Christ bude suffer, gin he (foremaist o' thae that soud rise frae the deid!) wad declare licht baith to the folk and to the nations!"

24. But while he was sayin thir things in his defence, Festus, cryin oot, says, "Ye are wud Paul! Yere lear is garrin ye be dementit!"

25. But quo' Paul, "I am-na wud, maist noble Festus! but declarations o' truth and o' a soond mind am I settin forth!

26. "For well kens the King aboot thir things; afore wham e'en wi' a' freedom am I speakin: for I am no perswadit that ony o' thae

things hae escapit him; for this wasna dune hidlins.

27. "Hae ye faith, King Agrippa, in the prophets? I ken ye hae faith!"

28. And Agrippa says to Paul, "Wi' a wee fleechin think ye to mak me a Christian?"

29. And Paul: "I wad pray to God, that wi' little or muckle, no only yersel, but a' that hear me this day, micht come to be sic sort as I am—barrin thir shackles!"

30. And the King raise, and the governor, and Bernice as weel, and they that sat wi' them.

31. And haein withdrawn, they spak amang their sels, sayin, "This man dis naethin wordie o' shackles or dungeon!"

32. And Agrippa said to Festus, "This man coud hae been set free, gin he hadna appealed to Cesar!"

CHAPTIR TWENTY-SEEVEN.

Paul, and the ship, and the sea; a' i' the howe o' God's loof! But the storm ends; and what God ettles comes to pass.

And whan it was settl't that we war to sail to Italy, thay gied ower Paul and a wheen ither prisoners to a captain by name Julius, o' Augustus' band.

2. And, gaun on board a ship o' Adramyttium, aboot to be sailin for the seaports o' Asia, we pat to sea; Aristarchus, a Macedonian o' Thessalonica bein wi' us.

3. And on the morn we pat intil Sidon; and Julius courteouslie treatin Paul, gied him liberty to gang till his freends and be enterteen'd.

4. And frae thar we pat oot to sea, and sailed to the lee o' Cyprus, for that the win' was contrar.

5. And, sailin ower the sea aff Cilicia and Pamphylia, we cam to Myra, o' Lycia.

6. And thar, the captain fin'in an Alexandrian ship gaun to Italy, pat us on board her.

7. But, for a gude wheen days, gaun cannilie, and wi' some fash winnin fornent Cnidus—the win' no allooin us to reach thar—we sailed aneath the lee o' Crete, ower fornent Salmone.

8. And wi' muckle wark coastin on, we cam till a particular place ca'd "Fair Havens," nar whilk was a citie, Lasea.

9. But a gude space o' time bein taen up, and sailin bein noo dangerous—for the Fast was e'en noo gane by—Paul gied them advisement,

10. Sayin to them, "Sirs, I see that the voyage wull be wi' skaith and muckle loss, no alane to the lade and the ship, but eke o' oor lives."

11. But the captain took mair tent to what the ship-maister and the owner said, than to the things spoken by Paul.

12. And mair: the harbor no bein safe to winter in, the feck o' them gied advice to set sail oot, gin by ony means they micht aiblins mak Phenice; thar to winter: whilk is a harbour o' Crete, as ane looks Sou'-wast and Nor'-wast.[36]

13. Noo, a south win saftly blawin, thinkin they had gotten what they wantit, weighin the anchor, they sailed alang Crete, nar to the shore.

14. But no lang eftir, thar struck her a win', a tornado, ca'd "The East-Nor'-Easter";

15. And the ship, bein flauchtit awa, and no bein able to look the win i' the face, we gied her up, and war carry't alang.

16. And rinnin aneath the lee o' a sma' island ca'd Clauda, we war jimply able to secure the boat.

17. Whilk haein taen up, they war usin helps, frappin the ship: and jalousin they micht be cuisten on the Great Quicksand, they loot the

[36] V. 12. The harbor is really open to the East, and beildit frae the Wast: but the sailors look to "the Sou'-wast and Nor'-wast" as they come intil't.

veschel gang; sae they war carry't alang.

18. But, bein uncolie tossed wi' the tempest, on the morn they begude to fling the ladin overboard;

19. And on the third, the tacklin o' the ship.

20. But naither sun nor starns blinkin on us for mony days, and an unco storm lyin on us, at the end a' hope o' bein deliver't was gane.

21. But whan they had been lang wantin meat, Paul, staunin amang them, said, "Sirs, ye soud hae listen't tae me, and no hae been settin sail frae Crete, to win this skaith and loss.

22. "And, at this present, I coonsel ye to be o' gude heart; for loss o' life thar sal be nane amang ye; but the loss o' the ship.

23. "For ane stude by me this nicht, an Angel o' God, whase I am, and till wham I pay service,

24. "Sayin, 'Fear-ye-na, Paul! Afore Cesar ye sal staun: and behauld! God has gien till ye a' them that sail w'ye.'

25. "Sae, be o' gude heart, Sirs! for I hae faith in God that sae it sal be—i' the way tell't to me:

26. "Tho' on a particular island we maun be wreck't."

27. But whan the fowrteenth nicht was noo come, as we war driven aboot in Adria, aboot the midnicht the sailors jaloused that some kintra was drawin nar-haun.

28. And soondin, they faund it twenty faddoms; and gaun a wee on, and soondin again, they faund fyfteen faddoms.

29. And, dreidin they micht aiblins be wreck't in some rocky bit, they cuist fowr anchors oot o' the stern, and wiss't for the day.

30. But whan the sailors war seekin to escape oot o' the ship, and had loutit doon the boat intil the sea, as gin they wad tak oot anchors frae the bow,

31. Paul says to the captain, and to the sodgers, "Gin thae bide-na i' the ship, ye canna be deliver't!"

32. Than the sodgers coost awa the tows o' the boat, and loot her fa' aff.

33. And till siccan a time as the dawin cam, Paul was entreatin them a' to tak meat, sayin, "A fowrteenth day, this day, are ye makin, wantin meat, and giean yersels naething;

34. "Sae, I entreat ye, tak some meat; for this is for yere gude; for no a hair o' the heid o' ony o' ye sal perish!"

35. And haein said thir things, he took a laif, and gied thanks to God afore them a', and breckin it, begude to eat.

36. And sae, takin up gude heart, they theirsels took meat.

37. Noo we war—the hail number o' sauls i' the ship—twa hunner and seeventy-sax.

38. And whan they had eaten eneuch, they eased the ship, thrawin oot the wheat intil the sea.

39. And whan the day cam, they didna ken the lan', but takin tent o' a particular cove, wi' a strand, they war ettlin, gin it war possible, to drive the ship in.

40. And, cuttin awa the anchors, they loot them gang intil the sea; and lowsin the lashin o' the rudders, and heizin up the foresail to the gale, they held for the strand.

41. But, fa'in intil a place whaur twa currents met, they ran the ship a-grun': the bow remained fast, and was immovable; but the stern brak intil pieces wi' the onset o' the waves.

42. Noo, the sodgers ettled to slay the prisoners, sae that nane o' them soud soom oot and get awa.

43. But the captain, wha desir't to deliver Paul, keepit them frae their intention, and direckit thae that coud soom—pittin aff first—to get to the lan';

44. And the lave, some on deals, and some on ither things o' the ship. And sae it cam aboot, that a' war brocht safely throwe to the lan'.

CHAPTIR TWENTY-AUCHT.

Paul lands at Malta: and i' the end, wins to the citie o' the Emperor: (and belyve to the citie o' the great King!)

And whan we had gotten safely throwe, than we kent that the island was ca'd Melita.

2. And the barbaric folk schawed us unco kindness; for they luntit a fire, and took us in, on accoont o' the rain that set in, and the cauld.

3. But whan Paul had gaither't some eldin, and had putten it on the fire, a viper cam oot wi' the heat, and grippit on his haun.

4. And whan the folk saw the beas' hingin frae his haun, they said ane till anither, "Till a certaintie this man is a murderer; and tho' he has escapit the sea, yet Justice suffers-na to leeve!"

5. Natheless, he sheuk aff the beas' intil the lowe, and gat nae skaith:

6. Tho' they war lookin that he wad hae swalled, or faun doon deid. But whan they had waitit a lang time, and naething gaed wrang wi' him, they changed their minds, and quo' they, "He is a god!"

7. Noo, i' thae pairts was the estate o' the heid man o' the isle, by name Publius; wha made us welcome, and enterteened us thrie days wi' a' courtesie.

8. But sae it was, that Publius' faither was ill o' a fivver and a bludie lax; and Paul, comin in, laid his hauns on him and prayed, and healed him.

9. And whan this had taen place, the ithers wha i' the isle had illnesses, cam forrit, and war healed;

10. Wha, too, wi' mony kindnesses favor't us; and whan we sailed awa, they press't on us sic things as we micht need.

11. And eftir thrie month we set sail in a ship that had been winterin i' the isle, an Alexandrian ship, wi' an ensign, "The Twin-Brithers."

12. And ca'in in at Syracuse, we staid thar thrie days;

13. And frae thar, wi' a sweep we cam roond to Rhegium; and eftir ae day a South win raise, and on the second day we wan to Puteoli;

14. Whaur we faund brethren, and war entreatit o' them to bide seeven days; and sae toward Rome we gaed.

15. And whan frae thar the brethren heard tell o' us, they cam oot to meet us the lenth o' "Appii Forum" and "Thrie Taverns"; and seein them Paul bless'd God, and took heart.

16. And whan we war enter't Rome, Paul had leesance to bide by himsel, wi' a sodger wha had ward o' him.

17. And it cam aboot, eftir thrie days, he ca'd thegither till him the heid men o' the Jews; and whan they had forgather't, he said to them, "Men! brethren! I, haein dune naething contrar to oor folk, or the customs o' oor faithers, was gien up oot o' Jerusalem to the Romans.

18. "Wha, examinin me, wad hae releas't me, for that thar was no a cause o' death in me.

19. "But as the Jews protestit, I bude to appeal to Cesar—no as gin I had ocht again my ain nation.

20. "And sae I hae sent for ye, to see and speak wi' ye; for it is for the Hope o' Isra'l this cheen div I bear!"

21. But they said till him, "We oorsels naither had letters aboot ye frae Judea, nor did ony o' the brethren come and report ony ill o' ye.

22. "But we wad ye soud gie us yere mind; for anent this Sect, it is kent till us that it is on every-haun condemned."

23. Sae, haein set a day, a hantle o' them cam till him at his lodgin; and to them he exponed, testifyin o' the kingdom o' God, and perswadin them anent Jesus, baith frae Moses

and the prophets, frae the dawin to the gloamin.

24. And some war perswadit o' the things he spak; and ithers war dour.

25. And 'greein-na amang their sels, they retir't; Paul giean them ae word: "Weel said the Holie Spirit by Esaiah the Prophet to yere faithers, sayin:

26. "'Gang yere ways to this folk, and say, Wi' hearin ye sal hear, and no comprehend; and seein, sal ye see, and no behauld;

27. "'For gross has this folk's heart become; and wi' dour lugs they hear-na; and their een hae they steekit; least they soud see wi' their een, and hear wi' their lugs, and wi' their heart understaun, and soud turn again, and I soud heal them.'

28. "Be it kent to ye, than, that this salvation o' God is offer't to the nations; and they wull hear it!"

29. And whan he had said this, the Jews gaed awa, and had unco argle-barglin amang their sels.

30. And he was a hail twa-year [37] in his ain hired dwallin, and welcomed a' that cam in till him,

31. Settin forth the kingdom o' God, and exponin the things anent the Lord Jesus Christ, wi' a' freedom o' speech, nane hinderin him.

[37] V. 30. Luke breks aff the history suddainlie: nae doot he carry't it on till the day he quat writin; tho' he disna tell us what cam o' Paul.

ROMANS.

CHAPTIR ANE.

The heathen soud ken mair o' God than they div. Their unco vileness and thrawartness.

PAUL, a servitor o' Christ Jesus, a bidden Apostle, sutten apairt to God's Joyfu'-message,

2. Whilk he promised afore, throwe his prophets i' the holie writins,

3. Anent his Son, wha cam o' Dauvid's seed by the flesh,

4. Wha was owned to be God's Son wi' micht, e'en as to the Spirit o' Holiness, by a Risin-frae-the-deid —Jesus Christ oor Lord:[1]

5. By wham we had gien till us tender love and Apostleship, toward lealness o' faith in a' nations, for his name's sake:

6. O' wham are ye, as weel; bidden anes o' Jesus Christ;

7. To a' thae that are in Rome, God's beloved, bidden saunts; tender love till ye, and peace, frae God oor Faither, and the Lord Jesus Christ!

8. First, I am giean thanks to my God, by Jesus Christ, anent ye a' for that yere faith is made mention o' in a' the warld.

9. For God is witness for me, him that I ser' in my spirit, i' the Joyfu'-message o' his Son, hoo constantly I am speakin o' ye;

10. Aye in my prayers makin request, gin that by some means, e'en noo at ony time I soud see a gate to gang, wi' the wull o' God, till ye.

11. For I am fain to see you, that I may gie some spirit-gift t'ye, that ye may be made siccar;

12. That is, that we may hae a comfortin thegither by oor common faith—yours and mine.

13. But I wadna ye war misleared, brethren, hoo that aft I ettled to come t'ye—but was hinder't, e'en till noo—that I micht hae some frute amang you, e'en as amang the lave o' the nations.

14. Baith to Greeks and barbarians, baith to wyss and simple, am I debtor:

15. Thus am I sae fain to gie oot the Joyfu'-message, e'en to you, that are in Rome.

16. For I am-na blate anent the Joyfu'-message; for it is God's pooer to save ilka ane wha lippens; first to the Jew, and eke to the Greek.

17. For the richtousness o' God, throwe faith, to thae that hae faith, is thus made plain, e'en as it is putten-doon, "The just sal leeve by faith."

18. For God's wrath is made kent frae Heeven, again a' ungodliness and wickedness o' men, wha in wickedness haud the truth under:

19. Inasmuckle as that whilk may be kent o' God is made plain amang them; for God has made it kenspeckle.

20. For the invisible things o' him, e'en frae the warld's creation, are made plain to be seen by the things that are creatit—e'en his eternal pooer and Godheid; that they micht hae nae excuse:

21. For, comin to ken God, they magnify't him-na as God, nor gied him thanks; but their reasonins war feckless, and their doitit heart was mirk.

22. Settin-up to be wyss, they becam fules;

[1] V. 4. Paul made aye muckle o' the Risin o' the Lord Jesus. In Acts xiii. 33, he seems to expone the words, "My son art thou, this day hae I begotten thee," as gloriously fulfilled at his Risin-frae-the-deid.

23. And changin, they tint the glorie o' the incorruptible God in the form o' an image o' corruptible man, and birds, and fowr-fittit beass, and 'crowlin things.

24. Sae God e'en gied them ower to vileness, i' the uncleanness o' their hearts; sae as e'en to dishonor their ain bodies amang theirsels.:

25. Wha trokit awa God's truth for a lee, and gied worship and service to what is made, raither than to the Maker—wha is blessed for aye; Amen!

26. Sae for this, God gied them up to vile passions; for e'en their weemen did change the nat'ral use for what is contrar to natur;

27. And e'en sae the men, quattin the wumman, burned wi' desire ane till anither; men wi' men actin unseemly, and receivin in theirsels the reward o' their error as was due.

28. And e'en as they didna seek to keep God i' their mind, God gied them ower to a reprobate heart, to do things no fittin:

29. Bein fu' o' a' unholiness, wickedness, selliness, malignity; fu' o' envie, blude, strife; twa-faced; spitefu'; tale-pyets;

30. Backbiters, haters o' God, insolent, liftit-up, boasters, inventors o' ill, risin up again parents,

31. Wantin sense, breckers o' covenants, wantin nat'ral affection, wantin kindness;

32. Wha, kennin the holie sentence o' God, that they wha div sic things are wordie o' death, no alane dae them, but are colleaguin wi' thae that sae practeese.

CHAPTIR TWA.

God's even-handit justice, to Jew and Gentile alike: ae law and ae judgment for a'.

Sae, ye are e'en wantin a' excuse, O man! whasae'er ye may be, that are condemnin; for whaur ye are condemnin anither, ye are condemnin yersel; for ye wha are wytin are siclike doin.

2. But we ken that the judgment o' God is true, on thae practeesin sic things as thir.

3. And are ye lippenin to this, O man! wha are condemnin thae that practeese sic things as thir, and yet are doin them, that ye sal escape the judgment o' God?

4. Or, div ye lichtlie the unco kindness, and forbearin, and langtholin o' God; no takin tent that God's gudeness wad fain lead ye to repentance?

5. But, wi' yere dour and unrepentin heart, ye are heapin up for yersel wrath in wrath's day, and the schawin-forth o' God's richtous condemnation:

6. Wha will gie to ilk ane e'en as his warks sal be;

7. To thae, on the ae-haun, wha by patient continuin in gude warks, seek for glorie, honor, and immortality—life eternal:

8. To thae, on the ither haun, wha contend, and follow-na the truth, but follow ill—anger and wrath.

9. Dool and pain on ilka man's saul wha works oot ocht that is ill, baith to the Jew first, and eke to the Greek:

10. But glorie, and honor, and peace, to ilka ane wha dis that whilk is gude; baith to the Jew first, and eke to the Greek.

11. For thar is nae walin-oot o' faces wi' God!

12. For as mony as hae sinned, wantin the law, sal eke perish wantin the law; and as mony as hae sinned aneath the law, sal be condemned aneath the law.

13. For it isna thae that hear the law that staun richt wi' God; but thae wha do the law sal be appruv'd.

14. For whan frem'd folk, thae wha hae nae law, do by natur the warks o' the law—thir, wantin the law, are to thirsels a law:

15. Wha in vera deed gie prufe o' the law's wark, whilk is graven on their hearts; their conscience

giean testimonie in their thochts, by excusin or else wytin them,

16. In the day whan God sal judge a' the secrets o' men, throwe Jesus Christ, e'en accordin to my Joyfu'-message.

17. But if ye, ca'in yersel a "Jew," staun on "Law," and boast in God,

18. And ken his wull, and appruve the best things, and hae yere lear i' the Law,

19. And are perswadit that ye are yersel a leader o' blin' anes, a licht to a' i' the mirk,

20. A guide for ignorant anes, a teacher o' bairns, haein the shapin o' lear and truth in the Law:

21. Ye, than, that tell anither! why div-ye-na tell yersel? Ye that are sayin, "Ane soudna steal!" div ye steal?

22. Ye that bid men no to commit adultery; div ye commit adultery? Ye that scunner at eidols, div ye rob the temples?

23. Ye that hae yere boast i' the "Law," div ye brek the Law, and dishonor God?

24. For the name o' God, on yere accoont, is dishonored amang the nations; e'en as it has been puttendoon.

25. For, on the ae-haun, circumceesion is a gain, gin ye are keepin the Law; but, on the ither haun, gin ye be a brecker o' the Law, than yere circumceesion has come to be uncircumceesion!

26. Gin aiblins than, the uncircumceesed keep the holie biddens o' the Law, winna the uncircumceesion be coontit as circumceesion?

27. And the uncircumceesion o' natur, gin it cairries oot the Law, sal condemn you, wha wi' the letter and circumceesion, breck throwe the law!

28. For he isna the "Jew," wha is but ane ootwardly;[2] nor is circumceesion whilk is seen i' the flesh, the "Circumceesion!"

29. But he is the "Jew" wha is ane within; and true circumceesion is the circumceesion o' the heart—in spirit, no in name, whase acceptance isna o' men, but o' God.

CHAPTIR THRIE.

The Law that condemns; and the Gospel that saves.

WHAT way, than, is the Jew heigher? or what gets he oot o' his circumceesion?

2. Muckle a' ways; first this, that they war gien the word o' God.

3. For what gin some o' them had doots? Sal their doots mak in vain lippenin God?

4. Never! But lat God be true and ilka man a leear; e'en as it is putten-doon, "To the end thy words soud be uphauden, and thou soud prevail whan thou contends."

5. But gin oor wrang maks God's truth shine, what sal we say? Is God wrang wha punishes?—I am speakin as a man:

6. Far frae it! Or hoo soud God judge the warld?

7. But gin God's truth appeared greater, to his glorie, by reason o' my leean, am I ony mair as a sinner, to be condemned?

8. And why no? Juist as some slander us, and report us as sayin, "Lat us do ill, that gude may come!" whase condemnation is richt.

9. Weel, what than? Are we beildin oorsels? No the least! for we hae already chairged baith Jews and Greeks o' bein aneath sin;

10. E'en as it is putten doon: "Thar is nane holie; na, no ane!

11. "Thar is nane wyss; thar is nane seekin oot God.

12. "They are a' gane a-gley; they are a'thegither feckless; thar is nane schawin love, no sae muckle as ane.

13. "Their hauss is like an open sheugh; wi' their tongues they hae

[2] V. 28. Jews and Gentiles are a' ane afore God: his speirin is, "Hae ye faith, O man?"

used doobleness; the venom o' the asp is aneath their lips.

14. "Whase mou' is fu' o' bannin and bitterness.

15. "Glegg are their feet to spill blude;

16. "Destroyin and sorrowin are i' their way-gaun;

17. "And a way-gaun o' peace hae they nevir kent.

18. "Nae fear o' God is afore their een."

19. Noo we ken that whatsoe'er the Law says, it says it to thae that are aneath the Law; sae that ilka mou' may be stoppit, and the hail warld may come aneath the judgments o' God.

20. Inasmuckle as by warks o' Law, sal nae flesh be made richtous in his sicht; for throwe the Law is the unveilin o' sin.

21. But noo, a'thegither sindry frae the Law, a richtousness o' God has been set forth, bein uphauden by the Law and the prophets;

22. E'en a richtousness o' God throwe faith in Jesus Christ, comin to a' wha hae faith; for a' are ane;

23. For a' hae sinned, and a' fail o' the glorie o' God;

24. Bein held richtous, freely, throwe his ain favor, by the redeemin o' Christ Jesus:

25. Wham God sut forth as oor coverin-ower, by faith in his blude; for the settin forth o' his richtousness to the passin-by o' oor auld sins,

26. To schaw the gudeness o' God, in his tholin at this time; to the end he micht be richtous his sel, while declarin richtous the man wha believes in Jesus.

27. Whaur comes in gloryin, than? It is putten awa! On whatna principle? O' warks? Nay! But throwe the principle o' faith.

28. We are reckonin, than, that a man is held richtous by faith, sindry frae the warks o' the Law.

29. Or, is God the God o' Jews only? no o' the Nations as well? Aye! eke o' the Nations!

30. Gin at least he be the God, wha wull justify the circumceesion for their faith, and the uncircumceesion by like faith!

31. Are we, than, makin the Law naething? No sae! On the contrar, we are makin siccar the Law.

CHAPTIR FOWR.

Abr'am and his faith: whilk we wad do weel to follow.

WHATNA than sal we say that Abr'am oor faither i' the flesh has gotten?

2. For gin Abr'am by his warks, was acceptit as richtous, he had fundation for gloryin: yet no afore God.

3. For what is putten-doon i' the buik? "Abr'am lippened God; and it was set doon as richtousness."

4. But till him wha works, the reward isna coontit by way o' favor, but by way o' debt.

5. While till him wha works-na, but lippens him wha justifies the ungodly—the faith o' him is coontit as richtousness.

6. E'en as Dauvid schaws the weel-bein o' the man till wham God coonts richtousness, sindry frae warks:

7. "Happy they whase ill-deedinesses are forgi'en, and whase sins are happit ower!

8. "Happy is the man whase sin the Lord disna haud again him!"

9. Comes than this blessin on the circumceesion? or on the uncircumceesion as weel? For we are sayin that "faith" was coontit to Abr'am as "richtousness."

10. Hoo than was it coontit? Whan in circumceesion? or in uncircumceesion? No in circumceesion, but in uncircumceesion!

11. And he was gien the sign o' circumceesion, a seal o' the faith-richtousness he had in his uncircumceesion:[3] sae that he micht be the

[3] V. 11. Tak tent hoo he pruves faith to be the door to God; and no circumcesion: pruves it e'en by Abr'am his sel!

great heid o' a' wha hae faith while in their uncircumceesion, that richtousness soud be coontit to them;

12. And the great heid o' circumceesion to them wha not only hae circumceesion, but wha follow the steps o' oor faither Abr'am in his uncircumceesion.

13. For it wasna throwe the Law that the promise was gien to Abr'am or till his seed, anent bein the heir o' the warld; but throwe the richtousness o' faith.

14. For gin they wha are o' "Law" war heirs, "faith" has failed; and the promise has come to nocht!

15. For the law schaws wrath; but whaur thar is nae law, thar is nae breckin o't.

16. Sae it is o' faith, that it may be by favor, in order that the promise may be siccar till a' the seed: no to that o' the law only, but eke to that o' the Abr'am-faith, wha is the great heid o' us a';

17. (E'en as it is putten-doon, "The great heid o' mony nations hae I made thee,") afore God wham he believed: e'en him wha raises the deid, and ca's things that are-na e'en as gin they war:

18. Wha, whan hope was gane, on hope held fast, that he micht become faither o' mony nations; e'en as it was spoken, "Sae sal be thy seed!"

19. And mainteenin strang his faith, he lookit-na on his ain body as bein deid—bein e'en aboot a hunner-year-auld — nor Sarah's womb as deid;

20. But lookin on the promise o' God, he becam strang in faith, and swither't-na wi' unbelief, giean glorie to God;

21. And siccar i' the belief that what he had promised he was strang to perform:

22. And sae it was coontit till him for richtousness.

23. But it wasna for him alane that this was sae coontit till him;

24. But eke for oor sakes, till wham it was to be coontit; till us wha pit oor faith in him wha raised Jesus oor Lord frae the deid;

25. Wha was deliver't up for oor sins, and was raised again for oor justifyin.

CHAPTIR FYVE.

Receivin the Atonement. The ae sin that brocht in death, and the ae Offeran that brocht in life.

Bein than coontit richtous by faith, lat us hae peace in God, by oor Lord Jesus Christ;

2. By wham is the introducin we hae had, by oor faith, intil this favor in whilk we staun: and lat us rejoice i' the hope o' God's glorie.

3. And no this alane, but e'en rejoice in oor troubles; kennin that troubles work oot lang-tholin;

4. And lang-tholin, testin; and testin, hope;

5. And hope maks-na ashamed; for that God's love has been shed abreid in oor hearts throwe the Holie Spirit gien till us.

6. For, we yet bein feckless, Christ in due season dee't for the ungodlie.

7. For jimply wad ony ane dee for an upricht man; yet aiblins for a holie man ane micht e'en daur death;

8. But God commends his ain love till us, in that e'en while we war yet in sin, Christ dee't for us.

9. Muckle mair, than, bein noo coontit richtous throwe his blude, we sal be sav't frae the wrath throwe him.

10. For gif, bein faes, we war reconcil't to God throwe his Son's death, hoo muckle mair—bein noo reconcil't—sal we be sav't in his life?

11. And no only sae; but, rejoicin in God, throwe oor Lord Jesus Christ; throwe wham, at this present, we receive the reconciliation.

12. For this reason—Juist as sin

cam intil the warld throwe ae man, and throwe sin death; and sae till a' men death cam, for a' sinned:

13. For till the Law, sin was i' the warld (but sin isna coontit up, gin thar war nae Law);

14 But death had pooer frae Adam doon to Moses, e'en ower that wha hadna sinned [4] like to the sin o' Adam—wha is a likeness o' the Comin Ane.

15. But no as the faut, was the gift o' the favor: for gin by the faut o' ane, mony dee't; mair was the favor o' God, and the free gift; the favor o' the ae man, Jesus Christ, was mair sufficin for the mony.

16. And no as throwe ane that sinned is the free gift. For the judgment was to condemnation on accoont o' ae faut; whauras the lovin-favor is by mony fauts to justification.

17. For gin throwe the faut o' ane, death had pooer throwe that ane—muckle mair they wha receive the unco plenitude o' the favor, and hae gien to them the free gift o' richtousness, sal hae pooer in life throwe Ane—Jesus Christ.

18. And sae—as throwe the ae faut, condemnation cam on a' men, sae throwe ae richtousness establish't, the free gift comes till a' men.

19. For e'en as throwe the disobedience o' ae man, the mony war coontit as sinners,—sae throwe the obedience o' ane sal the mony be coontit richtous.

20. But Law cam in, that the offence micht be seen to exceed: but whaur offences exceedit, the tender-love muckle mair exceedit.

21. That, e'en as sin had pooer in death, sae tender-love soud hae pooer, throwe richtousness, to Eternal Life, throwe Jesus Christ our Lord.

[4] V. 14. Some tak this to mean wee bairns; but we raither tak it as referrin to outrageous and wilfu' sins like Adam's. A' sins are ill eneuch; but some are waur than the lave.

CHAPTIR SAX.

Deid to oor auld life in sin; but leevin to the new life in Christ.

WHAT, than, are we to say? Are we to gang on in sin, that mair tender-love may be seen?

2. Awa wi' it! Hoo sal we, wha dee't to sin, be leevin ony langer in't?

3. Ken-ye-na that a' we wha war bapteez't intil Jesus Christ, war bapteez't intil his death?

4. We wi' him war bury't, than, in oor bapteezin, intil his death; sae that e'en as Christ was raised up frae 'mang the deid by the glorious pooer o' the Faither, sae we in the new life micht walk!

5. For, gin we hae been ane wi' him i' the image o' his death, nae doot sae sal we be i' the image o' his Risin-again.

6. Tak tent o' this, that oor auld man was wi' him crucify't, sae that the body o' sin micht perish, that we soud ser' sin nae mair.

7. For he that has dee't, is quat o' sin.

8. Noo, gin we dee't wi' Christ, we threep that we sal e'en leeve wi' him;

9. Kennin that Christ, bein raised up frae the deid, dees nae mair: death has nae pooer ower him.

10. For the death that he dee't, he dee't to sin ance for a'[5] but noo that he leeves, he leeves to God.

11 And sae you yersels coont yersels as deid to sin, but leevin to God, in Christ Jesus.

12. Dinna lat sin, than, hae pooer i' yere deein body, to gar ye mind its craikin;

13. Nor gie ower yere pooers, as instruments o' wickedness, to sin; but gie ower yersels to God, as gin leevin frae amang the deid; and yere pooers as instruments o' holiness to God.

[5] V. 10. Ance for a' occasion, and ance for a' time: a thing that never needs to be repeatit.

14. For sin sal nae mair hae pooer ower ye; for ye are-na aneath the Law, but aneath Free-Favor.

15. And what than? Are we to sin, for that we are-na aneath the Law, but aneath Free-Favor? Far frae that!

16. Div ye no ken, that to the ane ye are giean yersels ower to obey as servants, servants div ye become to wham ye gie obedience: whether aiblins it be o' sin, to death; or obedience, to holiness.

17. But thanks to God! that haein been Sin's servants, ye gied obedience oot o' the heart to yon form o' lear intil whilk ye war shapit;

18. And, bein set free frae sin, ye war made intil servants to Holiness.

19. I speak but as a man, for the wauffness o' yere flesh; for e'en as ye gied ower yere pooers as servants to vileness, and lawlessness for lawlessness—sae, noo, gie ower yere pooers as servants to Holiness, for yere perfection!

20. For whan ye war Sin's servants, ye had naither airt nor pairt in holiness.

21. What frute had ye than i' yon things ye are noo ashamed o'? for the end o' sic is death!

22. But noo, bein set free frae sin, and made servants to God, ye hae frute to sanctification; and at the lang-last, Eternal Life!

23. For the fee o' sin is death; but God's gree is Eternal Life, in Jesus Christ, oor Lord!

CHAPTIR SEEVEN.

Mair aboot deein and leevin. The Law is richt, tho' it schaws us to be wrang.

KEN-YE-NA, brethren (for to sic as are leal to the Law am I speakin), that the Law has pooer ower a man for siccan a time as the lenth o' his life?

2. For the wumman mairry't till a husband is bund by law as lang as he leeves; but gin aiblins the husband dee, she has fu' libertie frae the rule o' her husband.

3. And sae, her husband leevin, gin she become anither man's, she wad be ca'd "adulteress"; but gin aiblins the husband dee, she is free frae the rule, sae as to be nae adulteress, e'en tho' she become anither man's.

4. Sae, than, my brethren, ye too war brocht to death throwe the body o' Christ; to the end ye micht become anither's — his wha was raised frae the deid; that we soud bring forth frute to God.

5. For whan we war in the flesh, thae passions o' sin, excited by the Law, wrocht in oor pooers, to bring forth frute to death.

6. But noo we are dischairged frae the Law, bein deid as to that by whilk we war hauden siccar; sae that we micht gie service in a new spirit, and no in the auld formality.

7. What, than, are we to say? that the Law is sinfu'? Far frae it! On the contrar, I had ne'er taen tent o' sin, gin it warna by the Law. For I hadna ony thocht o' covetin, gin the Law hadna said, "Ye sanna covet!"

8. But sin, makin an occasion, wrocht in me throwe the commandment a' mainner o' covetousness. For, sindry frae the Law, sin was deid.

9. I mysel was leevin ance, sindry frae the Law. But the commandment cam, and sin lap to life, and I dee't.

10. And the commaun' — that whilk was to be for life—I faund to be, for me, death!

11. For sin, makin occasion o' the commaun', clean deceiv't me, and by it slew me.

12. Sae that, on the ae haun, the Law is perfete; and the commandment holie, and just and gude.

13. Weel, than, did the gude become death to me? 'Far frae it! On the ither haun, it was sin, that it soud kythe as sin throwe that whilk was gude, workin oot death in me; that by the commandment, sin soud be seen to be unco sinfu'.

14. For we ken that the Law is spiritual; but I am but a creatur o' flesh; sell't as till a maister, Sin!

15. For that whilk I am workin oot, I appruve-na; for what I wiss-na that I pursue; but what I hate, that dae I!

16. Gin, than, I dae what I wadna, I own that the Law is richt.

17. And noo, it isna I wha am workin it oot, but it is the sin that dwalls in me!

18. For I ken thar dwalls-na in me—that is in my flesh—ae gude thing. For the desirin lies nar to me, but the workin-oot o' gude disna!

19. For it isna the gude I wiss for I div: but raither the ill I wadna dae I practeese.

20. But gin I div that whilk I wadna, it is nae mair I wha am workin it oot, but the sin dwallin in me.

21. And sae, I fin thar is a principle,[6] that whan I wad dae gude, the ill lies nar me!

22. For in my benmaist heart I joy in the Law o' God;

23. But I see anither principle in my bodily pooers, fechtin again the principle o' my mind; and takin me prisoner by the principle o' sin that is in my bodily pooers.

24. A waesome man am I! Wha sal rescue me oot o' the body o' this death?

25. Noo, God be thankit! And sae I mysel, wi' my mind, am in service to the Law o' God; while wi' the flesh I ser' the principle o' sin.

CHAPTIR AUCHT.

Paul wins ayont the mirk, intil a graun Christian hope!

Sae than, thar is nae condemnation for thae that are in Christ Jesus.

2. For the principle o' the Spirit o' Life in Christ Jesus deliver't me frae the principle o' sin and death.

3. For, what coudna be by the Law—in that it was feckless throwe oor flesh—God condemned sin i' the flesh, in sendin his ain Son i' the image o' oor flesh, and because o' sin.

4. That the holy ends o' the Law micht be seen in us, wha walk conform to the Spirit, and no conform to the flesh.

5. For they wha leeve conform to the flesh, wad raither hae the things o' the flesh; but they followin the Spirit, wad hae the things o' the Spirit.

6. Sae, what the flesh prefers is but death; but what the Spirit prefers is indeed life and peace.

7. For what the flesh prefers is at enmity wi' God; seein it disna gie itsel ower to God's law—nor in fact, can it sae dae.

8. And they wha hae their bein i' the flesh, canna pleasur God.

9. But ye haena yere bein i' the flesh, but i' the Spirit, gin God's Spirit is bidin in ye: but gin ony ane hasna Christ's Spirit, he isna o' his.

10. But, gin Christ is in ye, the body is deid on accoont o' sin, but the Spirit is leevin on accoont o' holiness.

11. And gin the Spirit, wha raised up Jesus frae amang the deid, dwalls in ye, he that raised up Christ Jesus frae amang the deid sal e'en gie life to yere deein bodies, on accoont o' his indwallin Spirit in ye.

12. Sae than, brethren, debtors are we—no to the flesh, conform to the flesh to leeve—

13. For, gin conform to the flesh ye are leevin, ye are sure to be deein; but, gin i' the Spirit ye are slayin the deeds o' the body, ye sal leeve.

14. For as mony as are airtit by God's Spirit, they are God's bairns.[7]

[6] V. 21. No a law to be follow't, but an ill principle to be condemned. Our English versions are obscure in usin "law" in baith senses.

[7] V. 14. No only does this declare the fact, but it indicates the process (I. John v. 1). On oor pairt it is believin what we are tell't, and followin as we are airtit, by the Spirit: on his pairt—the "new creation" (II. Cor. v. 17).

15. For ye hadna putten in ye a spirit o' slavery, bringin ye back intil dreid; but ye had putten intil ye a spirit o' adoption, in whilk we cry't oot, "Abba! Faither!"

16. The Spirit himsel is joint witness wi' oor spirit, that we are bairns o' God.

17. But, gin bairns—than heirs as weel! God's heirs, and joint-heirs wi' Christ; gin at least we jointly suffer, that we may be jointly glorify't.

18. For I coont that what we dree i' this present, is no wordie to be mentioned alang wi' the glorie to come, whilk is to be made kent throwe us.

19. For the fain-lookin-forrit o' the Creation is waitin for the revealin o' God's bairns.

20. For to vanity was Creation made subject—no o' its ain wull, but by him wha made it subject—

21. In hope that the Creation itsel soud be deliver't frae the slavery o' corruptness, intil the liberty o' the glorie o' the bairns o' God.

22. For we ken that a' creation is maenin thegither, and travailin thegither in bearin-pangs till noo;

23. And no only sae; but e'en we, wha hae the first-frute o' the Spirit, e'en we oorsels, within oorsels are maenin, fain-waitin for adoption—the reedeemin o' oor body.

24. For in hope we are sav't; but hope beheld isna hope! for what ane sees, why dis he "hope" for?

25. But gin what we see-na we hope for, than patiently we wait, fain to hae it.

26. And in that vera way, the Spirit is giean us help in oor weakness; for e'en what we soud be prayin for i' the way we soud, we ken-na; but the Spirit himsel helps oor intercessions, wi' fainness o' desire no to be utter't.

27. And he wha redds oot the heart kens what the Spirit appruves, for it is conform to God he pleads, on behauf o' the saunts.

28. But we div ken that to them wha love God, a' things work thegither for gude; to thae wha are bidden anes, conform till his purpose.

29. For wham he afore appruved, he afore appointit, conform to the likeness o' his Son; that he micht be First-born o' mony brethren.

30. And wham he afore appointit, the same anes he bade; and wham war bidden, the same anes he appruved; and wham he appruved, the same he declar't richtous; and wham he declar't richtous, the same he made glorious.

31. Than what sal we say to thir things? Gin God be on oor side, wha is again us?

32. He wha hained-na his ain Son, but gied him up for us a', sal he no wi' the gift o' him, gie us a' things in his lovin favor?

33. Wha sal wyte God's chosen anes? God, wha declares them richtous?

34. Wha condemns? Christ? wha dee't (na, wha raither was raised again), wha is at God's richt haun, and pleadin in oor behauf?

35. Wha sal sinder us frae Christ's love? Sal trouble, or dool, or persecution, or famine, or nakitness, or skaith, or sword?

36. E'en as it is putten-doon, "For thy sake are we gien ower to death the hail day lang; we are coontit as sheep for the slauchter."

37. But, in a' thir things we are victorious—and mair nor victorious—by him wha loved us.

38. For I am perswadit that no life, and no death, nor Angels, nor heigh pooers,

39. Nor heigh things, nor laigh things, nor ony ither creatit thing, sal hae pooer to sinder us frae God's love, whilk is in Christ Jesus oor Lord!

CHAPTIR NINE.

God's aiqual way wi' Jews and Gentiles.

THE truth I say in Christ—I am-na speakin fause—my conscience bein witnessin, alang wi' mysel in the Spirit,

2. That thar is muckle dool to me, and constant sorrow i' my heart,

3. For I mysel could hae wiss't mysel devotit by Christ, for my brethren's sake, my kin eftir the flesh;[8]

4. Wha truly are Israelites; whase are the adoption, and glorie, and covenant, and law, and services, and promises;

5. Whase are the patriarchs; and o' wham according to the flesh is the Christ; he wha is heigher than a', God blessed for aye!

6. But, no in sic mainner as tho' the promises o' God had failed. For no a' wha are o' Isra'l are truly Isra'l.

7. Nor yet, gin they be a seed o' Abra'm, are they a' bairns: but, "In Isaac sal thar be coontit thee a seed!"

8. Thus: no the bairns o' the flesh are bairns o' God: but the bairns o' the promise are coontit as the seed.

9. For this word is ane o' promise: "At this time sal I come, and thar sal be to Sarah a son."

10. And no only sae; but whan Rebecca had conceiv't by ane, e'en by oor faither Isaac—

11. For they no bein yet born, nor had dune gude or bad, that the purpose o' God conform to choice soud remain; no o' warks, but o' him wha invitit—

12. It was said till her, "The elder sal ser' the younger."

13. E'en as it is putten-doon, "Jaucob I lo'ed; Esau I appruv'd-na."

14. What, than, sal we say? Is ony wrang-doin wi' God? Far frae it!

15. For to Moses he says, "I wull hae mercie on whamsoe'er I can hae compassion!"

16. Sae than, it is naither o' him that wad hae it, nor o' him that rins for't, but o' God wha gies mercie.

17. For the Scriptur says to Pharaoh, "For this vera thing I rais't thee up, that I micht schaw in thee my pooer; sae as my name soud be kent in a' the yirth."

18. And sae, he has mercie on wham he pleases, and wham he wull he gars harden.[9]

19. Ye may say to me, than, "Hoo, than, dis he wyte? for wha can staun again his wull?"

20. Na, O man! wha are ye to be answerin God again? Sal the thing made say till him wha made it, "Why did thou mak me sae?"

21. Or, hasna the potter a richt ower the clay, oot o' the same dadd to mak ae pot to honor, but anither to a want o' honor?

22. What tho' God, desirin to schaw his anger, and to mak kent his pooer, tholed wi' unco patience the veschels o' wrath that had become fit for destruction?

23. And that he micht mak kent his rich glorie on veschels o' mercie he had afore prepar't for glorie;

24. When he had bidden; e'en us, no only frae amang Jews, but frae amang the nations as weel.

25. E'en as he says by Hosea, "I wull ca' her that wasna my folk 'my

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[8] V. 3. Sinder't frae ony common use; as was an offeran i' the Temple. The sense is obscure: and we haena Paul to expone it. While it may mean torn frae a' things in this life, and frae life itsel', it disna mean sinder't frae Christ for Eternity.

[9] V. 18. We hae ae side o' a great doctrine here: the ither side is whaur Christ dee't for the hail warld, and "preed o' death for a' men" (Heb. ii. 9). And in Eph. i. 4—"Acceptin us in him afore the up-biggin o' the warld." Juist as ane in choosin a tree or vine, chooses ilka branch and shoot o't, tho' some o' thir may-na at the time be in existence. Sae whan Christ was acceptit, his folk war acceptit wi' him.

folk!' and her that wasna weel-belov'd, 'my weel-belov'd.'"

26. And, "It sal be, i' the place whaur it was said, 'Ye are-na my folk!' e'en thar sal they be ca'd, 'Bairns o' the Leevin God!'"

27. And Esaiah, too, cries oot aboot Isra'l, "E'en gin the number o' Isra'l's bairns be as the sand o' the sea, a wheen left sal be saved;

28. "For a perfete and close reckonin wull the Lord mak on the yirth."

29. E'en as Esaiah said afore, "Gin the Lord o' Hosts hadna left us a seed, we wad hae been as Sodom, and wad hae been like to Gomorrah."

30. What, than, are we to say? This: that the nations, thae wha warna cairryin on richtousness, nane-the-less laid haud o' a richtousness; a richtousness a' the same that it was by faith—

31. While Isra'l, tho' cairryin on a rule o' richtousness, didna win their way to that rule.

32. And why? Juist this, that they war cairryin it on, no by faith, but as it war by warks. They stumbl't at that stane o' stumblin;

33. E'en as it is putten-doon, "Behauld! I set in Zion a stane o' stumblin, and a rock o' offendin; and he wha lippens thar-till sal no be putten to shame!"

CHAPTIR TEN.

The richtousness o' faith the only richtousness that will staun!

BRETHREN! the fain desire o' my heart, and its prayer to God on their behauf, is for their salvation!

2. For I gie witness to them, that they hae a zeal for God, but no conform to wisdom.

3. For, no takin to them God's richtousness—and aye seekin to up-bigg their ain richtousness, they didna gie in to the richtousness o' God.

4. For Christ is what the Law ettles at,[10] i' the way o' richtousness, to ilka ane wha has faith.

5. For Moses has putten-doon, anent the richtousness whilk is by the Law: "The man wha dis them sal leeve by them."

6. Whauras, the richtousness o' faith speaks like this: "Ye maun-na say i' yere heart, 'Wha sal speel up intil Heeven?'" (that is, for to fesh Christ doon;)

7. "Or, 'Wha sal lowt doon intil the abyss?'" (that is, for to raise up Christ frae amang the deid;)

8. But what says it? "That whilk is spoken o' is nar-haund ye; in yere mooth, and in yere heart": that is, the thing o' the faith spoken o'; whilk thing we mak kent—

9. Than gin ye confess wi' yere mou' that Jesus is Lord, and hae faith i' yere heart that God raised him frae amang the deid, ye sal be saved.

10. For in the heart ane has faith for richtousness, and the confession o' ane's mou' to salvation.

11. For sae says the Scriptur, "Nane that trust in him sal be putten to shame."

12. For thar is nae differ atween Jews and Greeks; for the same Lord o' a' is bountifu' till a' that cry till him.

13. For ilka ane—a' and every—wha may ca' on the name o' the Lord sal be saved!

14. Hoo than soud they ca' on ane on wham they haena lippened? And hoo sal they lippen ane they haena heard-tell o'? And hoo wull they hear, gin-na some ane publishes?

15. And hoo sal they publish, gin they warna sent oot? E'en as it is putten-doon, "Hoo bonnie are the feet o' thae bringin us a Joyfu'-message o' gude things!"

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[10] V. 4. The Law airtit to Christ: and he wha did-na ken that, used the ceremonies and the teachins o' the Law in vain! Thar maun hae been a hantle o' Jews i' the kirk at Rome: to them specially is this reasonin made.

16. But they didna a' meekly hear the Joyfu'-message. For Esaiah says, "Lord! wha lippens what we proclaim?"

17. And sae faith comes oot o' what is heard; and hearin comes by the word that is anent Christ.

18. But say I, Did they no hear? Aye indeed! "Intil a' the yirth gaed their voice, and to the ends o' the inhabitit-warld what they spak."

19. Again, say I, Didna Isra'l come to ken? First, quo' Moses, "I wull mak ye to be jealous ower a Nae-Nation; and anent a glaikit nation wull I gar ye be angry."

20. But Esaiah is ventursome, and quo' he, "I was fund o' thae wha socht-me-na; I cam to be kent o' thae wha speir't-na eftir me!"

21. But anent Isra'l he says, "The hail day lang rax't I oot my hauns till a dour and thrawart-speakin folk!"

CHAPTIR ELEEVEN.

Isra'l cuttit aff for want o' faith: but faith can graft them in again.

I SPEIR than, Has God cuis'en awa his folk? Far frae it! I mysel am an Isra'lite, o' Abra'm's seed o' Benjamin's tribe.

2. God disna cast awa his folk he had afore appruv'd. Wat ye na—anent Elijah—what the Scriptur says, as he pled wi' God again Isra'l?

3. "Lord! thy prophets hae they slain; and thy altars hae they dung doon; and I am left allenarlie; and they seek for my life!"

4. But what says the answer till him? "I hae keepit for mysel seeven thoosand men, wha hae-na loutit a knee to Baal!"

5. Sae than, e'en at this present, thar is a wee wheen left, by way o' a favorin choice.

6. But gin it be by favor, it is nae mair o' warks; else the favor isna favor.

7 Weel, what? That whilk Isra'l socht eftir, the same they forgather't-na wi'; but the chosen anes forgather't wi't; whauras the lave war blear't, and saw-na.

8. E'en as it is putten-doon: "God gae them a spirit that was sleeperie; een that they see-na wi', and lugs they hear-na wi', till this vera day."

9. And Dauvid says, "Be their buird a snare, and a girn, and a stumblin, and an ill-return to them!

10. "Be their een blear't, that they may-na see; and their back be aye loutit doon!"

11. But I say, Stumbl't they to the end they micht fa'? Far frae it! But throwe the ill-daen o' them, salvation cam to the nations, to steer them up to be jealous.

12. And noo, gin their ill-daen was like muckle gear to the warld, and their loss like muckle gear to the nations—hoo muckle mair their abundance?

13. But to you am I sayin this—you o' the nations; inasmuckle as I am an Apostle to the nations; my office I mak muckle o'.

14. Gin, by ony means, I may steer up to be jealous my ain flesh, and save some frae 'mang them.

15. For, gin the castin-awa o' them was a warld's bringin-in, what sal the acceptin o' them be but like life frae the deid?

16. And gin the first frute was holie, the bouk o't maun be holie as weel; and gin the rute was holie, e'en sae the branches.

17. And gin some o' the branches war ta'en awa—while ye (bein a wild olive) war graftit in amang them—and was made wi' them to share o' the rute—o' the fatness o' the olive—

18. Haud-na yere heid aboon the branches! But gin ye boast, ken that ye bear-na the rute, but the rute you!

19. Ye may say, "The branches war taen awa, that I micht be graftit in!"

20. Weel! throwe their want o' faith they war broken; and ye by yere faith are staunin: look-na at lofty things, but hae fear!

21. For gin God spared-na the nateral branches, tak tent that he spare-na you!

22. Gie tent, than, to God's kindness and rigor; upon thae that fell, rigor; but upon you God's kindness, gin aiblins ye bide aye in the kindness: else e'en ye sal be cuttit oot.

23. And e'en they (except aiblins they still bide in their lack o' faith) sal be graftit in; for God can graft them in again.

24. For gin ye war cuttit-oot frae the nateral wild-olive, and, ayont natur war graftit intil a gude olive! hoo muckle mair sal thir, the nateral branches, be graftit intil their ain olive tree!

25. For I wadna hae ye no to ken this mystery, brethren, least ye be ower wyss in yere ain een, that a bleartness till a degree has come on Isra'l, till the abundance o' the nations sal come in:

26. And sae, a' Isra'l sal be saved; e'en as it is putten-doon, "The Deliverer sal come oot o' Zion; he wull pit awa the ungodliness o' Jaucob!

27. "And this is my covenant wi' them, i' the day that I tak awa their sins."

28. Anent the Joyfu'-message, they are contrar t'ye; but as to the Choosin, they are weel lo'ed for the faithers' sake.

29. God never rues his biddin or his gifts!

30. For e'en as ye war at ae time dour toward God, but at this time hae gotten mercie by their dourness;[11]

31. Sae, thir war dour, that by yere mercie they too may win mercie.

32. For God has coontit them a' dour, that he soud hae mercie on them a'.

33. O, deepness o' God's riches, and wisdom, and knowledge! hoo unfathomable his judgments! and his ways unsearchable!

34. "For wha kent the Lord's mind? or wha becam his coonsellor?"

35. Or wha first gied till him, and has it returned again?

36. For, by him, and throwe him, and for him, are a' things! To him glorie for aye! Amen!

CHAPTIR TWAL.

Christ's folk maun do as Christ dis; the warld is lookin on!

I ENTREAT ye, than, brethren, by the mercies o' God, that ye render yersels as a leevin, holie, weel-pleasin offeran to God—a proper, rational service.

2. And no to be conform to this warld, but to be transformed by the renewin o' yere mind, that ye may pit to the prufe what is God's gude, and perfete, and acceptable wull.

3. For, say I, by the favor gien to me, to ilka ane amang ye, no to be thinkin ower muckle o' his sel, ayont what he soud think o' his sel, but to think o' his sel discreetly; e'en as God gied to ilka ane his portion o' faith.

4. For, e'en as in ae body we hae mony pairts, but a' o' the pairts hae-na the same duty,

5. Sae we, the mony, are a' ae body in Christ; but allenarlie are pairts ane o' anither.

6. Noo, haein gifts by favor, and gifts differan accordin to the favor gien till us—gin it be prophecie, lat it be i' the proportion o' faith;

7. Or service, i' the service; or he that teaches, i' the teachin;

8. Or an exhorter, i' the exhortin; he wha gies, lat him gie in aefauldness; he that leads, to lead tentilie;

[11] V. 30. The Jews wadna hae Christ, and sae he bude to be preached to the Gentiles: sae, in the hinner end (v. 31), the Gentiles haein the Gospel wull be the means o' the Jews takin haud o't.

he that schaws mercie, to do it blythely.

9. Love withoot hypocrisy, scunnerin at a' that is evil; haudin fast to a' that is gude.

10. In britherly love schaw tender affection ane till anither; in giean honor, surpassin ane anither.

11. In yere actions no slothfu'[12] in yere spirit fervent; to the Lord fu' o' service;

12. In hope rejoicin; in trouble lang-tholin; in prayer perseverin;

13. Wi' the needs o' saunts haein fellowship; in hospitality aye active.

14. Gie blessins to persecutors—blessins, and no curses.

15. Rejoice wi' the rejoicin, and greet wi' the tearfu'.

16. Ilk ane to anither seek the same thing; no seekin heigh things, but forgatherin wi' lowly things. Be-na wyss i' yere ain conceit.

17. Return ill for ill to nane; provide things honorable afore a' men.

18. Gin it be possible, as far as it lies in you, wi' a' men be at peace.

19. No seekin vengeance, beloved; but gie place to anger; for it is putten-doon, "To me belangs vengeance; I wull repay, says the Lord.

20. "Gin yere enemy hung'er, feed him; gin he be drouthie, gie him drink; for, sae doin, ye sal heap coals o' fire on his heid."

21. Be-na owercome wi' ill; but owercome ye ill wi' gude.

CHAPTIR THIRTEEN.

The saunt is a gude citizen; and walks i' the licht.

LAT ilka saul submit itsel to the protection o' the public authoritie. For thar is nae authoritie but by God; thae existin, exist by God.

2. Sae he that sets his sel again the authoritie sets his sel again the ordinance o' God: and they that oppose sal receive condemnation.

3. For rulers are-na a fear to gude warks, but to the ill. But wad ye no be fley't o' the authoritie? Div ye that whilk is gude, and ye sal hae praise o' the same.

4. For he is God's servant t'ye, for that whilk is gude. But gin aiblins ye are doin ill, hae fear; for he disna cairry the sword for nocht. For God's servant is he, punishin wi' wrath him wha practeeses ill.

5. And sae thar is a need o' submittin yersels, no only on accoont o' the wrath, but eke on accoont o' conscience.

6. For sae pey ye tribute as weel: for God's ceevil servants are they, takin tent to this vera thing.

7. Render, than to a' their dues;[13] tribute to wham tribute; tax to wham tax; fear to wham fear; honor to wham honor.

8. Awe nae man ocht, save love to ane anither; for he wha lo'es the ither fills up the Law.

9. Thus: "Ye sanna commit adultery; Ye sanna commit murder; Ye sanna steal; Ye sanna covet"; and gin thar be ony ither commandment, it is summed up i' this word, namely: "Ye sal lo'e yere neebor as yer sel!"

10. Love to ane's neebor works nae ill; love tharfor, is the pith o' the Law.

11. And, kennin the time, that it is an 'oor e'en noo for us to wauken oot o' sleep: for noo is oor salvation narer-haun than whan we first believed:

12. The nicht is far gane; the

[12] V. 11. For that oor common English version says "business," some hae taen this to refer only to warldly things; and hae e'en made it an excuse for warldly-mindedness. It includes a' things; and is a rebuke for indolence.

[13] V. 7. The dues o' Government are taxes and quate behavior; the dues o' my neebor are what I wad like him to do to me; and aboon a' this, is a braid warld that nae man enters, only God! My haun for my freends; my back for the burden o' life; but my *knee* for God alane!

dawin comes on. Pit we awa, than, the warks o' darkness, and lat us tak the wapins o' licht!

13. Lat us work, honorably, as in the licht o' day: no in bruilzies and druckenness, no in lewdness and wantonness, no in castins-oot and envyin.

14. But pit ye on the Lord Jesus Christ; and hae nae trokin wi' the flesh and its corrupt desires.

CHAPTIR FOWRTEEN.

The eatin o' meat, and the keepin o' days: see ye that it is dune for the sake o' the Lord, and no for the sake o' contention!

AND forby: ane that is weak i' the faith tak ye in, and no for the sake o' doots and disputes.

2. Ane, indeed, in his faith can eat a' things; anither, wha is weak, eats what is vegetable.

3. Lat-na the eatin ane despise him that eats-na; and lat-na him that eats-na condemn him that eats; for God receives him.

4. Wha are ye that are judgin a frem'd ane's servant? he sal staun or fa' till his ain maister; but he sal be made to staun; for God is strang to up-haud him.

5. Ane, indeed, thinks mair o' ae day nor anither; whauras anither thinks muckle o' ilka day—lat ilk ane be weel-perswadit in his ain mind.

6. He that regairds the day, regairds it to the Lord; and he that eats, eats to the Lord, for he gies thanks to God: and he that eats-na, to the Lord he absteens, and gies thanks to God.

7. For no ane o' us leeves till his ain sel; and no ane o' us dees till his ain sel.

8. For baith, gin aiblins we leeve, we leeve to the Lord; and gin aiblins we dee, we dee to the Lord; sae than, gif we leeve, or gif we dee, we are the Lord's.

9. For, ettlin thus, Christ baith dee't and raise again, that he micht hae the lordship ower the deid and the leevin.

10. But ye, why soud ye condemn yere brither? Or ye, why soud ye lichtlie yere brither? For we sal a' present oorsels at God's Judgment-seat.

11. For it is putten-doon: "As I leeve, says the Lord, 'To me sal lout ilka knee, and to God sal ilka tongue confess!'"

12. And sae ilka ane o' us sal for himsel gie an accoont to God.

13. Sae, nae mair lat us be judgin ane anither, but this discern ye raither—no to pit a stumblin-clog afore yere brither; or a girn.

14. I ken, and hae become perswadit by the Lord Jesus, that naething is unclean o' itsel;[14] only till him wha is reckonin onything to be unclean, till him it bude be unclean.

15. Noo, gif ower yere meat yere brither is grieved—nae mair are ye gangin in love—dinna wi' yere eatin destroy that ane for wham Christ dee't!

16. Lat na yere gude be ill-spoken o'.

17. For God's kingdom isna eatin and drinkin, but holiness and peace, and rejoicin in Holie Spirit.

18. For ane that is sae doin service to Christ, is weel-pleasin to God, and acceptit o' men.

19. The things o' peace, than, are we pursuin; and the things that are for oor common up-biggin.

20. For the sake o' meat, be-na undoin God's wark. A' things, indeed, are clean; but it is ill for the man wha eats wi' cause o' stumblin.

21. It is a grand thing no to eat flesh, nor to drink wine, nor to do onything whaurin yere brither is

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[14] V. 14. Sae the Lord perswadit Paul; and sae he perswadit Peter (Acts x. 15). But gin a brither's weak conscience airts anither gate, we mauna condemn him; but be cannie wi' him.

gart to stumble, or is snared, or is made feckless.

22. And ye, what faith ye hae, hae it to yersel afore God! Weel is he wha condemns-na his ain sel in what he appruves.

23. But he that maks a distinction atween meats is condemned gif he eat, for it wasna o' faith; for what isna o' faith is sin.

CHAPTIR FYFTEEN.

Jews and Gentiles a' to 'gree. Paul's labor and success.

We that are strang soud be cairryin the burdens o' thae that are-na strang, and no be pleasin oorsels:

2. But ilk ane pleasur his neebor in that whilk is gude, wi' a view to his strenthenin.

3. For e'en Christ pleased-na himsel; but as it is putten-doon, "The ill-words o' thae that ill-ca'd thee fell on me!"

4. For as mony things as war putten-doon afore-haun, war putten-doon for oor lear, that throwe tholin and the consolation o' the Scripturs we soud hae hope.

5. Noo the God o' a' tholin and consolation gie ye to tak tent to the same thing ane wi' anither, accordin to Jesus Christ.

6. Sae that, wi' ae mind, and ae voice, ye may be magnifyin the God and Faither o' oor Lord Jesus Christ.

7. And sae help ye ane anither, e'en as Christ helpit you, to God's glorie.

8. For I threep that Christ becam a servant o' circumceesion, in behauf o' the truth o' God, that he micht mak siccar the promises gien to the faithers.

9. That the nations, on the ither haun, micht magnify God for his mercie; e'en as it is putten-doon: "For this cause wull I confess to thee amang the nations; and to thy name wull I sing psalms."

10. And again he says: "Be joyfu', ye nations, wi' his folk!"

11. And ance mair: "Gie ye praise, a' ye nations, to the Lord! and dwall on his praises, a' ye folk!"

12. And again, Esaiah says, "A rute sal thar be o' Jesse; and he wha is risin to rule the nations: on him sal the nations hope."

13. Noo the God o' hope fill ye wi' a' joy and peace in believin, to the end ye may hae rowth o' hope, and pooer o' the Holie Spirit.

14. And I mysel, my brethren, am become perswadit o' ye, that ye yersels are filled wi' gudeness, fu' o' a' knowledge, and fit to coonsel ane anither.

15. Nane-the-less, I wrate the mair bauldly in pairt till ye, steerin up yere memories, because o' the favor o' God gien to me.

16. To the end I soud be a public servant o' Jesus Christ to the nations, gisan service in the Joyfu'-message o' God, that the offeran o' the nations micht be weel-pleasin, made holie by the Holie Spirit.

17. I hae, than, the roosin o' mysel in Christ Jesus, as to the things o' God;

18. For I winna daur to speak o' deeds whilk Christ wrocht-na oot for himsel by me, to the obeyin o' the nations, in word and deed:

19. In rowth a' signs and ferlies, in pooer o' the Holy Spirit, sae that I frae Jerusalem and in a great sweep the tenth o' Illyricum, hae deliver't fully the Joyfu'-message o' Christ.

20. But in sic mainner am I strivin to preach the Joyfu'-message —no whaur Christ's name was kent; that I bigg-na on anither's fundation:

21. But, e'en as it is putten-doon: "They that warna tell't aboot him sal see; and they wha hae-na heard sal understaun."

22. For whilk thing I was, a gey

wheen times, hinder't frae comin to ye;

23. But noo, haein nae mair place in thir pairts, and haein a strang desirin a gude wheen year to see ye,

24. Whane'er I micht be gaun intil Spain,[15] I am in hope, whan gaun throwe, to see ye, and by you to be sutten forrit on the way, gin aiblins wi' you first I am in pairt satisfee't.

25. But e-noo I am gaun to Jerusalem, to ser' the saunts.

26. For Macedonia and Achaia war weel-pleased to mak a certain gift for the poortith o' the saunts at Jerusalem.

27. They war sae pleased—and their debtors are they. For, gin in their spiritual things the Gentiles had a share—they soud i' their temporal things share wi' them.

28. Haein than completit this, and haein made siccar to them this frute, I wull come back, by you, to Spain.

29. I ken, too, that whan I div come, I sal come i' the abundance o' the blessin o' Christ.

30. But I entreat ye, brethren, throwe oor Lord Jesus Christ, and the love o' the Spirit, to warsle thegither wi' me, in prayers for me, to God;

31. That I may be rescued frae the unbelievin in Judea; and that my service for Jerusalem may be acceptable to the saunts:

32. And that joyfully I may come t'ye, throwe God's wull, and may be refreshed wi' you a'.

33. Noo the God o' a' peace be wi' you a'. Amen!

CHAPTIR SAXTEEN.

Salutations and weel-wishins o' Paul.

Forby, I commend t'ye Phebe oor sister, as bein ane that ser's the kirk in Cenchrea,

2. That ye may gie her a welcome i' the Lord, wordie o' saunts, and may uphaud her whaur she may hae need o' ye; for e'en she hersel uphaudit mony, and me mysel.

3. Salute ye Prisca and Aquila,[16] my marrows in Christ Jesus;

4. Wha for my life offer't their ain necks; to wham no only I gie praise, but a' the kirks o' the Gentiles.

5. And salute the gaitherin i' their hoose. Salute Epenetus, my dear ane, wha is first frute o' the Province o' Achaia to Christ.

6. Salute Mary, wha wrocht muckle for us.

7. Salute Andronicus, and Junias, my kin, and my fellow-captives, wha are notit amang the Apostles; wha indeed war in Christ suner than mysel'.

8. Salute Ampliatus, a dear ane in the Lord.

9. Salute Urbanus, oor comrade in Christ, and Stachys my beloved.

10. Salute Apelles, ane appruv'd o' Christ. Salute thae o' Aristobulus' family.

11. Salute Herodion, my kinsman. Salute thae o' the family o' Narcissus, that are in the Lord.

12. Salute Tryphena and Tryphosa, wha toil in the Lord. Salute Persis, the weel-loved ane, wha indeed toiled muckle in the Lord.

13. Salute Rufus, chosen o' the Lord, and his (and my) mither.

14. Salute Asyncritus, Phlegon, Hermes, Patrobas, Hermas, and the brethren wi' them.

[15] V. 24. We kenna gin he ever wan the lenth o' Spain. Gif he did, it wad be eftir the imprisonment tell't us in The Acts. But he had it in his heart, gin time and opportunity had stude him in stead, to preach in every land o' the hail warld!

[16] V. 3. Tak tent hoo mony kind words and speirins he sends to sae mony folk in Rome. Thair maun hae been an unco deal o' fittin aboot, i' thae days: aiblins mair amang the Jews than the ithers. It is gude no to write onything anent onyane that isna o' love!

15. Salute Philologus and Julias, Nereus and his sister, and Olympas, and a' the saunts wi' them.

16. Salute ane anither wi' a sacred kiss. A' the kirks o' Christ salute you.

17. But I entreat ye, brethren, to tak tent o' thae that mak the diveesions and offences, contrar to the lear ye war learned, and turn awa frae them.

18. For sic as thir ser-na oor Lord Jesus Christ, but their ain wame; and, by their fleechin words and flatterin speeches, deceive simple aefauld hearts.

19. For yere obedience has come to be kent o' a'; ower you, than, I rejoice; but I wad hae ye to be wyss to that whilk is gude, and innocent o' that whilk is ill.

20. But the God o' peace sal ding Sautan aneath yere feet sune! The tender-love o' oor Lord Jesus Christ be wi' you!

21. Timothy, my marrow, salutes ye, and Lucius, and Jason, and Sosipater my kinsmen.

22. I, Tertius, wha penned this Epistle, salute ye i' the Lord.

23. Gaius, the enterteener o' mysel and o' the hail kirk, salutes ye. Erastus the City Treasurer salutes ye; and Quartus oor brither.

24. The kindly love o' oor Lord Jesus Christ wi' ye a'! Amen!

25. Noo to him wha has pooer to gar ye siccarlie staun, conform to my Joyfu'-message, e'en the preachin o' Jesus Christ, accordin to the revealin o' the mystery, in by-gane ages keepit close,

26. But is made kent e-noo, throwe the prophecies o' the Scripturs, conform to the wull o' the everlastin God, until obedience o' faith, till a' the nations made plain,

27. To the only wyss God, throwe Jesus Christ—to him be glory, for ever mair! Amen.

FIRST CORINTHIANS.

CHAPTIR ANE.

Paul likit-na the diveesions o' the Corinthians. The Cross o' Christ the ae and only Foundation.

PAUL, ca'd as an Apostle o' Jesus Christ, by the wull o' God; and the brither Sosthenes;

2. To the Kirk o' God, sanctify't in Christ Jesus, whilk is in Corinth, ca'd as saunts; wi' a' that ca' on the name o' oor Lord Jesus Christ in a' places, their Lord and oors;

3. Tender love be till ye, and peace, frae God oor Faither, and the Lord Jesus Christ.

4. I am thankin my God aye, anent ye, for the favor o' God gien till ye in Christ Jesus,

5. That in a' things ye had rowth in him, in a' word and knowledge,

6. E'en as the testimonie o' Christ [1] was made siccar amang ye.

7. Sae that ye fa' ahint in nae gift o' grace; fain-waitin for the revealin o' oor Lord Jesus Christ;

8. Wha sal e'en mak ye siccar throwe a', unblameable i' the day o' oor Lord Jesus Christ.

9. Leal and faithfu' is God, by wham ye war ca'd intil a ane-ness wi' his Son Jesus Christ oor Lord.

10. But I entreat ye, brethren, by the name o' oor Lord Jesus Christ, that ye a' speak as ane, and that thar be-na amang ye diveesions; but raither that ye be perfetely joined thegither i' the same mind, and the like conclusions.

11. For it has been signify't to me, anent ye, my brethren, by thae o' Chloe, that strifes are amang ye.

12. But this, say I, that ilk ane o' ye says, "I am o' Paul;" and "I am o' Apollos;" and "I o' Peter;" and "I o' Christ."

13. Has Christ been sinder't? Was Paul crucify't in yere behauf? Or intil Paul's name war ye bapteez't?

14. I gie thanks to God that nane o' ye I bapteez't, gin it warna Crispus and Gaius;

15. That nane micht say I bapteez't in my ain name.

16. Hoobeit, I bapteez't too the family o' Stephanas: mair nor thir I kenna whether I bapteez't ony.

17. For Christ sent-me-na to bapteeze, but to gie oot the Joyfu'-message; no in wisdom o' speech, least the cross o' Christ soud be made less o'.

18. For the message o' the cross is but havers to thae wha perish: hoobeit, to thae wha are rescued, e'en till us, it is the pooer o' God.

19. For it is putten-doon: "I destroy the wisdom o' the wyss anes, and set aside the discernment o' the discernin anes."

20. Whaur is a wyss ane? Whaur a writer? Whaur a disputer o' this warld? Has-na God made the wisdom o' the warld witlessness?

21. For, seein that i' the wisdom o' the warld, the warld kent-na God throwe its wisdom, it was God's gude pleasur, throwe the witlessness o' preachin, to save them that hae faith.

22. For baith Jews for ferlies are speirin, and Greeks for wisdom are seekin:

23. Whauras we proclaim a Messiah wha has been crucify't; to the Jews, indeed, a stumblin-clog; but to the Greeks folly;

[1] V. 6. *The Testimonie o' Christ;* the Message concernin Christ, as brocht to them by Paul.

24. Nane-the-less, to the bidden anes theirsels, baith Jews and Greeks, a Messiah; the pooer o' God, and the wisdom o' God.

25. For the "folly" o' God is wysser nor men; and the "weakness" o' God michtier nor men.

26. For look at yere biddin, brethren; that no mony wyss accordin to the flesh, no mony o' pooer, no mony heigh anes war chosen;

27. On the contrar, God chose the witless things o' the warld, that he soud shame thae that are wyss; and the weak things o' the warld God waled, to shame the things that are michty;

28. And the laigh things o' the warld, and the geck't-at things God waled — things no existin — that existin things micht be brocht to nocht.

29. Sae as nae flesh soud boast in God's presence.

30. But o' him are ye in Christ Jesus, wha was made wisdom frae God till us, and richtousness, and sanctification, and redemption:

31. Sae, as it is putten-doon, "He that boasts, lat him boast i' the Lord."

CHAPTIR TWA.

Salvation disna come wi' the knowledge o' man. The nateral man and the spiritual man.

And I, whan I cam till ye, brethren, cam-na i' the way o' speech or wisdom that excelled, bringin till ye God's testimonie.

2. For I set doon my fit to ken naething amang ye, but Jesus Christ, and him as Ane that had been crucify't.

3. And I cam, in fecklessness and shrinkin, and wi' muckle fear, to be wi' ye;

4. And my speech and my message warna wi' wheedlin words o' the wyss, but in demonstration o' spirit and pooer.

5. Sae that yere faith need-na staun in men's wisdom, but in God's pooer.

6. Wisdom, nane-the-less, we speak — amang experienced anes: wisdom hoobeit, no o' this warld, nor o' the great men o' this warld — wha are to be a' putten-by;

7. But we speak God's wisdom in a riddle, the knowledge that had been keepit hidlins, whilk God designed aforehaun, afore a' time, for oor glorie,

8. That no ane o' the great anes o' this warld has come to ken; for had they come to ken, they wadna i' that case hae crucify't the Lord o' Glorie!

9. But, e'en as it is putten-doon, "What-na things the ee saw-na, and the ear heard-na, and man's heart conceiv't-na [2]—sae mony things has God prepared for thae that lo'e him!"

10. Till us, nane-the-less, has God reveal't them, by the Spirit; for the Spirit kens a' things, e'en the deep things o' God.

11. For wha o' men kens man's things, but man's spirit that is in him? Sae, nane kens the things o' God, but God's Spirit.

12. But we gat, no the warld's spirit, but the Spirit that is o' God, sae as we soud ken the things God gies till us by his favor;

13. Whilk things eke we speak, no in man-taught words o' lear; but in words spirit-taught to spiritual men, spiritual things exponin.

14. But a man o' flesh taks-na in the things o' God's Spirit; for they are daftness till him, and he canna get to ken them, for that they are to be spiritually redd oot.

15. But the spiritual man speirs

[2] V. 9. While a hantle folk tak thir words as meanin the glorie o' the future life, it is better to look on them as settin oot the wisdom and the joy o' thae that are born again. Paul, and the lave, had it a' (v. 10). And they gat naething contrar whan they gat hame to Glorie; only mair o't!

oot a' things; but he his sel is speir't oot by nane.

16. For wha cam to ken the Lord's mind, that he micht gie him lear? But we hae Christ's mind.

CHAPTIR THRIE.

Paul and Apollos. The temple o' God no to be defil't.

And I, brethren, coud only speak till ye as men o' flesh, as bairns in Christ; and no as to spiritual men.

2. Wi' milk I fed ye, and no wi' meat; for ye war-na yet able for't: nay! e'en yet ye are-na able!

3. For ye are yet fleshly; for whaur thar are amang ye jealousy and strife, are-ye-na fleshly, and gaun-on as men?

4. For whan ane says, "I, in sooth, am o' Paul!" but anither, "I am o' Apollos!" are ye no fleshly men?

5. Wha, than, is Apollos? and wha is Paul? Juist servants, throwe wham ye believ't: e'en as the Maister gied till ilk ane.

6. I plantit, Apollos watir't; but God maks to growe.

7. Sae, than, naither he that plants is onything, nor he that watirs, but God that maks to growe.

8. And he that plants, and he that watirs, are baith ane: hoobeit, ilk ane sal hae his ain reward, e'en as his labor sal be.

9. For we are God's fellow-workers; and ye are God's mailin, God's biggin.

10. E'en as the favor o' God was gien me, as a wyss biggin-maister I lay a fundation, and anither biggs on't. But lat ilk ane tak tent hoo he biggs tharon!

11. For ocht ither fundation nane can lay but that whilk is laid, that is Jesus Christ.

12. But gin ony ane is up-biggin on the fundation, wi' gowd, siller, precious gems, wud, gerss, stibble—

13. Ilk ane's wark wull be made plain; for the day wull set it forth: and the lowe wull try ilk ane's wark, o' whatna sort it is.

14. Gin ony ane's wark whilk he has biggit thar-on stauns, he sal hae his meed:

15. Gin ony ane's wark sal be brunt up, he sal hae skaith;[3] hoobeit, he his sel sal be sav't; yet as throwe the fire.

16. Ken-ye-na that ye are a temple o' God, and God's Spirit is dwallin in ye?

17. Gin ony man destroy God's temple, him wull God destroy;[4] for the temple o' God is holie; whilk in sooth are ye.

18. Lat nae ane delude his sel: gin ony ane thinks he is wyss amang ye i' this warld, lat him become witless, in order that he may become wyss.

19. For the wisdom o' this warld is daftness wi' God. For it is putten-doon, "He snares the wyss wi' their ain pawkiness."

20. And ance mair: "The Lord taks tent o' the reasonins o' the wyss, that they are havers."

21. Sae, lat nane boast o' men; for a' things are yere ain,

22. Gin aiblins it be Paul, or Apollos, or Peter, or the warld, or life, or death, or things wi' us, or things to be—a' are yere ain;

23. But ye are Christ's: but Christ is God's.

CHAPTIR FOWR.

Modesty enjoined. Paul wad fain hae them do as he did.

Sae lat a man pit us doon as actin for Christ; as awmoners o' God's secret things.

2. And here, too, it is necessar that awmoners be fund honest.

[3] V. 15. Hoo gude is the Lord, that whan a' oor wark is wrang—gin we ettled purely—we hae skaith, but are-na lost oorsels! But hoo it soud mak us tak tent, sae as we bigg-na wrang!

[4] V. 17. Ane "destroys" the temple, whan he destroys the holiness o't. And gin he sae do, God wull destroy him! Paul has the same word twice.

3. But wi' me, it is a sma' thing that I soud be judged by you, or on man's day;[5] aye! I am-na e'en judgin mysel.

4. For I ken nocht to wyte mysel wi'; but this disna mak me richtous. But he wha judges me is the Lord.

5. And sae, judge nocht owersune, till the time the Lord comes, wha wull baith mak plain the hidlin things o' the mirkness, and wull schaw the thochts o' the hearts: and than, ilk ane's commendin sal come frae God.

6. But thir things, brethren, I hae (sae to speak) taen to mysel and Apollos, for yere sakes; sae as in us ye micht learn the lear, no to gang ayont what is putten-doon: that ye soudna be swallin yersels up, ilk ane again anither.

7. For wha maks a differ atween ye? And what hae ye that ye didna receive? Noo, gin ye received it, why soud ye swall up yersels as gin ye didna receive it?

8. E'en noo hae ye become staw'd; e'en noo hae ye become rich: allenarlie, and sindry frae us, ye hae gotten to be kings! and I wad ye war kings, that e'en we micht reign alang wi' ye.

9. For sae it seems to me; God has set forth us, the Apostles hinmaist; as gien ower till the deid: for a spectacle are we made to the warld—to Angels and to men.

10. We are made fules for the name o' Christ: but ye are wyss in Christ: we are feckless, but ye are strang: ye are honored, but we dishonored.

11. E'en to this 'oor, we hae hung'er, and drouth, and nakitness; are clour'd, and cuisten-oot;

12. We toil, workin wi' oor ain hauns; whan misca'd, we bless; whan persecutit, we thole it.

13. Whan defamed, we entreat; we are made as the midden-heap o' the warld; the dightins and orts o' a' things, e'en to this day.

14. No to shame ye div I say thir things; on the contrar, I admonish ye as my weel-lo'ed bairns.

15. For it may be that ye hae ten thoosand teachers in Christ, yet surely no mony faithers—for in Christ Jesus I becam yere faither i' the Joyfu'-message.

16. I entreat ye, than, that ye be as I am.

17. For this reason, I send till ye Timothy, wha is my bairn, belov'd, and faithfu' i' the Lord; wha wull gar ye to ca' to mind my ways whilk are in Christ, e'en as I teach, in a' places, in ilka kirk.

18. But some are swalled-up, as gin I warna comin till ye.

19. But I wull come t'ye, sune; gin it please the Lord; and I sal get to ken—no the words o' thae that are swalled-up—but the pooer.

20. For the Kingdom o' God isna in words, but in pooer!

21. Whatna o' them wad ye hae? Soud I come t'ye wi' a rod? or in love and the spirit o' meekness?

CHAPTIR FYVE.

The ill-deedie man i' the Corinthian Kirk.

1 It is the common clash that thar is uncleanness amang ye: and sic uncleanness as is no e'en to be heard o' amang the nations; that ane soud hae his faither's wife.

2. And ye hae been swalled-up, and didna raither lament, that he micht be taen oot o' the mids o' ye wha did sic wark.

3. For I, absent in body, but present in spirit, hae gien judgment, as gin I war present, on him that has dune this thing.

4. I' the name o' oor Lord Jesus Christ, ye bein forgather't—and my spirit—wi' the pooer o' the Lord Jesus Christ,

5. That ye gie ower siccan a ane

[5] V. 3. See iii. 13. It isna "man's day," but God's Day, that sal mak a' things plain!

to Sautan,[6] for the destroyin o' the flesh, that the spirit may be sav't i' the day o' the Lord Jesus.

6. Yere roosin o' yersels is unseemly. Ken-ye-na, that a wee barm wull leaven the hail melder.

7. Pit awa, than, the auld leaven, that ye may be a new lump, accordin as ye are unleavened; for oor Paschal-Lamb has been slain: Christ.

8. Lat us than keep festival, no wi' auld leaven, naither wi' leaven o' vice and wickedness, but wi' the unleaven'd breid o' aefauldness and truth!

9. I wrate till ye in my epistle, no to be nar-freends wi' unclean anes;

10. Yet no avoidin a'-thegither the unclean anes o' this warld; or the covetous, or extortioners, or eidol-lovers; for than ye bude gang oot o' the warld:

11. But noo I send t'ye, no to be makin nar-freends, gin ony ane ca'd a brither be unclean, or covetous, or an eidol-lover, or a misca'er, or drucken, or an extortioner: wi' siccan a ane no e'en to eat.

12. For what hae I wi' judgin thae oot-by? Is't no for ye to judge thae within?

13. But thae oot-by disna God judge? Sae pit oot the ill-deedie man frae amang yersels.

CHAPTIR SAX.

Aboot law-pleas, and unholie leevin.

Daur ony o' ye, haein a plea wi' his neebor, gang to the coort afore the unrichtous, and no gang afore the saunts?

2. Or ken-ye-na that the saunts sal judge the warld? And gin by you the warld is judged, are ye unfit for the sma'est tribunal?

3. Ken-ye-na that we sal judge Angels? hoo muckle mair, than, things o' this life?

4. Gin than, ye hae to judge things o' this life, wad ye hae thae to judge that ye esteem-na i' the kirk?

5. I speak this to shame you. Sae! is it possible thar isna amang ye a discernin man, ane fit to gie a judgment atween his brethren?

6. But brither has a plea wi' brither, and that afore unbeliewers!

7. Nay, e'en noo are ye cuisten in yere plea![7] to hae law-pleas ane wi' anither. Why div-ye-na raither tak wrang? Why div-ye-na raither thole defraudin?

8. Nay, but e'en ye yersels do wrang, and defraud; and that yere ain brethren!

9. Ken-ye-na that the ill-deedie sanna come intil God's Kingdom? Dinna be misleared; naither unclean, nor eidol-lovers, nor adulterers, nor misca'ers, nor Sodomites,

10. Nor thieves, nor sellie, nor the drucken, nor thae that curse, nor extortioners, sal come to possess the Kingdom o' God.

11. And sic war some o' ye; but ye had them weshed awa, but ye war made pure, but ye war declar't richtous—i' the name o' the Lord Jesus Christ, and i' the Spirit o' oor God.

12. A' things are alloo't to me, but a' things wadna profit me; a' things are alloo't to me, but I winna be behauden till ony.

13. Meats for the stammack, and the stammack for meats; but God wull bring to nocht baith it and them. The body isna for uncleanness, but for the Lord, and the Lord for the body.

14. God baith raised-again the Lord; and wull raise us throwe his pooer.

15. Ken-ye-na that a' yere pairts are pairts o' Christ? Takin than

[6] V. 5. Set him back again intil Sautan's kingdom—the warld; lea'in aye the door unsteekit, for him to return on repentance. It looks like as he did repent; see II. Cor. ii. 7, 8.

[7] V. 7. Ye hae tint yere plea already, to gang to law afore pagans. The skaith is in takin up the plea.

the pairts o' Christ, sal I mak them the pairts o' a harlot?

16. Or ken-ye-na that he that joins his sel till a harlot is ae body? ("For," says he, "the twa sal be ae flesh.")

17. But he that joins his sel to the Lord is ae spirit.

18. Flee frae uncleanness! Ilka sin that a man may do is unco till his body; whauras, he wha commits uncleanness feshes sin intil his ain body.

19. Or ken-ye-na that yere body is a temple o' the Holie Spirit within ye, that ye hae frae God? and that ye war-na yere ain?

20. In vera deed, ye war coft wi' a price; sae, magnify God in yere body.

CHAPTIR SEEVEN.

Husbands and wives. Makin use o' the warld, but no booin doon till't.

But, anent what ye wrate to me: "It is gude for a man no to be bund till a wumman."

2. Yet, because o' uncleanness, lat ilk man hae his ain wife, and ilk wumman her ain man.

3. Lat the husband render to the wife what is due; and in siclike mainner, the wife as weel, to the husband.

4. The wife hasna authoritie ower her ain body, but the husband; and in siclike mainner the husband hasna authoritie ower his ain body, but the wife.

5. Defraud-ye-na ane the ither, unless aiblins it may be for a wee, by consent, that ye may hae mair time for prayer: and forgather again, lest Sautan tempt ye wi' incontinence.

6. This, hoobeit, I am sayin by permission, and no o' commandment.

7. I coud wuss a' men to be like mysel; but ika ane has his ain gift frae God; anc this, and anither that.

8. Nane-the-less, say I to the unmairry't and to weedows: Weel for them gin aiblins they bide e'en as I am.

9. But, gin they haena continency, lat them mairry: for better is't to mairry than to be ower fain.

10. To the mairry't hoobeit, I gie chairge—yet no I, but the Lord—that a wife gang-na awa frae her husband.

11. But gin aiblins she e'en be sinder't, lat her bide unmairry't, or else be reconcil't till her husband; and lat-na a husband pit awa a wife.

12. And to the lave say I (no the Lord), Gin a brither hae a wife, and she believes-na, and gin she hersel is weel-pleased to dwall wi' him—lat him no send her awa.

13. And a wife wha has a husband that believes-na, gin he his sel is weel-pleased to dwall wi' her—lat her no lea' her husband!

14. For the misbelievin husband is sanctify't in the wife, and the misbelievin wife is sanctify't in the husband: itherways, as the case is, yere bairns war unclean;[8] but noo are they holie.

15. Hoobeit, gin the misbelievin husband is unyokin his sel, lat him be unyokin his sel! the brither or the sister hasna come intil bondage in sic like: but God has enjoined upon us peace.

16. For hoo ken ye, O wife! but ye may save yere husband? Or hoo ken ye, O husband! but ye may save yere wife?

17. But whether sae, ilk ane, as the Lord has portioned oot till him, ilk ane as God has fund him and ca'd him, sae lat him be walkin; and sae enjoin I in a' the kirks.

18. Haein been circumceesed whan ane was ca'd, lat him no be uncircumceesed. In uncircumceesion

[8] V. 14. Gin the faither and mither warna leevin thegither, it was a' ane as gin their mairriage was unlawfu': and their bairns wad be as unlawfu'. Sae, for their bairns' sakes, as weel as for peace's sake, and the Gospel's sake, lat them 'gree thegither.

was ony ane ca'd? Lat him no become circumceesed!

19. Circumceesion is naething, and uncircumceesion is naething: but the keepin o' God's commandments is a'thing.

20. Ilk ane, in the mainner o' life in whilk he was ca'd, sae abide.

21. A thirlman war ye whan ca'd? Lat it no fash ye! but gin ye hae choice to be free, tak it.

22. For he that in the Lord was ca'd, whan a thirlman, is emancipate i' the Lord; in siclike, he wha was ca'd as a free man, is a bondman in the Lord.

23. Ye war coft wi' a price: become-na servants o' men.

24. Lat ilk ane, in that state in whilk he was ca'd, abide wi' God.

25. But, anent thae that are maidens, I hae nae commauns o' the Lord; but I gie my mind, as ane that has had mercie frae the Lord to be true and leal.

26. This, than, I wad say is seemlie i' the case, by stress o' existin things, that it is weel for a man sae to be.

27. Hae ye become bund till a wife? Seek-na to be lowsed. Are ye lowsed frae a wife? Seek-na a wife.

28. But gin ye e'en mairry, ye haena sinned: and gin a maiden mairry, she hasna sinned. Nane-the-less, sic wull hae tossins-aboot i' the flesh. But I spare ye.

29. But e'en this say I, brethren; the time is wearin dune; lat them wi' wives be as gin they had nane;

30. And them greetin, as gin they grat-na; and them rejoicin, as gin they rejoiced-na; and them buyin, as gin they obteen'd-na;

31. And them usin the warld, as no bund-up in't; for the form o' this warld is passin awa.

32. Moreover, I wad ye war free frae carkin care. The man no mairry't is tentie aboot the Lord's things, hoo he may pleasur the Lord;

33. Whauras, the man mairry't, is tentie aboot his wife's maitters, hoo he may pleasur his wife, and sae is dividit.

34. And thar is a differ atween a wife and a maiden: she that is no mairry't, is tentie aboot the Lord's things, sae as she may be holie in body and spirit; whauras she that is mairry't is tentie anent the warld's things, hoo she may pleasur her husband.

35. This speak I, wi' an ee to yere ain gude; no that I wad cast a snare ower ye; but wi' an ee to what is seemly, and that ye may wait on the Lord untrammil't.

36. But gin ony man thinks he disna weel by his maiden, gin she pass the flooer o' her age, and need be, lat him do as he wad; he isna committin sin; lat them wed.

37. Nane-the-less, he that stauns siccar in his heart, no bein under necessity, but has pooer as anent his ain wull; and has made it up in his ain heart to keep his maiden, dis weel.

38. Sae, baith he wha gies in mairriage his ain maiden dochter dis weel; and he wha disna gie in mairriage dis e'en better.

39. A wife is bund as lang as her husband leeves; but gin aiblins her husband is faun asleep, she is free to mairry wham she wull: only in the Lord.

40. But happier, gin she thus abide, in my judgment; and mair, I think I hae the Spirit o' God.

CHAPTIR AUCHT.

Christian liberty anent meats and drinks: its wideness and its straitness.

Noo, anent eidol-sacrifeeces: "We ken that we a' hae knowledge." Knowledge swalls up, but love upbiggs.

2. Gif ony man thinks he kens a thing, he hasna yet 'gotten to ken onything as he soud ken.

3. But, gif ony man lo'es God, the same man is appruv't o' God.

4. Anent eidol-sacrifeeces:—we ken weel that an eidol is naething i'

the warld, and that thar is nae God but ane.

5. For e'en gin thar be sae-ca'd gods, gin they be in heeven or yirth —e'en as thar are "gods" mony and "lords" mony;

6. But till us thar is ae God, the Faither, by wham are a' things, and we for him; and ae Lord Jesus Christ throwe wham are a' things, and we throwe him.

7. Hoobeit, that lear is no in a'; but some, trokin wi' the eidol,[9] e'en till noo, wi' the eidol as a sacrifeece, eat; and their conscience, bein unco waff, is defiled.

8. But meat will-na gar us win ben to God; naither, gin aiblins we eat-na, div we fa' short; nor aiblins gin we eat, div we excel.

9. But tak ye tent, that by nae means this freedom is made a stumblin clog for the weak.

10. For gin aiblins ane soud see you wha has knowledge, sittin in an eidol's temple, at meat, wull-na his weak conscience be made bauld to eat the eidol-sacrifeeces?

11. Sae, than, the weak ane—the brither Christ dee't for—is brocht to ruin by yere knowledge!

12. But in sae sinnin again the brethren, and clourin their conscience, whilk is weak, ye are sinnin again Christ!

13. Sae, in ony case ava, whaur meat is a snare to my brither, I'se in naewise eat flesh for evermair, that I mak-na my brither to stoiter.

CHAPTIR NINE.

Paul speaks o' his sel. The battlin and the prize.

WALK I no at liberty? Am I no an Apostle? Hae I no seen Jesus Christ oor Lord? Are ye no yersels my wark i' the Lord?

2. Gin till ither anes I am-na an Apostle, yet nae doot I am to you: for the seal o' my apostleship are ye i' the Lord!

3. My defence to thae wha quaisten me is this:

4. Hae-we-na richt to eat and drink?

5. Hae-we-na richt to be leadin aboot a wife wha is a believer, as weel as the lave o' the Apostles, and the Lord's brethren, and Peter?

6. Or hae only I and Barnabas no the richt to lay doon wark?

7. Wha gies service as a sodger, at his ain expense at ony time? Wha plants a vine-yaird, and eats-na o' the frute? or wha herds a flock, and taks-na o' the milk o' the flock?

8. Am I sayin thir things as a man wad say? Or isna the Lord sayin the same?

9. For i' the law o' Moses it is putten-doon, "Ye sanna muzzle the threshin ox." Is't for the owsen God has care?

10. Or, was't for oor sakes a' thegither he said it?[10] Aye! for oor sakes was't putten-doon: sae that hopin, the pleughman soud pleugh: and hopin to hae, ane soud thresh.

11. Gin we sawed for you spiritual things, is't a muckle thing gin we reap o' yere fleshly things?

12. Gin ithers use the richt ower ye, soudna raither we? But we grippit-na this richt, but raither happit-up things, that naething soud hinder the Joyfu'-message o' Christ.

13. Ken-ye-na that they wha ser' in holie things eat o' the things o' the holie place? and they wha at the altar staun, wi' the altar share?

14. E'en sae has the Lord ordeened, that they that declare the Gude-word, sal hae their breid o' the Gude-word.

[9] V. 7. Paul kent than an eidol was naething (v. 4); but a wheen brethren, tho' they worshipp't only God, believed in the existence o' eidols, as enemies o' God. Siccan a ane coudna eat in an eidol's temple, be the meat ever so gude o' itsel: he wad feel he was trokin wi' the eidol. We can hae some airtin here, for oorsels.

[10] V. 10. The mair ye'll seek, the mair ye'll see, that a' thae Auld Testament things hae a meanin. As Tammas Binnie said, "A' the Auld Testament histories are doctrines!"

15. Hoobeit, I haena taen ony o' thir things: and mair, I spak-na o' thae things, that sae it soud be dune to me; for I wad suner dee than that ony ane soud mak feckless my gloryin.

16. For, gin I declare the Joyfu'-message, it isna for me a cause o' gloryin: for a necessity is lyin on me; for wae is me! gin aiblins I be-na declarin the Joyfu'-message!

17. For gin I follow this thing o' mysel, I hae my meed; but gin it isna o' mysel, than it is a factorship I hae been lippen'd wi'.

18. And what, than, is my meed? this: That in declarin the Joyfu'-message, I may mak it free, and withoot cost; that I may-na ower muckle use my richt i' the Joyfu'-message.

19. For e'en free as I am frae a', I am thirlman to a', that I micht win the mair.

20. To the Jews becam I as a Jew, sae as I micht win the Jews: to thae aneath the Law, as aneath the Law (no bein mysel 'neath the Law) that I soud win thae under the Law.

21. To thae no haein the Law, as no haein the Law (no bein withoot law to God, but aneath Christ's Law), sae as I micht win thae no haein the Law.

22. I becam to the weak, as weak mysel, that I soud win the weak; till a' men hae I become a' things, that by a' thir means I micht save some!

23. But a' things div I for the sake o' the Joyfu'-message, that a partaker o't wi' you I micht become.

24. Ken-ye-na that they wha rin in a coorse a' rin, but that ane wins the gree? Sae be rinnin, that ye may win!

25. But ilka ane strivin i' the games, is self-governin in a' things. They do it to obteen a fadin croon; but we, ane unfadin!

26. And sae I am rinnin, as not at a ventur: sae fecht I, as no baffin the air:

27. But I am haudin my body under, and garrin it do service; least in onywise, haein proclaimed the Joyfu'-message till ithers, I mysel soud be cuisten aside!

CHAPTIR TEN.

We maun tak tent o' the Jews' errors, and no do the like: and walk close wi' God.

For I wadna hae ye unkennin, brethren, hoo oor forebears war a' aneath the clud, and a' gaed throwe the sea;

2. And war a' bapteez't intil Moses i' the clud and i' the sea.

3. And a' did eat like spiritual breid;

4. And a' did drink like spiritual drink; for they drank oot o' a spiritual rock that follow't them: the Rock, natheless, was Christ.

5. Hoobeit wi' mony o' them was God ill-pleased: and he dang them ower i' the wilderness.

6. Noo in thir things they becam lessons till us, that we soudna glaum at ill things, as eke they glaum'd.

7. Nor worship eidols, as some o' them: juist as it is putten-doon, "The folk sut doon to eat and drink, and raise up to mak sport."

8. Naither lat us do uncleanness, as some o' them did uncleanness, and fell in ae day thrie-and-twenty thoosand.

9. Naither lat us tempt the Lord,[11] e'en as some o' them tempit, and perish't wi' the serpents.

10. Naither lat us yammer, as some o' them yammer't, and perish't wi' the destroyer.

11. But thir things cam to them for examples. And they war puttin-doon for oor warnin, to wham the hinner-end o' time has come.

12. Sae, lat him wha thinks he stauns, tak tent that he fa'-na!

[11] V. 9. A wheen o' the MSS. hae "Christ" here. But gin we hae the true thocht, that Christ led and ruled the Auld Testament Kirk, e'en as he dis the New, than thar wull be nae differ atwixt "Lord" and "Christ."

13. Nae trial has come till ye but a human ane; and God is leal and true, and winna lat ye be try't aboon what ye are fit to thole; but wull mak wi' the trial a gate o' escape, that ye may be able to haud oot.

14. Whaur-for, my loved anes, flee frae eidol-worship!

15. As to discernin men I speak; judge ye what I am sayin.

16. The cup o' blessin we bless, is't-na the sharin o' the blude o' Christ? The laif that we brek, is't-na the sharin o' the body o' Christ?

17. Seein that we, tho' mony, are a' ae laif—ae body; for we a' o' the ae laif partak.

18. Look again at Isra'l accordin to the flesh: are-na they wha eat the sacrifeeces sharin wi' the altar?

19. Yet am I sayin that an eidol-sacrifeece is onything? or that an eidol is onything?

20. On the contrar: "What things the nations sacrifeece, to the demons do they sacrifeece, and no to God!" and I wadna hae ye to become marrows wi' demons.

21. Ye canna be drinkin the Lord's cup, and demons' cup; ye canna be sharers o' the Lord's table, and demons' table.

22. Wad ye provoke the Lord to jealousie? Are we sterker nor he?

23. A' things are alloo't, but a' things are-na for profit: a' things are alloo't, but a' things strengthen-na.

24. Lat nae ane be seekin allenarlie eftir his ain things; but that whilk is his neibor's.

25. Whatsae'er is sell't i' the merkits, eat; speirin-nane on behauf o' conscience.

26. "For the hail yirth is the Lord's, and a' its ootcome!"

27. Gin ony o' the misbelievin bid ye, and ye think to gang, eat whate'er is set afore ye, speirin-nane on behauf o' conscience.

28. But gin aiblins ane say t'ye, "This is a holie sacrifeece!" eat-na, for the sake o' him wha said sae, and for conscience sake;

29. "Conscience," say I; no yere ain, but the ither's. For hoo soud my liberty be evened by anither man's conscience?

30. Gin I gratefully am partakin, why am I to be spoken again anent that whilk I am giean thanks ower?

31. Sae, gin ye be eatin, or drinkin, or doin ocht, be doin a' to the glorie o' God!

32. Be ye free frae offence, baith to Jews and to Greeks, and to the Kirk o' God.

33. According as I too am pleasin a' men; no lookin for my ain gain, but the gain o' the mony, that they may be sav't.

CHAPTIR ELEEVEN.

Men and weemen i' the worship o' the Kirk. The Lord's Supper.

Be ye like me, e'en as I follow Christ.

2. I gie ye praise that in a' things ye hae mind o' me; and e'en as I gied till ye the precepts, ye are haudin them siccar.

3. But I wad hae ye ken that the heid o' ilka man is Christ; and the heid o' a wumman is the man; and the heid o' Christ is God.

4. Ony man prayin or preachin, haein ocht on his heid, pits his heid under shame;

5. But a wumman, prayin or preachin wi' her heid unveil't, pits her heid to shame: for it is as gin she had been shaven.

6. For gin a wumman disna cover hersel, lat her hair eke be shorn. But gin it be shamefu' in a wumman to be shorn or shaven, lat her be cover't.

7. For a man soudna cover his heid, inasmuckle as he is God's image and glorie; but the wumman is man's glorie.

8. For the man is no o' the wumman, but the wumman o' the man.

9. For naither was man made for the sake o' the wumman, but wumman for the sake o' the man.

10. For sae soud the wumman wear this permission on her heid; conscious o' the Angels.

11. Hoobeit, naither is the man wantin the wumman, nor the wumman wantin the man, in the Lord.

12. For e'en as the wumman is o' the man, sae is the man throwe the wumman: but a' things are o' God.

13. Think for yere ain sels:—Is't seemly for a wumman, uncover't, to be prayin to God?

14. Disna e'en natur tell ye, that a man, gin aiblins he has lang hair, it is a discredit till him?

15. Whaur-as, a wumman, gin aiblins she hae lang hair, it is a glorie till her? For the lang hair has been gien till her for a coverin.

16. Gin, hoobeit, ony ane thinks to be contrar, nae sic custom as this hae we, nor yet the kirks o' God!

17. But I gie ye this chairge, no to praise ye ava; for that ye are-na comin thegither for the better, but for the waur.

18. For to begin: tho' ye div indeed come thegither i' the kirk, I am tell't that factions amang ye are springin up; and I somewhat believe it.

19. For pairties amang ye thar maun be; that they that are acceptit amang ye may be schawn.

20. And sae, though ye come thegither intil ae place, it isna to eat the Lord's Supper:

21. For ilk ane has his ain supper afore eatin; and sae ane is hung'ry, and anither is stegh't.

22. What? hae-ye-na hooses to eat and drink in? Or, div ye belittle God's kirk, and shame thae that hae nocht? What am I to say t'ye? Am I to compliment ye? I compliment-ye-na!

23. For I had frae the Lord what I e'en tell't to you, that the Lord Jesus, that nicht in whilk he was betray't, took a laif;

24. And, giean thanks, brak it, and said, "This is my body that is gien for you; this do, in memory o' me."

25. And in like mainner the cup too, eftir the takin o' supper, sayin, "This cup is the New Covenant in my bluid: this div ye, e'en as aft as ye may drink o't, for the remembrance o' me."

26. For, sae aften as ye may be eatin this laif, and drinkin this cup, ye are settin forth the death o' the Lord, till whatna time he may come.

27. Sae, whasoe'er may be eatin the laif, or drinkin the cup o' the Lord, in an unwordie way, sal be hauden for the body and the bluid o' the Lord.

28. But lat a man pit his sel to the test; and in sic mainner lat him eat o' the laif, and drink o' the cup.

29. For he that is eatin and drinkin, is eatin and drinkin condemnation till himsel, gin he be-na consecratin the body.[12]

30. And sae thar are amang ye, a hantle weak and pinin, and a gude wheen fa'in asleep.

31. Gin, hoobeit, we had been consecratin oorsels, we wadna i' that case hae been comin aneath condemnation.

32. But, bein brocht aneath judgment by the Lord, we are chasten't, that we soudna be condemned wi' the warld.

33. And sae ye, my brethren, whan ye come thegither to eat, wait ye ane for anither.

34. Gin ony man hung'er, lat him eat at hame, least ye but come thegither for condemnation: and for the lave o't, whan I come, I wull set a' in order.

[12] V. 29. The sense is a wee obscure. It seems to mean, takin this and the 31st verse thegither, that we maun consecrate oorsels, gin we wad be acceptit; and gin we consecrate oorsels, the breid wull be consecrate, in oor mind, and in oor mou'.

CHAPTIR TWAL.

A hantle mair o' the Corinthians had gifts than kent weel hoo to use them. We're a' pairts o' ae body.

Noo, anent the "spiritual," brethren, I wadna hae ye i' the mirk.

2. Ye weel ken that whan ye war Gentiles, ye war led to their dumb eidols, hoosoe'er ye micht be airtit.

3. And sae, I gie ye to ken that nane, speakin wi' God's Spirit, maks oot Jesus to be accurst;[13] and that nae ane can mak oot Jesus to be Lord, but wi' the Holie Spirit.

4. But braidlie-scatter't gifts thar are, yet the ae Spirit:

5. And braidlie-scatter't service, yet the ae Lord:

6. And braid-scatterin o' inward wark thar is; and aye the ae God, wha works inwardly a' things in a' men.

7. But till ilk ane is gien this schawin-forth o' the Spirit, to work whate'er is best.

8. For till ane is gien indeed throwe the Spirit, a word o' inner wisdom; till anither, the word o' ootward knowledge, by the same Spirit.

9. Till anither, faith, by the ae Spirit, but till anither gifts for healin by the same Spirit.

10. Till anither ane, wunner-warks and pooers; till anither, speakin for God; till anither, discernin o' spirits; till anither, mony tongues; but till anither, interpretin o' tongues.

11. But a' thir dis that ae and the self-same Spirit work inwardly, giean oot till ilk ane, allenarlie e'en as he wull.

12. For e'en as the body is ane, and has a hantle o' members, but a' the members o' the body, mony as they may be, are ae body, sae e'en in Christ.

13. For in ae Spirit, are we a' in ae body bapteez't, aither Jews or Greeks, aither bond or free; and war made till a' drink o' ae Spirit.

14. For the body isna ae member, but mony.

15. Gin aiblins the fit soud say, "For that I am-na the haun, I am-na o' the body," is't than no o' the body?

16. And gin aiblins the lug soud say, "For that I am-na an ee, I am-na o' the body," is't than no o' the body?

17. Gin the hail o' the body war ee, whaur the hearin? or gin the hail hearin, whaur the smellin?

18. But noo, God plantit the members, ilk o' them, i' the body, juist as he pleased.

19. Gin hoobeit, a' had been ae member, whaur the body?

20. Whaur-as, noo, a hantle o' members—yet indeed but ae body.

21. Forby, the ee canna say to the haun, "I hae nae need o' thee!" nor yet the heid to the feet, "I hae nae need o' you!"

22. But, on the contrar, muckle mair the members o' the body, seemin maist feckless, are needfu';

23. And the pairts o' the body we may deem to be wantin in honor, we pit on the mair honor; and oor less favor't pairts we busk the mair.

24. Whaur-as, oor weel-faur'd pairts are no in want. But God has mouldit the body weel; giean mair tender care to the pairt that was wantin.

25. That thar soud be nae sedition in the body; but the members hae like care ane ower anither.

26. And gin ae member dree ill, a' the members dree wi't; or gin ae member be magnify't, a' the members are blythe wi' it.

27. Noo, ye are Christ's body; and allenarlie, members:

28. Wham, indeed, God plantit i' the Kirk; first o' a' Apostles; second, prophets; third, teachers; helpers; airtins; kinds o' tongues.

[13] V. 3. A wheen Jews, in Corinth and elsewhaur, wad ca' Jesus Christ "cursed"; and yet fausely mak oot they war speakin for God!

29. Are a' Apostles? a' prophets? a' teachers? a' workers o' ferlies?

30. Hae a' healin? Div a' speak wi' tongues? Div a' interpret?

31. But desire ye the chief gifts: and noo I airt ye till a better gate for't.

CHAPTIR THIRTEEN.

The praise o' love: it is like God, frae wham it comes, perfete!

GIN aiblins I be speakin wi' a' the tongues o' men and o' Angels, and want love, I am nae mair nor dunnerin brass, or a jinglin cymbal.

2. And gin I hae the gift o' foretellin, and ken a' hidden things, and a' lear; and gin I hae a' faith, sae as to gar mountains flit, but hae-na love, I am naething.

3. And gin I mórsel-oot a' I hae intil hung'ry mou's, and gie up my body to the lowin fire, and hae-na love, I am nane the better!

4. Love tholes lang; is kind and cannie: love isna sellie, love vaunts-na itsel, isna sune upliftit;

5. Demeans itsel discreetly; seeks-na her ain: isna gien to flytin; casts nae by-ganes.

6. Joys-na ower wrang, but alang wi' truth is blythe:

7. Tholes a' things, lippens a' things, looks forrit till a' things, drees a' things.

8. Love bides aye. But gin thar be foretellins,[14] they sal be endit; gar thar be tongues, they sal cease; gin thar be lear, it sal dwine awa.

9. For we ken but in pairt, and we prophesie but in pairt.

10. But whan the perfete is come, than a' that is in pairt sal be laid doon.

11. Whan I was a bairn, I spak like a bairn, I esteemed things like a bairn, I thocht like a bairn; but noo, bein a man, I hae putten-awa bairn-like things.

12. For noo we see but in a keekin-gless, a' dimly; but than, clearly, face to face: noo, in pairt I ken; but than sal I ken, e'en as I mysel hae been clearly kent.

13. But noo, firm bides Faith, Hope, and Love, thir thrie; but Love is boonmaist o' them a'.

CHAPTIR FOWRTEEN.

Speakin wi' tongues; and hoo the Kirk may hae a blessin oot o't.

FOLLOW ye eftir Love: yet be ye fain to hae spiritual gifts; but amang them a', that ye may prophesy.

2. For he that speaks wi' anither tongue, isna speakin to men, but to God; for nane listens till him; still, i' the Spirit he is speakin deep things.

3. But he that is prophesyin is speakin to men for their strenthenin, exhortation, and comfort.

4. He that speaks wi' a tongue is strengthenin his sel; but he that prophesies is strenthenin the Kirk.

5. Hoobeit, I desire ye to be speakin wi' tongues, but mair that ye may prophesy; for heigher is he that prophesies than he wha speaks wi' tongues — unless indeed he expone it, that the Kirk may be strenthened.

6. And noo, brethren, gin I come till ye speakin wi' tongues, what better sal ye be, gin I divna speak till ye aither by revelation, or wi' wisdom, or by preachin, or by exponin?

7. And sae e'en things no leevin, giean oot a soond, be it pipe or harp, gin they dinna mak a differ in the notes, hoo sal it be kent what is piped or what is harped?

8. For gin the trumpet gie a wafflin soond, wha wull pit on his graith for the fecht?

9. And sae ye, gin ye gie-na speech weel-kent, hoo sal it be up-taen? for ye wull be speakin to the air.

[14] V. 8. Prophecies and foretellins sal cease; no that they warna gude and true, but that a' is come to pass, and they are-na needit.

10. Thar may be an unco-mony tongues i' the warld, and no ane wantin sense.

11. Gin than I ken-na the meanin o' the tongue, I sal be to him wha is speakin like ane frem'd; and he that is speakin, frem'd to me.

12. Sin' than ye be fain to hae Spirit-gifts, seek that ye may be forrit in strenthenin the Kirk.

13. And sae, lat him wha speaks wi' a tongue, pray that he may expone it.

14. For gin I be prayin in a tongue, my spirit is prayin, but my mind isna nourish't.

15. What than? I wull pray in the spirit, but I wad eke pray wi' the understandin: I wull praise wi' the spirit, but I wad eke praise wi' the understandin!

16. Els, gin aiblins ye be blessin i' the spirit, hoo sal he that is wantin in gifts say the "Amen," at yere giean o' thanks, sin' he kens-na what ye are sayin!

17. For ye are indeed giean thanks weel, but the ither isna strenthen't!

18. I gie thanks to God that I speak wi' tongues mair nor a' o' ye.

19. But in the Kirk I wad raither speak fyve words wi' my understaunin, that I micht gie ithers lear, than myriads o' words in a tongue!

20. Brethren, be-na bairns in yere understaunins: but in a' that is base be ye bairns, while in yere understaunins be ye men.

21. I' the Law thar is puttendoon, "Wi' ither tongues and ither lips, speak I to this folk; and no e'en sae wull they listen to me, says the Lord."

22. Sae that tongues are for a testimonie, no to thae that hae faith, but to thae wantin faith: but prophecie isna for thae that are wantin faith, but for they wha hae faith.

23. For gin the hail Kirk come thegither for the ae thing, and a' be speakin wi' tongues, and thar come in men ungiftit, or wantin faith, wull they no report ye are wud?

24. But gin aiblins a' are prophesyin, and thar come in ane wantin faith, or wantin gifts, he is convictit by a'; he is pruv'd by a'; the secrets o' his heart are made kent;

25. And, fa'in doon on his face, he wull adore God, declarin that God is in ye indeed!

26. Hoo, than, is't, brethren? Whane'er ye come thegither, ilk ane has a psalm, or an exhortation, or a revelation, or a tongue, or an interpretation: lat a' things be dune for up-biggin.

27. Gin it be in a tongue, lat it be wi' twa, or at maist by thrie, by turns; and lat ane be exponin.

28. But gif thar be nane to expone, lat him be quate i' the kirk: till himsel lat him be speakin —and to God.

29. And as to the prophets, lat twa speak, or thrie, and lat the ithers discern.[15]

30. But gin aiblins till anither a revelation is made as he is sittin, lat the first be quate:

31. For ane by ane ye can a' prophesy, that a' may learn, and a' hae consolation.

32. And the spirits o' the prophets are ruled by the prophets.

33. For God isna a God o' tulzies, but o' peace; as in a' the kirks o' the saunts.

34. As for the wives, lat them be quate i' the kirks; for it isna alloo'd them to be speakin, but lat them be in submission, e'en as says the Law.

35. But gin they wad fain learn onything, lat them speir at their ain husbands at hame; for it isna

[15] V. 29. John Knox recommendit sic meetins "for prophesyin"; sae he ca'd them: and that twa, or at maist thrie, only, soud speak, and then gang oot, till the lave had pronounced on what they had brocht forrit. It wasna dune by oor Scots folk; but was gude advice, nane-the-less.

seemly for a wife to be speakin i' the kirk.

36. Was't frae you that the word o' God gae'd oot? or to you allenarlie did it come?

37. Gin ony ane judges he is a prophet, or spiritual, lat him say that the things I am writing till ye are the Lord's words.

38. But gin ony ane is ignorant anent this, lat him bide ignorant.

39. Sae than, brethren, be fain to prophesy, and forbid-na to speak wi' tongues;

40. But lat a' things be dune decently and in order.

CHAPTIR FYFTEEN.

A' aboot the Risin-again: mair here nor in a' the lave o' the Word. It is ane o' Paul's special messages frae the Lord till us.

Noo, I mak kent t'ye, brethren, the Joyfu'-message whilk I mysel spak till ye, whilk eke ye received, and in whilk eke ye staun.

2. And throwe whilk ye are saved, gin ye haud siccar the word I tell't ye, in whilk I spak till ye the Joyfu'-message; gin ye hae-na lippened in vain!

3. For I deliver't till ye, the first thing, hoo that Christ dee't for oor sins, as said i' the Scripturs;

4. And that he was bury't; and that he has been raised—on the third day, as said the Scripturs;

5. And that he schawed his sel to Peter; eftir, to the Twal.

6. Eftir that he schawed his sel to mair nor fyve hunder brethren at ance; the feck o' them remainin till noo, but a wheen are faun asleep.

7. Eftir that he schawed his sel till James; and eftir, till a' the Apostles;

8. And last o' a', as to the untimely birth—e'en to me!

9. For I am but the least o' the Apostles, wha am-na fit to be ca'd an Apostle, for that I persecutit the Kirk o' God.

10. But by God's favor I am what I am: and his favor to me wasna made vain; but, mair aboundin than they a' was I in toil: hoobeit, it wasna I, but God's favor wi' me.

11. Sae, gin it be I or they, sae we preach, and sae ye lippen'd.

12. Noo, gin Christ be proclaimed, as bein risen frae 'mang the deid, hoo say a wheen amang ye that "Thar is nae Risin-frae-the-deid?"

13. But, gin "Risin-frae-the-deid thar be nane," than no e'en Christ has been raised!

14. And gin Christ hasna been raised, oor preachin, at last, is vain; and yere believin is a' vain!

15. And mair: we are schawn to be fause-witnesses o' God; for we bure witness o' God that he raised Christ; wham he raised-na, gin the deid be-na raised!

16. For gin the deid are-na raised, Christ raise-na!

17. And gin Christ raise-na, yere faith is a' in vain; ye are yet in yere sins!

18. And thae, too, wha fell asleep in Christ, perish't!

19. Gin we hae but hopit in Christ in this life alane, we are o' a' men maist to be pitied!

20. But noo, Christ has been raised frae 'mang the deid, a first-frute o' them wha are faun asleep!

21. For sin' throwe a man cam death, throwe a man comes eke the Risin-frae-the-deid.

22. For as in Adam a' dee, sae in Christ sal a' be made leevin.

23. But ilk ane followin in his proper place: Christ, a first-frute; than they wha are Christ's, at his comin:

24. Eftirhaun, than the end—whane'er he delivers up the Kingdom to God the Faither; whan a' rule and authoritie is dune awa' wi'.

25. For he maun rule till whatna time as he has putten a' his faes aneath his feet.

26. The last fae that is dune awa' wi', is Death.

27. "For a' things are to be putten aneath his feet." But whaur

ane says, "A' things hae been putten-aneath," it is plain that thar is an exception o' the Ane wha pat a' things aneath him.

28. But, whan a' things are putten-aneath him, than sal the Son his sel become subject to the Ane wha made a' things subject till him—that the Godheid may be a' in a'!

29. Or else, what is for them that are bapteez't for the deid?[16] Gin the deid be-na raised ava, why than are they bapteez't for the deid?

30. And why soud we be rinnin intil danger ilka 'oor?

31. Ilk day I am deein, brethren—by a' the gloryin whilk I hae ower you in Christ Jesus oor Lord!

32. Gif, like a man, I battled wi' wild beass in Ephesus, what is the profit to me? Gif the deid are-na to be raised, "Lat us eat and drink! for the morn we dee!"

33. Dinna be taen-in: "Ill company corrupts gude conduct."

34. Wauken ye to soberness, richtously; and sin-na; for a hantle ken-na God. To yere shame speak I.

35. But some may speir, "Hoo are the deid to be raised? and in whatna body are they to appear?"

36. Doitit ane! what seed, e'en ye saw, isna made leevin till it dee:

37. And what ye saw—no the bouk that sal come to be div ye saw—but a bare pickle: be it wheat, or ony o' the lave.

38. Hoobeit, God gies it a bouk e'en as he has been pleased; and to ilk o' the seeds its richt bouk.

39. A' flesh isna ae kind o' flesh; but ane is flesh o' men, anither flesh o' beass, anither flesh o' fowls, and anither o' fishes.

40. And thar are heevenly bodies, and yirthly bodies. But ae kind o' glorie is the heevenly, and anither kind that o' the yirthly.

41. Thar is ae glorie o' the sun, and anither kind o' glorie o' the mune, and yet anither glorie o' the starns. Nay, thar is a differ, starn frae starn!

42. And sae i' the Risin-frae-the deid. It is sawn in corruption; it is raised in incorruption:

43. It is sawn in abasement: it is raised in glorie: it is sawn in fecklessness; it is raised in pooer.

44. It is sawn a nateral body; it is raised a spiritual body. Gin thar is nateral body, thar is eke a spiritual body!

45. And sae it is putten-doon, "The first man, Adam, becam a leevin bein." But the last Adam, a life-giean Spirit.

46. Hoobeit, the spiritual cam-na first, but the nateral: eftir that the spiritual:

47. The first man, o' the yirth, yirthly; the second man o' heeven.

48. Like as the yirthly ane, siclike are they that are yirthly; and like as the heevenly ane, siclike are they that are heevenly.

49. And e'en as we bure the likeness o' the yirthly ane, we sal e'en bear the likeness o' the heevenly ane.

50. But I say this, brethren, that flesh and blude canna inherit God's Kingdom; nor is corruption to inherit holiness.

51. Tak tent! I unfauld till ye a riddle: We sanna a' fa' asleep; but a' sal be cheenged,

52. In a moment, in a blink, at the last trumpet; for the trumpet sal soond, and the deid sal be raised, incorruptible; and we'se be cheenged.

53. For this corruptible-man maun needs cleed itsel wi' incorruption, and this mortal cleed itsel wi' immortality.

54. Sae whane'er this corruptible has cleedit itsel wi' incorruption, and this mortal has cleeded itsel wi' immortality, than sal come aboot the word putten-doon, "Death was victoriously swallow'd up!"

[16] V. 29. We can jimply get at the meanin here: maist like it is, "Bapteez't intil Ane that dee't"; meanin Christ.

55. "Whaur, O Death! is yere victory? Whaur, O Death, is yere sting?"

56. Noo, Death's sting is sin; and sin's pooer the Law:

57. But God hae thanks, wha gies us victory throwe oor Lord Jesus Christ!

58. Sae than, brethren beloved, be aye abidin, no to be moved; unco aboundin i' the Lord's wark aye; kennin yere toil isna in vain in the Lord.

CHAPTIR SAXTEEN.

Siller for the puir saunts. A wheen pairtin words and salutations.

Noo, anent the siller for the saunts, e'en as I gae orders to the Kirks o' Galatia, sae e'en do ye.

2. On the first day o' the week, lat ilk ane o' ye lay-by by himsel, gaitherin up, whatsoe'er he may be prosper't wi'; least, whan I come, collections may be still gaun on.

3. But, whan I come, whae'er ye may appruve, them wull I send wi' letters, to cairry yere bounty to Jerusalem.

4. And, gin it be needfu' that I gang as weel, they sal gang wi' me.

5. And I wull come till ye, at siclike time as I gang throwe Macedonia: for I div gang throwe Macedonia.

6. And wi' you, aiblins, I may stop, or e'en winter; and ye sal set me forrit on my journey.

7. For I divna desire to see ye e-noo, juist in passin; for I am in hope to stop a gey while wi' ye, gin the Lord wull.

8. But I wull stop in Ephesus till Pentecost;

9. For a door has been unsteekit for me, great and effectual; and thar are a hantle adversaries.

10. But gin Timothy come, see ye that he may be wi' ye withoot dreid; for, e'en as I, he is workin the Lord's wark.

11. Lat nae ane lichtlie him; but set him forrit in peace, sae as he may come to me; for I am lookin for him wi' the brethren.

12. Anent oor brither Apollos: I entreatit him muckle that he wad gang till ye wi' the brethren, but his mind wasna to gang noo; but he wull gang whan he sal hae fit opportunity.

13. Tak tent: haud ye fast i' the faith; be ye men; be sterk.

14. Lat a' things be carry't on in love.

15. And I entreat ye, brethren—ye ken the hoose o' Stephanas, a first-frute o' Greece, and that they hae set theirsels to a service o' the saunts—

16. That ye submit yersels to siclike as thae, and to ilk ane that is helpin in the wark, and toilin.

17. But I am blythe ower the comin o' Stephanas and Fortunatus and Achaicus; for they made up for yere want.

18. For they gied rest to my spirit and yours. Be ye, than, ownin sic as thae.

19. The Kirks o' Asia salute ye. Aquilas and Prisca, wi' the meetin in their hoose, salute ye muckle in the Lord.

20. A' the brethren salute ye. Salute ye ane anither wi' a sacred kiss.

21. The salutation o' me, Paul, wi' my ain haun.

22. Gin ony ane lo'es-na the Lord, lat him be accursed; Maran-atha![17]

23. The tender love o' the Lord Jesus be wi' ye.

24. My love be wi' ye a', in Christ Jesus.

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[17] V. 22. Twa Aramaic words, meanin "The Lord comes!" Paul left them in his Greek untranslatit, as we do i' the Scots. There is whiles an advantage in lettin a word sae bide: it sets folk speirin and thinkin.

SECOND CORINTHIANS.

CHAPTIR ANE.

Aboot sorrows and fashes; and what for he didna come to them suner.

Paul, an Apostle o' Jesus Christ, by God's wull, and Timothy oor brither, to the Kirk o' God whilk is in Corinth, wi' a' the saunts i' the hail o' Greece:

2. Lovin-favor till ye, and quateness, frae God oor Faither, and the Lord Jesus Christ.

3. Blest be the God and Faither o' oor Lord Jesus Christ, the Bestower o' a' mercies, and the God o' a' comfort,

4. Wha comfortit us in a' oor troubles, that we may e'en be able to comfort thae wha are in trouble, by the comfort we oorsels are comfortit, in God.

5. For e'en as the sufferans-o'-Christ are unco mony wi' us, sae throwe Christ oor comfort is unco great.

6. But, gin we be in trouble, it is the mair for yere consolation and salvation, whilk is workin to yere tholin the same as we are e'en noo tholin; and oor hope is siccar on yere behauf. Or, gin ye be comfortit, it is a' for yere consolation and salvation.

7. And oor hope o' ye is stedfast, kennin, that as ye are partakers o' the sorrow, sae sal ye e'en be o' the comfort.

8. For we wadna hae ye unkennin, brethren, o' oor trouble that befel us i' the Province o' Asia: hoo that in an unco mainner, ayont oor pooer, war we dung doon, sae that we e'en gied up the hope o' life.

9. But we cairry the sentence o' death in oorsels, that we soudna hae confidence in oorsels, but in God wha raises the deid.

10. Wha oot o' sae unco a death rescuit us, and wull rescue; on wham we hae turned oor hope that he wull again rescue.

11. Ye also, joinin thegither in prayer for us, that the gift granted till us by the prayers o' mony, may be thankfully acknowledged.

12. For oor consolation is, the witness o' conscience, that in purity, and aefauldness afore God, no in wisdom o' man, but by God's favor, we sae leeved i' the warld—and mair owerflowin toward you.

13. For we are pittin doon nae ither things than what ye did read and own; and I trust ye wull aye own;

14. E'en as ye did e'en own us in a degree, that we war yere rejoicin, e'en as ye sal be oors i' the day o' the Lord Jesus.

15. Noo, in this mind I was gaun to come till ye, that ye micht hae a second joy.

16. And to gang throwe you intil Macedonia; and to come back till ye, and by you to be set on forrit to Judea.

17. And this, was I gaun to do wi' levity o' mind? or siccan things as I decide, div I decide conform to the flesh, that wi' me thar soud be the "aye, aye!" or the "na, na!"

18. But as God is true, oor word till ye isna "aye" or "na."

19. For God's Son, Jesus Christ, wha was proclaimed amang ye throwe us, throwe me, and Silas, and Timothy, wasna "aye" and "na," but it becam "aye" in him!

20. For, hoo mony God's promises may be, in him it is "aye," and in him it is "Amen," for the glory o' God throwe us.

21. But he wha maks us siccar (alang wi' you) for Christ, and wha anointit us, is God.

22. Wha eke seal't us for his sel, and gied the first-frutes o' the Spirit in oor hearts.

23. But I tak God as a witness on my saul, that by way o' sparin ye, I keepit frae comin to Corinth.[1]

24. It isna that we hae rule ower yere faith, but are raither helpers o' yere joy: for by yere faith ye are staunin.

CHAPTIR TWA.

Paul advises that the ill-deedie (and now repentin) member o' the Kirk be forgi'en.

But I determined to mysel, no to come t'ye again wi' sorrow.

2. For gin I mak ye wae, wha is he that is to mak me blythe, savin him that I mak wae?

3. And I wrate this vera thing, least whan I cam I micht hae had sorrow frae thae ower wham I soud hae had grund o' rejoicin; haein assurance anent ye a' that my joy is e'en the joy o' ye a'.

4. For ooten o' muckle fash and pain o' heart I wrate ye, wi' mony tears: no that ye soud be made wae, but that ye micht come to ken the unco love I bear sae greatly t'ye.

5. Gin, than, ony ane has made sorrow, no to me has he made it; but—that I press-na ower strangly on ye—in pairt till ye a'.

6 Eneuch for siccan a ane was the rebuke gien by the mony;

7. Sae that, on the contrar, it is raither for you to forgie and comfort; least by his unco sorrow sic a ane soud be swallow't up.[2]

8. And sae I entreat ye to mak siccar yere love till him;

9. For e'en to this end I wrate, sae as I soud hae prufe o' you; gin, in a' things, ye war obedient.

10. Noo, to ane ye forgie ocht, I too! for e'en I—what I hae forgien—whaur I forgie ocht—for your sakes I forgie it, afore Christ.

11. Sae as we be-na oot-matched wi' Sautan; for we are-na ignorant o' his deceits.

12. Forby, whan I cam to Troas, for Christ's Joyfu'-message, and a door was unsteekit to me in the Lord,

13. I hae nae comfort in my saul, at no findin my brither Titus; but, biddin them God-speed, I gaed oot intil Macedonia;

14. But, to God be praise, wha at a' seasons gars us triumph in Christ, and maks the sweet savor o' his knowledge kent in ilka place throwe us,

15. That we are a sweet savor o' Christ to God, in thae that are saved, and in thae that are tint;

16. In thir, soothly, a savor oot o' death, death-like; but in thae, a savor oot o' life, life-like: and for thir things, wha is aiqual?

17. For we are-na, as a hantle are, corruptin the word o' God; but in a' aefauldness, as o' God, in the sicht o' God, we speak o' Christ.

CHAPTIR THRIE.

The New Covenant unco better than the auld.

Are we to begin again to roose oorsels? Or hae we need, as a wheen ithers, o' letters o' commendation till ye, or frae ye?

2. Yere ain sels are oor letter, written in oor hearts, kent and read o' a' men:

3. Schawin yersels that ye are a message o' Christ, deliver't by us, inscrivit no wi' ink, but wi' Spirit o' the Leevin God; no in tablets o' stane, but in tablets, in hearts, o' flesh.

[1] V. 23. He micht hae fund cause for unco shairpness and reprufe, gin he cam: sae, instead, he wad send them a letter. A letter disna get "het" whan ill-received, and whiles it is best!

[2] V. 7. The man he spak o', i' I. Corinthians v., they had putten oot; and noo on his repentance and weel-dooin, wadna tak in again! forgettin that Kirk-laws are solely for the gude o' the offender, and for the purity o' the Kirk. A mercifu' faither or mither, or a mercifu' Kirk, aye lea's the door "on the sneck," for the wanderin ane to come back.

4. And siccan certaintie as this hae we, throwe Christ, toward God.

5. No as we war a' oor ainsels able, sae as to reckon onything o' oorsels; but oor ability is o' God.

6. Wha e'en made us able to be messengers o' a new Covenant, no o' letter, but o' Spirit; for the letter slays, but the Spirit maks leevin.

7. But gin the message o' death, inscrivit in stane, cam amid glorie, sae that the children o' Isra'l warna fu' able to look intil Moses' face, for the glorie o' his face—whilk glorie was to come till an end—

8. Hoo soudna raither the message o' the Spirit be in glorie!

9. For gin the message o' condemnation was in glorie, muckle mair the message o' richtousness is fu' o' glorie.

10. For, in sooth, that whilk was made glorious had nae glorie in comparison, on accoont o' the greater glorie [3]—

11. For gif that whilk was to pass awa cam wi' glorie, muckle mair that whilk is to bide has glorie!

12. Haein, than, siccan a hope, we use unco plainness o' speech;

13. And no like Moses, wha pat a veil ower his face, sae that the children o' Isra'l soudna fu'-look to the end o' that whilk was passin awa.

14. But their minds war drumlie. For e'en to this vera day, the same veil remains at the readin o' the auld Covenant, no' taen awa; for to be taen awa in Christ.

15. But to this day, whane'er Moses is read, a veil ower their hearts is lyin.

16. Hoobeit, whansoe'er a heart may turn toward the Lord, the veil is to be liftit aff.

17. Noo the Lord is the Spirit; and whaure'er the Lord's Spirit is thar is liberty.

18. But we a', wi' unveil't face, receivin and reflectin the glorie o' the Lord, are cheenged intil the self-same image frae glorie on to glorie, as frae the Lord the Spirit.

CHAPTIR FOWR.

In whatna mainner he preached to them he expones in a aefauld way.

And sae, haein this message, e'en as we had mercie gien us, we didna gie a' up;

2. But we disowned the secret things o' shame, and gang-na in deceit, nor in a twafauld way dealin wi' the word o' God; but by the schawin o' the truth, seekin favor o' ilk man's conscience i' the sicht o' God.

3. But gin aiblins oor Joyfu'-message has onyway come till ye veil't—to them wha war perishin it cam to be veil't;

4. In wham the god o' this warld made drumlie their perceptions, least they soud discern the brichtness o' Christ's Joyfu'-message o' glorie, wha is the image o' God.

5. For we proclaim-na oor ain sels; but Christ Jesus as Lord, and oorsels as yere servitors for Jesus' sake.

6. For God, wha said, "Oot o' the mirk lat licht shine!" has lichtit-up oor hearts, to gie the licht o' the knowledge o' God i' the face o' Christ.

7. But we hae this treasur in veschels o' clay, that the ower-masterin o' the pooer may be o' God, and no o' us.

8. On ilka side pressed sair, but no helpless; switherin, but no lackin escape;

9. Pursued, but no abandoned; dung doon, but no made an end o';

10. Aye bearin aboot i' the body the putten-to-deid o' Jesus; that sae e'en the life o' Jesus micht be schawn in oor body.

[3] V. 10. As the mune and starns, wi' a' their glorie, are as naething compared wi' the sun, sae Moses' ordinances dwine awa in the licht o' the Gospel. They lichtit the mirk, but are-na needit i' the day.

11. For evermair, we, the leevin, are deliver't up tae death, for Jesus' sake, that Jesus' life micht be schawn in oor mortal flesh.

12. Sae that death is wrocht in us, inwardly; but life in you.

13. Hoobeit, we hae the same spirit o' faith, conform to what is putten-doon, "I had faith, thar-for spak I;" sae we hae faith, and thar-for spak:

14. Lippenin that he wha raised up the Lord Jesus, wull also wi' Jesus raise us, and wull present us wi' you.

15. For a' things are for yere sakes, sae that, wi' grace aboundin throwe the mony, it may mak the praise to abound the mair, to the glorie o' God.

16. Thar-for we are-na faint-heartit; but e'en tho' oor ootward man dwines awa, yet oor inward man is ilka day renewin.

17. For the wee bit passin sorrow that we hae, is workin oot for us, aye mair and mair, a mair excellent and eternal wecht o' glorie;

18. Sae lang as we look-na for things seen, but for things unseen: for the seen things are but for a time, but the things no seen are for aye.

CHAPTIR FYVE.

Paul is siccar in his faith o' comin glorie: the body may fail, but we flit till a better hoose!

For we ken, that gin aiblins oor yirdly sheilin be taen doon, we hae a biggin o' God, a dwallin no made wi' hauns, eternal i' the Heevens.

2. For truly, in this behauf we maen, unco fain to hae spread ower us oor hoose whilk is o' heeven;

3. Gin sae that bein cover't, we sanna be fund nakit.

4. And vera truly, we that are i' the sheilin div maen, bein hauden doon: yet we are-na fain to be uncover't, but raither to cover oorsels ower; that what is mortal micht be swallow't up in immortality.

5. Noo, he wha wrocht us oot for this vera thing is God, wha e'en gied till us the first-frutes o' the Spirit.

6. Haein gude heart at a' times; kennin that whiles bidin i' the body, we are awa frae the Lord;

7. For we are gaun on by faith, and no by oor ain een.

8. We hae gude heart nane-theless, and are pleased raither to gang frae oot the body, and to come ben to the Lord!

9. And sae we are unco fain—be we at hame, or awa frae hame—to pleasur him.

10. For we maun a' be made seen at the bar o' Christ, that ilk ane may hae conform to the things dune i' the body, e'en as he has dune, be they gude or ill.

11. Kennin than the dreid o' the Lord, we perswad men; but to God we are weel-kent; and I wad hope that e'en in yere consciences we hae been made weel-kent.

12. We dinna commend oorsels again till ye, but gie ye opportunity to commend us; that ye may hae something for thae wha boast o' their ootward things, and no in heart.

13. For e'en gin we war daft, it was for God; or be douce and grave, it is for you.

14. For Christ's love rinks us in; for we sae judge, that gin ane dee't for a', than in consequence a' dee't;

15. And he dee't for a', that the leevin soud leeve nae lang'er to their sels, but for him wha on their behauf dee't and raise again.

16. Sae that we, frae this oot, ken nae man, conform to the flesh; e'en gin we hae—conform to the flesh—kent the Messiah, yet noo, frae this oot, in siclike ken we him nae mair.

17. Sae than, gif ony man is in Christ, thar is a new creation! auld things hae gane by; lo! a' things are made new!

18. But they are a' o' God, wha

reconcil't us till himsel throwe Christ, and gied till us the message o' reconciliation;

19. Hoo that God, in Christ, was reconcilin the world till his ain sel, no coontin up to them their sins; and did pit in us the message o' the Reconciliation.

20. For Christ, than, are we Envoys, as gin God war entreatin throwe us: we beseech, for Christ, "Be ye reconcil't to God!"

21. Him that kent nae sin has he made for us to be as sin;[4] that ye micht come to be a richtousness o' God.

CHAPTIR SAX.

Paul and his marrows: faithfu' and leal.

Workin thegither wi' him, we entreat ye no to receive the tender-love o' God in vain!

2. For he says, "At a favorable time I heard ye, and in a day o' salvation I befreendit ye." Tak tent! Noo a favorable time; lo! noo a day o' salvation!

3. Giean nae occasion o' stumblin in onything, that oor ministration be-na wytit:

4. But in a' things commendin oorsels as God's servitors; in muckle patience, in dool, in needs, in stretts,

5. In stripes, in imprisonments, in bruilzies, in toilins, in waukrifeness, in fastins,

6. In continence, in knowledge, in lang-tholin, in unco kindness, in the Holie Spirit, in aefauld love,

7. In the truthfu' word, in the pooer o' God, by the wapins o' richtousness i' the richt haun and the left;

8. Throwe glorie and shame, throwe ill-report and gude-report, as imposters and yet aefauld;

9. As frem'd and yet weel-kent; as deein, and lo! we are leevin; as cloured, and no killed;

10. As in dool, yet aye rejoicin; as in poortith, yet makin mony rich; as haudin naething, yet haudin siccar a' things;

11. O Corinthians! oor mooth is open t'ye; oor heart is enlairged!

12. Ye are-na held-in in us, but ye are held-in in yere ain affections.

13. Noo for a return till ye (as till my ain bairns I speak), be ye enlairged as weel!

14. Be-na yokin yer sels thrawart-lie wi' misbelievers;[5] for whatna ane-ness hae holiness and iniquity; or hoo can licht marrow wi' mirkness?

15. Or what-na ane-ness has Christ wi' Belial! or what is atween a believer and a mis-believer?

16. Or what-na ane-ness has a temple o' God wi' eidols? For ye are a temple o' God, wha is a leevin God; e'en as God said, "I wull dwall in them, and gang in them, and wull be their God; and they sal be my folk.

17. "Whaur-for, come ye oot o' their mids, and be ye allenar," says the Lord, "and touch-na the unclean thing;

18. "And I wull tak ye in, and be a Faither till ye, and ye sal be till me for sons and dochters, says the Lord Almichty."

CHAPTIR SEEVEN.

Sorrow that brings forth joy. Titus faund the Corinthians true and leal.

Haein than thir promises, belov'd anes, lat us mak oorsels free frae uncleanness o' flesh and saul, makin holiness perfete i' the fear o' God.

2. Gie us a place in yere hearts! We wrang'd nane, we corruptit nane, we defraudit nane!

3. I am-na sayin this to wyte ye;

[4] V. 21. No that Christ was fund to hae sin, or was made a sinner; but raither that he was made a Sin-offeran for us. He taks oor sins; he gies us his richtousness: a blessed exchange for us!

[5] V. 14. It is a pawkie plan o' Sautan to get a Christian to taigle his sel wi' a godless wife, or an ill-deedie pairtner in business, or an ungodlie callin!

for, as I hae said afore, ye are in oor hearts to leeve and dee wi' you.

4. An unco freedom o' speech hae I t'ye; unco boastin hae I o' ye: I am fu' o' comfort, I am unco filled wi' joy in a' oor troubles.

5. For e'en whan we cam intil Macedonia, oor flesh had nae rest, but in a' ways war we in a tulzie: ootwardlie fechts; inwardlie switherins.

6. But he wha comforts the humble anes, comfortit us, e'en God, by the comin o' Titus.

7. And no allenarlie by his comin, but by the comfort whaur-by he was comfortit on yere accoont, whan tellin us o' yere fain desire, yere lamentation, yere zeal for me; sae that I rejoiced the mair.

8. For, gin e'en I made ye wae wi' the letter, I am-na regrettin, tho' I did regret; for I see that yon letter made ye wae—e'en gin it was but an 'oor.

9. But noo I am blythe—no that ye war made wae, but that ye war made wae to repentance; for ye war made wae accordin to God, that ye micht hae damage frae us in naething.

10. For dool accordin to God works repentance to salvation; no to be regrettit. But the dool o' the warld's-kind works oot death.

11. For behauld! this vera thing—the makin wae accordin to God: what unco tentiness it wrocht in ye; what judgin o' yer sels; what sair indignation, what fear, what fain desire, what zeal, what repayin! In a' things ye hae schawn yersels to be pure in this maitter.

12. And sae, e'en gin I wrate t'ye, it wasna for his sake that did the wrang, nor for his sake wha dree'd the wrang, but that oor care on yere behauf micht be made kent t'ye, in God's sicht.

13. And on this accoont we hae been comfortit; but mair—we did rejoice uncolie i' the joy o' Titus, that his heart was refresh't by ye a'.

14. Sae, gin I hae boastit onywise o' you to him, I wasna made to be shamed; but as we tell't ye a' things truly, sae oor boastin afore Titus was seen to be true.

15. And his tender-love is a' the mair toward ye, whan he ca's to mind the obedience o' ye a', and hoo wi' fear and trimlin ye received him.

16. I joy than that in a' things I can lippen ye.

CHAPTIR AUCHT.

The liberality o' the Macedonians made to steer up a like liberality wi' the Corinthians. "Ae thing aye leads till anither."

Forby, we mak kent t'ye, brethren, the favor o' God schawn to the Kirks o' Macedonia,

2. That in a great trial o' sorrow, the rowth o' their joy aboundit intil a rich liberality.

3. That, accordin to their pooer, aye e'en ayont their pooer, o' their ain accord,

4. They prayed us wi' entreaty, as to takin pairt in the giean to the saunts.

5. And far ayont oor hopes;[6] giean their ain sels first to the Lord, and till us by God's wull.

6. Sae that we exhortit Titus, that as he had made a beginnin, he soud also perfete in you this favor as weel.

7. And sae, as in a' things ye abound, in faith, and speech, and knowledge, and diligence, and in love till us—ye micht abound too in this grace.

8. No by way o' commaun div I speak; but for pittin the quality o' yere love to the test, on accoont o' ithers' readiness.

[6] V. 5. The text isna vera clear: but sin' it *wasna accordin* to Paul's hopes, and he praises them sae muckle, it is best to tak it as gaun "ayont" his hopes, as we hae putten it doon here.

9. For ye understaun the love o' oor Lord Jesus Christ, in that he made his sel puir for yere sakes (tho' he was rich!) that ye, throwe his poortith, micht be made rich.

10. And in this I gie ye my mind! for this is weel for you, wha indeed begude a year syne, no only to do, but also to wull.

11 And noo, perfete the doin o't: that e'en accordin to the readiness to wull, thar may be the cairryin oot o' what ye hae.

12. For gin the readiness to wull is set forth accordin to what a man has, it is appruv't; and no accordin to what he has no.

13. For I dinna say that ithers soud hae ease, and ye be burdened.

14. But by an aiqual-sharin, yere rowth enoo soud be for their want; that their rowth soud e'en come to be for yere want; that thar may be aiquality.

15. E'en as it is putten doon, "He that gaither't the mair had nane ower muckle, and he that gaither't the less lacked-na."

16. But God be praised, wha pat the same anxiety in the mind o' Titus anent ye.

17 For tho' he acceptit the exhortation, yet bein his sel unco diligent, he gaed till ye o' his ain wull.

18. And we joined wi' him the brither, whase praise in the Word is throwe a' the Kirks.

19. And no only sae, but wha was deputit by the Kirks to travel wi' us in this behauf, whilk is ser'd by us to the Lord's glorie, and to schaw oor zeal.

20. Haein it sae, that nae ane soud wyte us in this bounty we are awmoners o'.

21. Providin honorable things, baith in the sicht o' the Lord, and afore men.

22. And we hae jointly sent wi' them oor brither wham we hae testit in mony things, at a' times, and fund diligent; but noo, muckle mair sae, wi' the unco confidence he has toward ye.

23. Whether is it onything aboot Titus? A pairtner o' mine, and a fellow-worker wi' you. Or aboot oor brethren? They are Apostles to the Kirks, and the glorie o' Christ.

24. Ye did schaw, tharfor, afore the Kirks, the exhibition o' yere love, and oor boastin on yere behauf tae them.

CHAPTIR NINE.

Mair aboot the siller for the saunts; and the blessin o' a liberal heart.

For anent the service for the saunts, it is needless for me to write till ye.

2. For I ken yere readiness o' mind, for whilk I roose ye afore them o' Macedonia, that Greece was ready a year syne; and yere zeal has steered up the lave.

3. But I hae sent the brethren, least oor boast on yere behauf soud be in vain in this respect; that, as I said, ye micht be prepar't.

4. Least, gif aiblins Macedonians cam wi' me, and faund ye no ready, we (that we may-na be sayin "ye,") soud be putten to shame i' this confidence.

5. Sae I thocht it necessar to exhort the brethren that they soud gang forrit till ye, and mak up aforehaun yere promised liberality, sae as it micht be ready, as a gift gien, and no a thing extortit.

6. But as tae this: He wha saws sparely, sal e'en reap sparely; and wha saws wi' blessins sal e'en reap wi' blessins.

7. Ilk ane sae, e'en as he had it in his heart; no' o' sweirness, nor o' necessity; for "God lo'es a cheerfu' giver."

8. But God has pooer to mak a' favor to abound wi' unco rowth, toward ye! sae that in a' things and at a' times, haein a sort o' plenty o' yere ain, ye may abound mair and mair in a' gude warks.

9. As it is putten-doon: "He disponed abreid; He gied to the puir; His richtousness bides for aye."

10. Noo he wha gies "seed to the sawer, and breid for eatin," sal supply and mak lairge yere seed sawn, and mak to flourish the ootcome o' yere richtousness;

11. In a' things bein made rich to a' liberality; whilk is workin oot praise to God.

12. For the cairryin-oot o' this public service isna only makin up for the lack o' the saunts, but is frutefu' o' mony praises to God.[7]

13. For that mony, throwe this workin-oot o' this service, are magnifyin God for the obedience o' yere confession to the word o' Christ, and for the aefauldness o' yere gifts for them and for a';

14. They their sels, wi' prayers on yere behauf, are unco fain, for the wonnerfu' favor o' God to ye.

15. Praise be to God for his unmeasurable bounty!

CHAPTIR TEN.

Paul defends his sel again clashes and ill-reports.

Noo I Paul, mysel, entreat ye by the meekness and canniness o' Christ; wha ootwardly to the een am lowly amang ye, but as awa am bauld toward ye;

2. I entreat, hoobeit, that bein present, I may-na be bauld wi' the bauldness I wad hae again a wheen wha look on us as gin we gaed accordin to the flesh.

3. For tho' we are walkin i' the flesh, we are-na battlin conform to the flesh.

4. For the wapins o' oor warfare are-na fleshly, but strang wi' God for dingin doon stranghaulds,

5. Pu'in doon lofty thochts, and ilka heigh things that wad heize up itsel contrar to the knowledge o' God; and takin captive ilka motive intil subjection to Christ.

6. And haudin oorsels ready to avenge a' disobedience, whansae'er yere obedience may be seen.

7. Are ye lookin at things accordin to their appearance? Gin ony man thinks he is Christ's, lat him think thus again till his sel', that e'en as he is Christ's, sae are we Christ's.

8. For gif indeed muckle mair I soud boast a wee o' oor pooer, whilk the Lord ga'e for up-biggin, and no for dingin ye doon, I sanna be putten to shame.

9. That I maun-na seem as gin aiblins I wad gliff ye wi' a letter.

10. For "his letters," says ane, "are vera true, wechty, and o' pooer; but his bodily presence is waff, and his discoorse o' nae accoont!"[8]

11. But lat siccan a ane ken, that o' whatna sort we are in oor letters whan we are awa, sae sal we be whan present, in oor wark.

12. For we are-na bauld to even oorsels wi' some wha speak weel o' their sels. But they, measurin their sels amang their sels, and evenin their sels wi' their sels, are wantin in gude understaunin.

13. We, hoobeit, no as regairds unmeasur't things, wull boast oor sels; but by the rule God has measur't till us, to extend e'en to the lenth o' you.

14. For it isna as gin we rax't-na the lenth o' you, or war raxin oor sels unduly; for e'en the lenth o' you war we aforehaun, wi' the Gude-word o' Christ.

15. No as boastin o' unmeasur't things, in ither men's labors; but haudin a hope by yere strang faith,

[7] V. 12. Paul kent that, helpin the puir saunts, their ain hearts wad get a blessin! Tak tent o' this principle i' yere ain life!

[8] V. 10. The Greeks war mair taen up wi' graun words than spiritual truths. And Paul, as we ken, dwalt on the main doctrines o' grace, and socht-na for praise on accoont o' eloquence.

o' bein enlairged accordin till oor measur, for mair abundance,

16. Intil the districts ayont ye, to cairry the Gude-word; and no by ony ithers' rule o' things made ready, to boast.

17. But wha may boast, lat him boast i' the Lord;

18. For it isna the ane that speaks weel o' his sel the Lord is pleased wi', but the ane the Lord speaks weel o'.

CHAPTIR ELEEVEN.

The Corinthians soud hae studden-up for Paul; but seein they lichtlied him and his message, he had e'en to tak his ain pairt. It isna boastin to speak the truth!

I WAD that ye coud thole me in a wee fulishness: indeed ye are tholin me.

2. For I am jealous ower ye wi' the jealousy o' God: for I espoused ye till ae husband, that I micht gie ye ower as a pure maiden to Christ.

3. But I fear least in onywise, e'en as the serpent beguiled Eve wi' his craft, sae yere minds soud be airtit awa frae the aefauldness and purity that are for Christ.

4. For gin ane comin brings ye anither Jesus, wham we brocht-na, or ye receive anither Spirit wham ye hae-na received, or anither Gude-word that ye hae-na welcomed—ye micht weel thole him.[9]

5. For I reckon to hae come nane short o' the maist pre-eminent Apostles.

6. But, gin I war plain in my spéech, yet no wantin in lear![10] but in a' ways we made it kent in a' things till you.

7. Or, did I do wrang in loutin doon mysel that ye micht be heiz't up, in giean till ye the Gude-word for nocht?

8. I took frae ither kirks, takin fees frae them that I soud ser' you.

9. And bein wi' you, and wantin, I wasna a burden till ony man; for my lack the brethren frae Macedonia made up. And in a' things I keepit mysel frae bein a burden, and sae wull I keep mysel!

10. E'en as the truth o' Christ is in me, i' this boastin I sanna be stoppit in a' the land o' Greece!

11. Whaurfor? for that I lo'e-ye-na? God kens better!

12. But, as I am doin, I wull do, that I may sned aff occasion frae thae wha seek for occasion; that in what they glorie they be fund e'en as we are.

13. For sic men are fause apostles, deceitfu' workers, cheengin theirsels intil Apostles o' Christ.

14. And nae ferlie, for Sautan his sel is cheengin his sel intil an Angel o' licht.

15. Nae unco ferlie, than, gin his servants, too, are cheengin theirsels as servants o' richtousness: whase end sal be e'en as their warks are.

16. And mair: lat nae ane tak me to be glaikit; but e'en sae, as a glaikit ane bid me come ben, that I too may boast mysel a wee.

17. What I am sayin I am-na sayin eftir the Lord; but as in havers, in this confidence o' boastin.

18. Sin' mony boast theirsels i' the flesh, I wull boast as weel.

19. For ye thole fules withoot murmurin, bein wyss yersels.

20. For ye thole ane wha is makin bondmen o' ye—wha is devoorin ye, wha is reivin frae ye—wha is magnifyin his sel—wha is baffin ye on the face.

21. I speak by way o' lichtlieau, as gin we war feckless. But whaur ony ane is bauld (I am speakin in a haverin way) I am bauld too!

22. "Hebrews" are they? I as weel! "Isra'lites" are they? I as weel!

[9] V. 4. Some render it "me." But we tak the sense to be, that gin some ane could bring them a *better Saviour* and a *better salvation* than Paul had brocht, they wad do weel to tak it.

[10] V. 6. Learned and eloquent as a Jew, but provincial and rustic i' the classic cities o' Greece.

23. "Servitors o' Christ" are they? (As ane daft I am talkin) I e'en mair! In toils mair abundant; in imprisonments muckle mair abundant; in stripes ayont coontin; in deaths aft.

24. Frae Jews, fyve times did I hae the "forty-save-ane."

25. Thrice was I cloured wi' rods; ance staned; thrice ship-wrack't; a day and a nicht hae I spent i' the deep:

26. In journeyins aft; in perils o' rivers; in perils o' robbers; in perils frae my ain folk; in perils 'mang frem'd folk; in perils i' the citie; in perils i' the desert; in perils i' the sea; in perils 'mang fause brethren.

27. In labor and distress; in watchins aft; in hung'er and drouth; in fastins aft; in cauld and nakitness.

28. And forby the things left oot, that whilk comes on me day by day —to tent a' the Kirks.

29. Wha is weak, and am-na I? Wha is bein snared, and am-na I burnin?

30. Gin ane maun boast, o' the things I am weak in wull I boast.

31. The God and Faither o' the Lord Jesus—he wha is blessed for aye—kens that I speak-na fausely.

32. In Damascus, the native Governor 'neath Aretas the king, was gairdin the citie o' the Damascenes to grip me.

33. And throwe a winnock was I loutit doon in a creel by the wa',[11] and escapit his hauns.

CHAPTIR TWAL.

He gets awa frae his toils and degradations, and speaks o' his revelations.

To boast may be needfu' tho' it has nae profit; sae I wull come to visions and revelations o' the Lord.

2. I ken a man in Christ, wha fowrteen years syne (and gin he was in the body, or oot o' the body, I ken-na—God kens) was claucht up, siccan a ane as this, the lenth o' the third Heeven,

3. And I ken sic a man as this (gin he was i' the body, or oot o' the body, I ken-na—God kens),

4. That he was claucht up into Paradise, and heard unutterable things, whilk it is-na for a man to speak.

5. For sic a ane as this wull I boast, but for mysel I winna boast but in my ain weaknesses.

6. For e'en soud I be fain to boast, I sanna be a fule; for I wull speak truth. But I lat be, that nae ane soud think o' me aboon what he sees me to be, or hears frae me.

7. And whaur-for, least by the unco greatness o' the revelation I soud be ower muckle upliftit, thar was gi'en to me a stog i' the flesh, a messenger o' Sautan that he micht baff me.

8. In this behauf, I thrice entreatit the Lord, that it micht gang frae me.

9. And he said to me, "My tender love is eneuch for thee; for my strenth is perfited in weakness!"[12] Maist blythely, than, wull I boast mysel raither i' my weaknesses, that the pooer o' Christ may be ower me, and aroond me.

10. Sae, than, I am content in weaknesses in skaithins, in necessities, in persecutions, in stretts—on behauf o' Christ; for whan I mysel am weak, than am I stieve!

11. I hae become glaikit; ye hae compelled me! For I micht weel hae been commendit by you; for I am naething short o' the maist

[11] V. 33. Tak ye tent hoo Paul, eftir a' his toils and dangers, ends wi' this o' bein smuggl't throwe the wa' o' the citie, and loutit doon in a creel, as gin it was the bitterest degradation o' his life! Fair fa' the honest hauns that held the tow! maist like they war weemen!

[12] V. 9. That is, Christ's pooer schaws its glorious and perfete wark i' the lives and character, and amid the human-weaknesses o' his folk. It is better for a man to be putten into danger and trial, and susteened throwe them a', than no to hae the experience ava!

pre-eminent Apostles—e'en tho' I be naething!

12. Truly, the tokens o' an Apostle war wrocht amang ye, in a' lang-tholin; in signs, and ferlies, and pooers.

13. For in whatna way war ye made inferior to the lave o' the Kirks, exceptin that I mysel wasna burdensome till ye? Forgie me this wrang!

14. Tak tent! the third time I am haudin mysel in readiness to come till ye; naither wull I be burdensome; for I seek-na yours, but you! For the bairns are-na to be layin up gear for the parents, but the parents for the bairns.

15. For, unco blythely wull I spend and be a' spent in behauf o' yere sauls: tho', the mair I lo'e ye, the less am I lo'ed.

16. But, be it sae! I didna burden ye. But bein pawkie, I tuik ye wi' guile!

17. Was thar ony ane o' thae I sent t'ye, by wham I tuik advantage o' ye?

18. I entreatit Titus, and I sent him wi' the brethren: surely Titus didna tak advantage o' ye? Was't no i' the same spirit we walkit? was't no i' the same fit-prints?

19. Ye think, a' this time, we are makin apology t'ye! Afore God, in Christ, are we speakin. But a' things, beloved, are for yere up-biggin.

20. For I am in fear, least in ony way, haein come, I soudna fin' in ye sic as I wad desire; and that I soud be fund o' you sic as ye wadna. Least by ony means strivins, envies, belchins o' wrath, diveesions, ill-speakins, swallins, tulzies, be fund.

21. Least, haein come again, my God sal humble me amang ye, and I sal hae to mak maen ower mony o' thae wha had afore sinned, and hae-na repentit o' the uncleannesses, and lechery, and wantonness they war guilty o'.

CHAPTIR THIRTEEN.

Paul speaks snelly to them aboot their sins. Ends wi' a blessin.

THIS third time am I come t'ye! "At the mooth o' twa witnesses, or thrie, sal ilka word be made siccar!"

2. I tell't ye afore-haun, and div tell ye afore-haun, as gin I war w'ye the second time, to a' thae wha sinned, and to the lave—that gin I come again, I wull-na spare!

3. Sin' ye are seekin a prufe o' Christ speakin in me, wha isna feckless toward ye, but is michty amang ye;

4. For he was crucify't oot o' weakness; nane-the-less, he lecves wi' God's pooer: for e'en we are weak in him, but we sal leeve wi' him, oot o' God's pooer toward ye.

5. Try yersels, gin ye be i' the faith: pit yersels to the prufe. Or ken-ye-na o' yere ain sels gin Jesus Christ be in you! except, aiblins, ye be outerlins.

6. But I trust ye sal ken we are-na orts nor outerlins.

7. But we pray God ye do nae evil: no that we may seem acceptit, but that ye may do what is bonnie, e'en tho' we be as outerlins.

8. For we hae nae pooer contrar to the truth, but only on the truth's side.

9. And we joy whane'er (we bein weak) ye are strang: and for this thing we pray, yere perfection.

10. Sae for this reason I tell ye thir things, bein absent; that bein w'ye I mayna need to deal snelly, accordin to the pooer the Lord ga'e me—no for pu'in doon, but for up-biggin.

11 But noo i' the end, brethren, rejoicin, restore yersels to order; be consoled; be o' the ae mind; leeve thegither in peace; and the God o' love and peace sal be wi' ye!

12. Greet ye ane anither wi' a sacred kiss.

13. A' the saunts salute ye.

14. The favor o' the Lord Jesus Christ, and the love o' God and the indwallin o' the Holie Spirit, be wi' ye a'!

GALATIANS.

CHAPTIR ANE.

They had sune turned awa frae the plain faith. The Apostle challenges them for't.

PAUL, an Apostle, no frae men nor throwe men, but throwe Jesus Christ, and God the Faither wha rais't him frae amang the deid,

2. And a' the brethren wi' me, to the Kirks o' Galatia:

3. The peace and gude favor o' God the Faither t'ye, and oor Lord Jesus Christ,

4. Wha gied his sel for oor sins, that he micht deliver us oot o' this present warld, whilk is an ill ane; conform to the wull o' oor God and Faither,

5. To wham be glorie for evir and evir. Amen!

6. I ferlie that thus sae sune ye are cheengin frae him wha perswadit ye intil Christ's love, intil some ither "Gude-word,"

7. Whilk indeed isna anither Gude-word![1] But thar are some wha are fashin ye, and wad damage the Gude-word o' Christ.

8. But e'en aiblins it soud be we, or an Angel frae Heeven, wha soud bring ye anither Gude-word, differin frae what we gied t'ye, lat him be accurs't!

9. As said we syne, sae say I noo again, Gin ony ane gies ye a "Gude-word" differin frae what ye gat, lat him be accurs't!

10. For, at this time, div I perswad men, or dis God? Or div I seek to please men? If aye I am pleasin men, Christ's servant am-I-no!

11. For I mak kent t'ye, brethren, as to the Gude-word whilk was tell't by me; that it isna conform to men;

12. For naither did I frae man obteen it, nor was I learned it by man, but throwe a revealin o' Jesus Christ.

13. For ye heard, as anent my mainner o' life at ae time, in Judaism, that in an unco way I persecutit the Kirk o' God, and laid it waste;

14. And was gaun on in Judaism ayont my marrows amang my ain folk, bein unco zealous for the traditions o' my forebears.

15. But whan it pleased God (wha took me sindry frae my mither's womb, and invitit me by his grace),

16. To reveal his Son in me, that I soud deliver the Gude-word regairdin him amang the heathen, at ance I coonsell't-na wi' flesh and blude,

17. Nor gaed I up to Jerusalem to them that war Apostles afore me; but I gaed awa intil Arabia, and cam back again to Damascus.

18. Than, thrie year eftir, I gaed up to Jerusalem, to get acquant wi' Peter; and bade wi' him fyfteen days.

19. But o' the lave o' the Apostles saw I nane, but James, the brither o' the Lord.

20. Noo, as to whatna things I am tellin ye, tent ye! in presence o' God, I am-na speakin fause.

21. And syne, I gaed intil the kintra o' Syria and Cilicia.

22. Forby, I wasna kent by face to the Kirks o' Judea whilk are in Christ.

23. Only they war hearin, "He wha was persecutin us at ae time, is noo preachin the Joyfu'-message o' the faith that ance he laid waste!"

24. And they magnify't God in me.

[1] V. 7. Like the unwaukit claith that disna sort wi' an auld coat (Matt. ix. 16), some Jews war perswadin them to add Judaism to their faith in Christ. Hearin o't, Paul writes. We maunna lippen to warks; mair by token gin sic kind o' warks are nae mair enjoined.

CHAPTIR TWA.

He tells a wee mair o' his life: nae doot the Galatians wad hae been pleased to hae still mair o't! We are "Galatians" oorsels, that way!

THAN, in the coorse o' fowrteen year, I gaed up again to Jerusalem, wi' Barnabas, takin Titus as weel.

2. And I gaed up by revelation; and laid afore them the Gude-word whilk I preach amang the nations; to their sels, privately, hoobeit, wi' thae o' distinction, least by ony means I soud run, or had been rinnin in vain.[2]

3. And no e'en Titus, wha was wi' me, tho' he was a Greek, was compelled to be circumceesed.

4. And this was on accoont o' fause brethren, secretly brocht in; wha cam in but to spy oot oor liberty whilk we hae in Christ Jesus, that sae they soud bring us intil bondage;

5. To wham, no e'en for an 'oor, gied we place by siccan a submission; that the truth o' the Gude-word micht still bide wi' you.

6. But frae thae held to be in repute (whatsoe'er they war at ae time is naething to me; God accepts nae man's face), thae o' repute addit naething to me.

7. But on the contrar, seein I was entrustit wi' the Gude-word to the uncircumceesion, e'en as Peter was to the circumceesion,

8. For he that wrocht in Peter for an apostleship o' the circumceesion, wrocht e'en in me for the heathen.

9. And seein the favor whilk was gien to me, James and Peter and John, wha war reputit pillars, gied to me and Barnabas a richt haun o' britherhood, that we soud gang to the heathen, and they to the circumceesion.

10. Only, that we "soud be mindfu' o' the puir;" as to whilk, I was e'en fu' o' zeal, this vera thing to do.

11. But whan Peter cam till Antioch, I stude up again him till his face for that he was to be wytit.

12. For, afore certain anes cam frae James, he did eat wi' the Gentiles; but whan they cam, he held back, and keepit his sel allenarlie, in fear o' thae o' the circumceesion.

13. And the lave war usin this doobleness wi' him, sae that e'en Barnabas was cairry't awa wi' their deceit.

14. But whan I saw they warna gangin upricht i' the truth o' the Gude-word, quo' I to Peter afore them a', "Gin ye—bein a Jew to begin wi'—leeve in a Gentile way, and no in a Jewish mainner, hoo div ye gar Gentiles to be Judaizin?

15. "We, Jews by natur, and no sinners frae amang Gentiles,

16. "Kennin that a man isna justify't by warks o' Law, but only throwe faith in Christ Jesus, e'en we pit oor faith in Christ Jesus, that we soud be justify't by faith in Christ, and no by warks o' Law: for by warks o' Law sal nae flesh be justify't.

17. "Gin, hoobeit, tho' seekin for justification in Christ, e'en we oorsels are fund sinners, is Christ than a bringer-in o' sin? Far frae it!

18. "For gin I bigg up again whatna things I pu' doon, I schaw mysel to be guilty.

19. "For I, throwe Law, dee't to the Law, that I soud leeve to God!

20. "I hae become crucify't wi' Christ: nay, I leeve allenarlie nae lang'er, but Christ is leevin in me; and the life I noo hae i' the flesh, I leeve i' the faith o' the Son o' God, wha lo'ed me, and gied his sel up on my behauf.

21. "I am-na settin aside the grace o' God; for gin throwe Law is richtousness, Christ maun hae dee't in vain!"

[2] V. 2. Paul wad hae men o' note to see 'as he did i' the maitter o' "The Law" amang the Gentiles. And it was better to convince them privately, than to expone to them the hail maitter frae the beginnin, in public.

CHAPTIR THRIE.

Paul speirs why they left faith, and gaed to the "Law."

O GLAIKIT Galatians! wha cuist glamour ower ye, afore whase vera een Jesus Christ was clearly schawn as a crucify't Ane?

2. I wad but ken this frae ye, Was't by the warks o' the Law that ye hae gotten the Spirit, or by the hearin o' faith?

3. Are ye sae glaikit? Eftir makin a beginnin i' the Spirit, are ye noo gaun to be perfitit i' the flesh?

4. Tholed ye sic things for nocht? (gin it yet be for nocht.)

5. He than that supply't till ye the Spirit, and wrocht ferlies amang ye, did he it by warks o' the Law, or by hearin o' faith?

6. E'en as Abra'm lippened God, and it was reckoned till him as richtousness.

7. Ken, than, that they o' faith, e'en they are bairns o' Abraham.

8. And the Scriptur, lookin forrit to God justifyin the heathen throwe faith, announced aforehaun the Gude-word to Abra'm: "They sal be blest in thee; e'en a' the nations!"

9. Sae than, they o' faith are haein a blessin alang wi' faithfu' Abra'm.

10. For as mony as are o' Law-warks, are 'neath a curse; for it is putten-doon, "Accurst is ilka ane wha gangs-na on in a' things i' the Buik o' the Law, to do them!"

11. But that in Law, nae ane is hauden richtous wi' God, is plain; for, "The richtous ane sal leeve by faith!"

12. But the Law isna "by faith"; on the contrar, "He wha dis them sal leeve in them."

13. Christ redeemed us oot o' the curse o' the Law, bein made a curse on oor behauf: for it is putten-doon, "Accurst is ilka ane hingin on a tree."

14. Sae that to the Nations the blessin o' Abra'm micht come, in Jesus Christ; that we soud hae the promise o' the Spirit by faith.

15. Brethren! humanly am I speakin; yet, a human covenant nae ane sets by, or adds till.

16. Noo, till Abra'm war the promises spoken, and till his Seed. It disna say, "And to seeds," as o' mony; but as o' ane, "And to thy Seed," whilk is Christ.

17. But say I, A covenant e'en afore made siccar by God, the Law (whilk eftir fowr hunner and thretty years cam in), disna pit by, that it soud mak the promise feckless!

18. For gin aiblins the inheritance is "by Law," it is nae langer "by promise;" but to Abra'm, by promise, had God bestown it.

19. Why, than, the "Law"? For the cause o' sin it was addit, till siccan a time as the Seed, to wham it was promised, soud come; whilk Law was gien in chairge by messengers, at the haun o' a Mediator.

20. But the Mediator isna o' ane; but God is ane.[3]

21. Was the Law, than, contrar to the promises o' God? Far frae it! for gin a law war gien that had power to gie life, truly, than, by Law soud hae been richtousness.

22. But the Scriptur steekit up a' things as aneath sin, that the promise by faith in Jesus Christ soud be gien to thae that hae faith.

23. But afore faith cam, we war keepit siccar 'neath the Law; shut in to the faith aboot to be made kent.

24. Sae that the Law has been oor bairn-keeper to tak us to Christ, that we soud, throwe faith, be declar't richtous.

25. But, faith haein come, we are nae mair aneath a bairn-keeper.

26. For ye are a' sons o' God throwe the faith in Jesus Christ.

[3] V. 20. A hantle mak the "Mediator" to be Moses: better, Christ. God is on the ae side, and mankind on the ither; and Christ comes atween, and maks peace and concord. And tent ye, Christ was at Sinai, cairryin on the hail wark there! (Acts vii. 38.)

27. For ye, as mony as war bapteez't intil Christ, hae putten on Christ.

28. Thar isna to be said "Jew" nor "Greek"; thar isna to be said "bond" nor "free"; thar isna to be said "male" nor "female"; for a' ye, thegither, are ane in Christ Jesus!

29. And, gin ye are Christ's, than are ye Abra'm's seed, and heirs, e'en as said the promise.

CHAPTIR FOWR.

Christ the heir, maks us heirs wi' his sel; and delivers us frae the curse o' the Law.

But I say, sae lang as the heir is a bairn, he differs-na frae a servant, e'en tho' aiblins he be the laird o' a'.

2. But is aneath bairn-keepers and overseers, till the time set by the Faither.

3. Sae we too, whan we war bairns, war keepit in bonds to the hornbuik o' the warld:[4]

4. But whan the fu' time cam, God sent oot his Son, wha cam o' a wumman, wha cam aneath the Law,

5. That he micht redeem thae aneath the Law, sae that we coud receive the adoption o' bairns.

6. And mair: for that ye are sons, God sent oot his Son's Spirit intil oor hearts, cryin oot, "Abba! Faither!"

7. Sae ye are nae mair a servant but a bairn; and gin a bairn, than an heir, throwe God.

8. But than, in sooth, no kennin God, ye war in bondage 'neath thae that war by natur nae gods:

9. Whaur-as noo, eftir that ye hae owned God (or raither been owned o' him), hoo is't that ye are gaun back again to the feckless and beggarlie beginnins, to whilk ye wad fain, ower again, be in bondage?

10. Ye preceesely observe days, and months, and years.

11. I am fear't for ye, least by ony means I hae toiled for ye in vain!

12. Become ye as I; for that I too becam as yersels. Brethren, I entreat ye! In naething did ye wrang me!

13. But ye ken hoo that by reason o' a weakness i' the flesh, I preached till ye the Gude-word at the first,

14. And the temptation ye saw i' my flesh ye despised-na, nor scunner't at it! but took me till yere hearts as an Angel o' God; as Christ Jesus!

15. Whaur, than, is that happiness o' yours? For I witness t'ye that, gin it had been possible, yere ain een wad ye hae pykit oot, and gien to me!

16. Sae noo, hae I gotten to be yere fae, for that I deal leal wi' ye!

17. They zealouslie seek ye, but no in a gude way; aye, they wad steek ye oot, that ye may seek eftir them![5]

18. But it is gude, for a gude thing to be socht eftir wi' zeal, at a' times, and no only whan I am wi' ye.

19. My bairns! o' wham again I am in birth-pangs, till siccan a time as Christ be formed in you.

20. Aye! I coud wiss to be wi' ye e-noo, and to change my speech; for I am in a swither aboot ye.

21. But tell me, ye that wad fain be 'neath the Law! div ye no hear the Law?

22. For it is putten-doon, "Abra'm had twa sons; ane by a bondmaid, and ane by a free wumman."

23. But the ane by the bondmaid, hoobeit, was born eftir the mainner

[4] V. 3. "Elements" or "rudiments"—atween whilk the English swithers—are juist the first lesson o' ane's lear; or the hornbuik, or alphabet-caird o' knowledge.

[5] V. 17. A wheen o' the MSS. say, "steek us oot"; but the wechtiest authorities say "ye." Paul maun mean, "They wad steek ye oot frae us, that they micht hae ye to their sels!" As lang as they lo'ed Paul sae muckle, they wadna eithlie follow thir new teachers.

o' the flesh; whauras the ane by the free wumman throwe a promise.

24. Whilk things, in sooth, are a parable. For thir weemen are twa covenants; ane frae Mount Sinai, bringin forth to bondage, whilk in sooth is Hagar.

25. For "Hagar" is Mount Sinai in Arabia; and is like to Jerusalem that noo is, and is in bondage wi' her bairns.

26. But the Jerusalem aboon is free, wha indeed is mither till us a'.

27. For it is putten-doon, "Rejoice, ye barren that bure-na; brek oot intil shouts, ye that warna in birth-pangs! for mair are the bairns o' the desolate, than o' her that has the husband."

28. But we, brethren, eftir the mainner o' Isaac, are bairns o' the promise.

29. But, just as than, the ane born eftir the flesh persecutit the ane born eftir the Spirit, e'en sae is it e-noo.

30. But what says the Scriptur? "Pit ye oot the bondmaid and her son; for in naegate sal the bairn o' the bondmaid inherit alang wi' the bairn o' the free."

31. Sae, brethren, we are-na the bondmaid's bairns, but the free wumman's!

CHAPTIR FYVE.

The freedom o' love. The warks o' the Spirit, and the warks o' the flesh.

Wi' freedom Christ maks us free: staun ye steive than, and be-na hauden fast wi' ony yoke o' bondage!

2. Tak tent! I Paul say t'ye, that gin ye receive circumceesion, Christ wull profit ye nocht.

3. But I witness to ilka man again that receives circumceesion, that he is a bund debtor to the hail Law.

4. Ye are set aside frae Christ, ye wha wad be justify't i' the Law: ye are faun awa frae his favor.

5. For we throwe the Spirit are fain waitin for the hope o' richtousness.

6. For in Christ Jesus, naither circumceesion coonts for ocht, nor uncircumceesion; but faith, wrocht inwardly by love.

7. Ye gaed weel; wha taigl't ye, that ye soudna comply wi' the truth?

8. This compliance wasna o' him wha ca'd ye!

9. A wee barm wull gang throwe the hail melder.

10. I am perswadit o' ye i' the Lord, that ye winna be thrawart; but he that fashes ye sal dree his weird, whae'er he may aiblins be.

11. But I, brethren, gin I be preachin circumceesion, why am I sae persecutit? for than had the bogle o' the "Cross" been dune awa.

12. I wad they e'en wad cut aff their sels, that fash ye.

13. For ye war ca'd in freedom, brethren: but turn-na yere freedom intil an indulgence to the flesh, but raither by yere love ser' ye ane anither.

14. For the hail Law is bund up in ae word, this: "Ye sal lo'e yere neibor as yersel!"

15. But gin ye gansh at and devoor ane anither, tak tent that ye be-na destroy't ane o' anither.

16. On the ither haun, I say, Walk ye i' the Spirit, and the wull o' the flesh ye sanna fulfil.

17. For the flesh has desires contrar to the Spirit, and the Spirit contrar to the flesh: for thir again ane anither are set; that ye may-na do the things ye wad itherwise do![6]

18. But, gin than ye are led by the Spirit, ye are-na under the Law.

19. But plain to be seen are the warks o' the flesh; whilk are adultery, lechery, wantonness,

[6] V. 17. Tak-ye-na this verse (as some folk div) as a wail o' helpless weakness! It is hope and joy! The Spirit wull gar ye triumph, sae that ye "may-na do" what yere ain human weakness and base desires wad hae ye do.

20. Idolatry, divination, hatred, fa'in-oot, jealousy, wrath, factions, pairties,

21. Envyins, bludeshed, druckenness, revellins, and siclike things; as to whilk I tell ye plainly, e'en as I hae tell't ye afore, that they wha practeese sic things as thir sanna inherit God's kingdom.

22. But the frute o' the Spirit is love, happiness, peace, lang-tholin, canniness, gudeness, lealness,

23. Meekness, self-guidin; again sic things as thir thar is nae law!

24. But they wha are o' Christ Jesus, hae crucify't the flesh, wi' its desires and hankerins.

25. Gin we leeve by the Spirit, by the Spirit lat us e'en be airtit.

26. Lat us no be seekin for vain glorie; challengin ane anither, envyin ane anither.

CHAPTIR SAX.

Hoo to walk, and what to glorie in.

Brethren, gin aiblins a man be betray't intil a faut, ye wha are spiritual recover sic a ane i' the spirit o' canniness; lookin to yersel, least ye yersel be tempit.

2. Uphaud ye ane anither's burdens, sae sal ye perform the Law o' Christ.

3. For gin a man thinks he is something, whan he is naething, he is but deceivin his sel in his ain mind.

4. But lat ilka man test his ain wark; and than sal he hae pleasur in himsel allenarlie, and no in what anither thinks.

5. For ilka man sal cairry his ain back-burden.

6. Nane-the-less, lat him that is instructit i' the Word hae fellowship wi' him that instructs, in a' gude things.[7]

7. Dinna deceive yer sels; God isna to be mocked; for what a man saws, the same sal he shear;

8. For he that saws till his ain flesh, oot o' the flesh sal hae corruption; but he wha saws to the Spirit, oot o' the Spirit sal hae Life-for-aye.

9. But in doin what is weel, lat us no be cuisten-doon; for in due time we sal reap, gin we gie-na-up.

10. Sae than, e'en as we hae openins, lat us work what is gude toward a' men, special toward the hoosehauld o' the Faith.

11. (See wi' sic muckle letters I wrate t'ye, wi' my ain haun!)

12. As monie as wad mak a bonnie schaw i' the flesh, they wad gar ye be circumceesed, only that they soudna dree persecution for the Cross o' Christ.

13. For no e'en they wha hae become circumceesed are their sels observin the Law, but they wad hae ye circumceesed, that they micht boast theirsels in yere flesh.

14. But wi' me, lat it be far frae boastin, gin it be-na in the cross o' oor Lord Jesus Christ, throwe wham the warld to me is crucify't, and I to the warld.

15. For in Christ Jesus naither circumceesion is onything, nor uncircumceesion, but a new creation.

16. And till as mony as are gaun on by this rule, peace and mercy on them, and on the Isra'l o' God!

17. For the lave, lat nane gie me fash; for I bear aboot in my body the brands o' the Lord Jesus!

18. Oor Lord Jesus Christ's favor wi' yere spirit, brethren! Amen!

[7] V. 6. Tho' Paul threeps that they wha declare the Gude-word soud hae their breid oot o' the Gude-word (I. Cor. ix. 14), he dis it in a modest way, that he micht-na seem to be seekin for his sel. Here he ca's it "fellowship."

EPHESIANS.

CHAPTIR ANE.

Paul uplifts God afore the Ephesians, and praises him for them, and for the graces they had.

PAUL, an Apostle o' Christ Jesus, throwe the wull o' God, to the saunts in Ephesus, and a' the leal anes in Christ Jesus:

2. Lovin-favor till ye, and peace, frae God oor Faither, and the Lord Jesus Christ!

3. Blessed aye, the God and Faither o' oor Lord Jesus Christ; wha bless't us in a' spiritual blessin on Heigh in Christ!

4. Conform till his acceptin us in him afore the up-biggin o' the warld, that we soud be pure and wyteless in his presence;

5. In love settin us oot aforehaun for adoption o' bairns, by Jesus Christ till himsel, conform to the gude-pleasur o' his wull,

6. To the praise o' the glorie o' his lovin-favor, wi' whilk he favored us in the Beloved Ane:

7. In wham we hae salvation throwe his blude, the passin-by o' offences, e'en as by the richness o' his favor;

8. Whilk he gar't to owerflow till us; in a' wisdom and skill.

9. Makin kent till us the hidden secret o' his wull, e'en by his gude guidin that he ettled in his sel,

10. Lookin to the perfeteness o' the times, to bring thegither a' things for Christ o' things in heeven and things on yirth, a' in him;

11. In wham e'en we war made an inheritance, bein set oot aforehaun by the purpose o' him wha works a' things by the coonsel o' his ain mind.

12. That we soud be for the praise o' his glorie, wha war the first to lippen to Christ.

13. In wham ye too, hearin the leal word, the Gude-tidins o' yere salvation—in wham lippenin, war seal't wi' the Holie Spirit o' promise.

14. Wha is the arles o' oor inheritance,[1] till the possession be a' redeemed, to the praise o' his glorie.

15. For the same cause, I, too, hearin o' yere faith i' the Lord Jesus, and the love ye hae till a' the saunts,

16. Am aye giean thanks on yere accoont, namin ye ower i' my prayers.

17. That the God o' oor Lord Jesus Christ, the Faither o' glorie, may gie ye a spirit o' wisdom and revealin in his knowledge:

18. Yere inward een bein fu' o' licht, that ye may come to ken what the hope o' his blythe-bidden is, what his rich inheritance o' glorie i' the saunts,

19. And what the unmeasured vastness o' his pooer toward us wha hae faith, e'en as by the up-haudin o' his micht,

20. Whilk he wrocht in Christ, raisin him frae 'mang the deid, and settin him doon amang a' the heevenlies, at his ain richt-haun,

21. Far up aboon a' rule, and authoritie, and pooer, and dominion, and ilka name that is named, no alane i' this warld, but eke in that that is to come:

22. And "pat a' things under his feet"; and gied him as heid ower a' things to the Kirk;

23. Whilk in sooth is his body, the completion o' him wha completes a' in a' for himsel. ''

[1] V. 14. The Holie Spirit gies us here the same blessins as Aboon, only less o' them. We are here but broken veschels, and canna haud muckle o' the Watir-o'-Life. But it is unco sweet; and gars us be drouthie for mair!

CHAPTIR TWA.

Salvation the gift o' God. The foundation o' the saunts' hope.

AND you, brocht to life, war deid in offences and sins;

2. In whilk ye gaed in time bypast, e'en as in the way o' this warld, conform to the ruler o' the power o' the air, the spirit noo workin i' the bairns o' dourness;

3. Wi' wham e'en we oorsels had oor life at ae time i' the fainness o' the flesh, obeyin the craikins o' the flesh and o' the thochts; and war bairns o' wrath by natur, e'en as war the lave.

4. But God, plenteous in mercy, for his unco love he lo'ed us wi',

5. E'en tho' we war deid by oor sins, brocht us to life, ahang wi' Christ (by tender-love are ye saved!);

6. And wi' him raised us up, and wi' him gied us heevenlie seats, in Christ Jesus;

7. That he micht schaw i' the ages to come, the unco owergaun riches o' his love, in kindness till us in Christ Jesus;

8. For, it is by his love ye hae been saved, throwe faith; and this come aboot, no frae you; it is God's free gift.

9. No frae warks, least ony ane soud boast;

10. For his ain wark are we oorsels; bein formed in Christ Jesus for gude warks, whilk God afore made ready that we soud gang in them.

11. Sae, keep ye in mind, that at ae time ye, Gentiles i' yere flesh, named "Uncircumcesion" by the sae-ca'd "Circumcesion" in flesh, made wi' hauns;

12. That ye war, at yon time staunin sindry frae Christ; bein from'd to the citizenship o' Isra'l, and bein strangers as to the covenants o' promise, wantin hope, and wantin God i' the warld!

13. But e-noo, in Christ Jesus; ye wha war ance far-awa, are made sib, in the blude o' Christ.

14. For he is the makin o' oor peace, wha made baith to be ane, and dang doon the dividin-wa';[2]

15. Haein, in his ain flesh, dune awa the hostility, and the law o' requirements in ordinances; that oot o' the twa[3] he soud mak till his sel ae new-formed man; makin peace.

16. And soud reconcile them baith perfetely in ae body to God, throwe the cross; slayin the hostility by the same:

17. And cam, and deliver't the Gude-word o' "Peace to you o' the far-awa, and peace to the nar-at haun."[4]

18. For it is throwe him we hae the comin-in—we baith—i' the ae Spirit, to the Faither.

19. Sae than, ye are nae mair from'd-folk and gangrels; but are marrows o' the saunts, and are o' the hoosehauld o' God.

20. Bein up-biggit on the foundation o' the Apostles and Prophets; Christ Jesus his sel the heid corner-stane:

21. In wham the hail edifice i' the way o' bein fitly laid thegither, is growin to be a holie Temple o' the Lord.

22. In wham ye too are bein biggit thegither, intil a dwallin-place o' God i' the Spirit.

CHAPTIR THRIE.

The graun secret oot, that the nations war a' welcome to Salvation! The wondrous Love o' Christ.

AND sae I, Paul, prisoner o' Christ Jesus for you the Gentiles,

2. Gin at least ye hae heard o' the stewardship o' the grace o' God whilk was gien to me for you,

[2] V. 14. Baith Jews and Gentiles: ane in Christ, and sae at peace atween theirsels; and the dividin-wa', like that i' the Temple, dung doon—noo that they baith ser' the same Saviour.

[3] V. 15. The Jews and the Gentiles.

[4] V. 17. Paul has thir bonnie words, like a bit o' a sweet sang frae Esaiah (lvii. 19).

3. That by way o' revelation was made plain to me the hidden secret, e'en as I wrate afore in a wee wheen words,

4. As to whilk ye may be able, by readin, to ken my knowledge o' the hidden secret o' Christ,

5. Whilk knowledge in the generations by-gane wasna made kent to the sons o' men, as it is noo made plain till his holie Apostles and Prophets i' the Spirit—

6. That they o' the nations soud be aiqual heirs, and aiqual body, and aiqual pairtners i' the promise in Christ Jesus, by the Gude-word.

7. O' whilk I was made a servitor, as by the free gift o' the tender-love o' God, gien to me, conform to the workin o' his pooer:

8. To me, wee-er than the wee-est o' a' saunts, was gien this gude-favor, to bring to the nations the Gude-word o' the uncoontit riches o' Christ.

9. And to gie licht as to what is the fellowship o' the secret quaisten that has been hid awa frae the former time in God, wha made a' things.

10. Sae that noo micht be made kent to heevenlie pooers and authorities throwe the Kirk, the monyfauld wisdom o' God.[5]

11. Conform to the ever-bidin purpose he ettled in Christ Jesus oor Lord,

12. In wham we hae bauldness o' speech, and o' approach, wi' assurance, throwe oor faith in him.

13. Sae, desire I, that ye swarf-na at my sorrows for you: whilk indeed are yere glorie.

14. And for this I bend my knees to the Faither,

15. Frae wham the hail family in heeven and yirth is named,

16. That he wad gie you, conform to the richness o' his glorie, wi' a' pooer to hae micht i' the inwart man,

17. To hae Christ dwallin throwe faith i' yere hearts;

18. Rutit and grundit, that ye may be strang to grip siccar, wi' a' ither saunts, what is the breidth and lenth, and heighness and deepness,

19. And to come to ken the love o' Christ, ayont a' tellin, that ye may be fu' wi' the fu'ness o' God.

20. Noo, to him wha has pooer ower a' things, to do uncolie and unmeasurably aboon a' things we can seek or think, e'en as his pooer works in us,

21. To him be the glorie, in the Kirk, and in Christ Jesus, till a' generations, and ages upon ages! Amen.

CHAPTIR FOWR.

God's gifts to men: lat men sin nae mair.

I ENTREAT ye, than, I the Lord's bondman, to gang on in mainner wordie o' the bode wi' whilk ye are biddin;

2. Wi' a' laighness o' mind and canniness; tholin lang, forbearin wi' ane anither,

3. In love takin tent to keep the ane-ness o' the Spirit, i' the union-bond o' peace.

4. Ae body; ae Spirit; e'en as ye war bidden in ae hope o' yere biddin;

5. Ae Lord; ae faith; ae bapteezin;

6. Ae God and Faither o' us a'; he wha is ower a', and throwe a', and in a'.

7. But to ilk o' us, lovin favor was gien, conform to the measur o' Christ's free-gift.

8. Sae, says he, "Gaun up on heigh, he made captivitie captive itsel', and gied gifts to men."

9. But this, "He gaed up," what is't, save that he eke gaed doon intil the under-pairts o' the yirth?

10. The ane wha gaed doon, is the ane wha gaed up, far aboon the

[5] V. 10. No that the Kirk instructs thae: but that God, gatherin a Kirk amang the heathen, gies them enlairged conceptions o' his micht and his gracious love.

heevens, that he micht hae a' things.

11. And he gied some for Apostles, and some for prophets, and some for preachers, and some for pastors and teachers;

12. To fit the saunts for the wark o' service, for the up-biggin o' the body o' Christ.

13. Till we a' win forrit to the ane-ness o' the faith, and o' the perfete knowledge o' the Son o' God, intil man's estate, intil the measur o' the height o' the perfeteness o' Christ.

14. That nae mair soud we be bairns, toss't as on billows, and blawn aboot wi' ilka swee o' doctrine, i' the pawkiness o' men, in kuaverie; eftir the wiles o' wrang.

15. But, speakin truth in love, soud grow intil him in a' things, wha is the heid, Christ.

16. Oot o' wham a' the body, fitly marrowed thegither, and made siccar by ilka joint supplyin, e'en as by the inner workin i' the measur o' ilka pairt, maks siccar the growin o' the body, intil an up-biggin o' itsel in love.

17. This, than, I say i' the Lord, that ye soud nae langer walk conform to the Gentiles' walkin, i' the vainness o' their mind.

18. Wi' their understaunin made mirk, frem'd frae the life o' God, throwe ignorance whilk is in them, throwe want o' feelin i' their heart;

19. Wha indeed hae gotten to be by a' feelin, gican theirsels up wi' wantonness to the workin a' uncleanness wi' greed.

20. But ye didna in siccan a way learn Christ.

21. Gin at least ye heard him, and war instructit in him, as the truth is in Jesus,

22. That sae soud ye cast aff, as till yere past doin, the "auld" man, wha corruptit his sel conform to deceitfu' desires;

23. And be made young again, i' the spirit o' yere mind,

24. And soud pit on the "new" man, wha eftir God is creatit in richtousness and holiness o' truth.

25. Sae, tharfor, castin aff what is fause, "Speak ye truth ilk man wi' his neibor," for that we are pairts ane o' anither.

26. Be ye vexed, and yet sin-na; lat-na the sun gang doon on yere ang'er;

27. And gie nae fit-stance tae Sautan.

28. Lat him that staw steal nae mair, but raither toilin, workin wi' his ain hauns at what is fit, that he may hae to gie till him wha has-na.

29. Lat nae vileness gae forth frae yere mou';[6] but raither what is gude, airtit to the up-biggin o' the needs, and to the gican o' grace, for them that hear.

30. And dinna mak the Spirit grieve, in wham ye war sealed to the day o' redemption.

31. A' bitterness, and wrath, and ill-wull, and stour, and misca'in, lat them be taen awa frae ye, wi' a' malice;

32. And be ye gracious ane till anither, e'en as God in Christ forga'e you.

CHAPTIR FYVE.

The Kirk to walk in purity wi' Christ: a gude wife a likeness o't.

Be ye than takin paittern eftir God, as bairns belov'd;

2. And walk in love, e'en as Christ lo'ed you, and gied his sel up on yere behauf, an offeran and a sacrifeece to God, for an odour o' sweetness.

3. But lecherie, an a' uncleanness, or selliness, lat-na sic be e'en named amang ye; e'en as befits saunts;

4. Nor shamelessness, nor glaikit speech, nor levity; whilk are-na fittin; but raither gican o' thanks.

[6] V. 29. Maist folk hae yet to learn that the mooth airts the heart; and as a man's words are, sae the man sune gets to be.

5. For this ye ken, and tak tent! that nae lecherous ane, nor unclean person, nor covetous man (wha is an eidol-worshipper!) has ony pairt i' the kingdom o' Christ and God.

6. Be-na cairry't awa wi' a sough o' words, for it is for thir things the wrath o' God sal come doon on the bairns o' thrawartness.

7. Dinna than become pairtners wi' them!

8. For ye war at ae time mirkness; but noo are ye licht, i' the Lord; gang ye on as bairns o' the licht!

9. For the ootcome o' the licht is in a' gudeness, and uprichtness, and truth;

10. Puttin to the prufe what is weel-pleasin to the Lord.

11. And be-na ye marrows i' the shamefu' warks o' mirkness, but raither challenge them.

12. For it is shamefu' e'en to speak o' the things wrocht by them hidlins.

13. But a' things whan they are challenged, are made plain by the light: for that whilk maks things plain is "licht."

14. Sae it is said, "Wauken, ye sleepin ane! and rise frae 'mang the deid, and Christ sal shine on ye!" [7]

15. Tak ye tent, than, to walk cannilie; no as glaikit, but as wyss;

16. And win ye for yersels the opportunity; for the days are ill.

17. And sae, be-na ye simple, but be ye discernin as to what the Lord's wull may be,

18. And be-na ye fou' wi' wine, in whilk is riot; but be ye fou' o' the Spirit,

19. Speakin amang yersels in psalms and hymns, and godly sangs, liltin and makin music i' yere hearts to the Lord,

20. At a' times giean thanks for a' things, i' the name o' oor Lord Jesus Christ, to yere God and Faither.

21. Pittin yersels aneath ane anither, in the fear o' Christ.

22. Lat wives be in submission to their ain husbands, as to the Lord:

23. For the husband is the wife's heid, as Christ is the Kirk's heid; and he is the Saviour o' the body.[8]

24. And, as the Kirk submits hersel to Christ, sae the wives, in a' things, to their husbands.

25. Ye husbands, lo'e yere wives, e'en as Christ lo'ed the Kirk, and gied himsel up in her behauf,

26. That he micht sanctify it, makin it clean wi' the weshin o' watir by the word,

27. That he micht present, a' glorious, to himsel, the Kirk, no wi' a blotch or a runkle, or ocht sic thing, but that she soud be holie and fautless.

28. Sae soud husbands lo'e their wives as their ain bodies. He that lo'es his ain wife lo'es his sel.

29. For nae ane at ony time scunners at his ain flesh, but nourices and cherishes it, e'en as Christ dis the Kirk.

30. For, pairts are we o' his ain body.

31. "For sae sal a man lea' his faither and mither, and be ane wi' his wife; and the twa sal become ae flesh."

32. This is a great riddle; but I speak in regaird to Christ, and in regaird to the Kirk.

33. Nane-the-less be ye, ilk ane o' ye, sae lo'ein his wife, e'en as his ain sel; and the wife, hae reverence for her husband.

CHAPTIR SAX.

Bairns, and servants, and maisters: and they a' need the prufe-coat o' Faith.

Ye bairns, be dutifu' till yere ain parents, i' the Lord; for this is bonnie.

[7] V. 14. We dinna find thir proper words onygate i' the Auld Testament. Tak ye them, as the Apostle's words till ye, direct frae Christ!

[8] V. 23. That is, *his ain* "body"; the Kirk.

2. "Honor thy faither and thy mither" (whilk indeed is the first commaun wi' a promise);

3. "That it may gang weel w'ye, and ye may leeve lang on the yirth."

4. And ye faithers, dinna waukenup ang'er in yere bairns; but rear them up i' the chastenin and admonishin o' the Lord.

5. Ye servants, mind yere maisters i' the flesh, wi' reverence and trimlin, in aefauldness o' yere heart, as to Christ!

6. No by way o' ee-service, as man-pleasers, but as Christ's servitors, doin God's wull frae the heart;

7. Wi' gude-wull doin service, as to the Lord, and no to men:

8. Kennin that ilk ane, whatna gude he may dae, e'en that sal he hae back again frae the Lord—gin he be bond or free.

9. And ye, maisters, div ye the like things to them, kennin that their Maister and yours is in Heevin; and thar is nae respectin o' faces wi' him.

10. And for the lave o't—Be ye strang i' the Lord, and i' the pooer o' his micht!

11. Pit ye on the hail graith o' God, sae as ye may be fit to staun again the wiles o' Sautan.

12. For oor struggle isna again flesh and blude, but again the pooers, again the authorities, again the warld-rulers o' this mirkiness; again the spiritual hosts o' ill i' the lift.[9]

13. Whaur-for tak till ye the haill graith o' God, that ye be strang to withstaun i' the ill day; and, haein dune a' things, to staun.

14. And sae staun! beltit aboot the mids wi' truth, and haein put on the prufe-coat o' holiness;

15. And shod yere feet wi' the readiness o' the Gude-word o' Peace;

16. And wi' a', takin up the shield o' faith, in whilk ye hae pooer to kep a' the lowin shafts o' the Ill-ane.

17. And the heid-piece o' salvation tak ye; and the sword o' the Spirit, whilk is whatsoe'er God has spoken.

18. Wi' a' prayer and pleadin, prayin aye i' the Spirit and watchin i' the same, wi' a' tholin and pleadin, for a' the saunts;

19. And for me, that to me soud be gien utterance, that wi' freedom o' speech I may mak kent the Gude-word;

20. For sake o' whilk I am like an ambassador in a chain: that in sic behauf I may be bauld to speak, as I soud speak.

21. But that ye may ken things regairdin me, Tychicus, the weel-lo'ed brither, and leal servant o' the Lord, wull mak a' things kent t'ye:

22. Wham I send till ye for this vera purpose that ye micht come to ken oor state, and that he micht console yere hearts.

23. Peace to the brethren, and love, wi' faith, frae God the Faither and the Lord Jesus Christ.

24. Tender love be wi' a' thae that lo'e oor Lord Jesus Christ wi' lealness!

[9] V. 12. In auld times, they spak o' evil spirits haein pooer i' the air, the laigher heevens. Paul has the same word here as in chaptir i. 3, and ii. 6, whaur it is the heighest heeven: here it is the lift, the atmosphere.

PHILIPPIANS.

CHAPTIR ANE.

Some preached, for that they war leal to Christ; and some oot o' thrawartness.

Paul and Timothy, servitors o' Christ Jesus, till a' the saunts in Christ Jesus that are in Philippi, wi' the bishops and deacons:

2. Tender love to you, and peace, frae God oor Faither, and the Lord Jesus Christ.

3. I am aye giean thanks to my God, at ilka thocht o' you,

4. Aye in ilka prayer o' mine for ye a', makin request for ye wi' joy,

5. On accoont o' yere fellowship i' the Gude-word,[1] frae the first day till noo:

6. Bein siccar i' this vera thing, that he wha begude a gude wark in ye, wull perfete it to the day o' Christ Jesus.

7. E'en as it is richt in me to hae siccan a regaird o' ye; for that ye hae me i' yere heart, baith i' my bonds, and i' the defendin and makin steive the Gude-word; ye a' bein marrows wi' me o' my grace.

8. For God is witness to me, hoo fain I am for ye a' in the tender mercies o' Jesus Christ.

9. And for this I pray, brethren, that yere love yet mair and mair may exceed, in fu' knowledge and discernment;

10. To the end ye may pit to the test the things that are gude, that ye may be holie and fautless to the day o' Christ;

11. Bein fu' o' the frute o' richtousness; that whilk is throwe Jesus Christ, to the glorie and praise o' God.

12. Noo, I wad hae ye to ken, brethren, that the things regairdin me hae raither come oot to the advantage o' the Gude-word.

13. Sae as my bonds hae been made kent i' the hail Heid-quarters, and to a' the lave.

14. And sae as that the feck o' the brethren, haein been heartened i' the Lord by my bonds, are mair uncolie bauld, fearless speakin the word o' God.

15. A wheen, indeed, oot o' envy and strife, and some oot o' gudewull, are preachin Christ.

16. Thir, oot o' love, kennin I am set for the defence o' the Gude-word;

17. But thae, oot o' thrawartness are settin oot Christ; no in lealness; thinkin to mak fash to me i' my bonds.

18. Weel what? Juist this, that in ony way, gin it be in deceit or in truth, Christ is proclaimed; and I in this am blythe, and wull be blythe!

19. For I ken that this sal turn a' to my salvation,[2] throwe yere prayers, and the giean to me o' the Spirit o' Jesus Christ;

20. Conform to my fain lookinforrit, and my hope, that in naething sal I be putten to shame; but that wi' a' freeness o' speech, as aye, sae e'en noo, Christ sal be glorify't i' my body, gin it be by life, or by death.

21. For to me, leevin is Christ; and deein is treasur.

22. But, gin leevin i' the flesh is Christ, this to me is a reward o' toil; and whatna I sal wale I say-na,

23. But I am hauden atwixt the

[1] V. 5. "Fellowship" in supplyin his needs, for the gospel's sake (chap. iv. 14, 15), and in their giean o' their substance for the puir saunts at Jerusalem.

[2] V. 19. No that he needit thir trials in order to be saved, nor that he judged they wad bring him freedom frae prison; but that thir things war a' ripenin his graces, and makin him mair like Christ.

twa; haein an unco fainness to be looten awa, and to be wi' Christ, for this is far, far better!

24. But to be bidin' i' the flesh is mair necessar for yere sakes.

25. And haein o' this been made siccar, I lippen that I sal bide, and stay ahint wi' ye a', for the upbiggin o' yere faith, and for yere joy.

26. That yere gloryin may be the mair in Christ Jesus—as to me—by my presence wi' ye again.

27. Only, in siccan a way as is wordie o' the Gude-word, airt yere lives; sae that gin I come and see ye, or gin I be frae ye, I may be hearin o' ye, that ye staun siccar i' ae spirit, wi' ae saul joined thegither, for the faith o' the Gude-word;

28. And no bein fley't in ony thing by thae opposin their sels: whilk, in truth, is for them a token o' destruction, but o' yere salvation; and this frae God.

29. For, to you was gien as a favor, no only to be haein faith in Christ, but eke in his behauf to be sufferan:

30. Haein the like tulzie that ye saw in me, and noo hear in me.

CHAPTIR TWA.

Christ's humbleness. Timothy and anither sent to them.

GIN, than, thar is ony comfort in Christ, gin ony consolation o' love, gin ony fellowship o' the Spirit, gin ony tender-mercies and compassions,

2. Croon ye my joy, that ye a' may regaird the same things, and hae the same love; a' ane in saul, the ae thing regairdin.

3. Doin naething for strife's sake, nor for pride's sake; but in humbleness o' mind, lookin aye on aneanither as bein better nor yersels.

4. No lookin on yere ain things allenarlie, but ilk ane at anither's things.

5. That whilk ye in Christ Jesus prefer, that prefer ye in yersels;[3]

6. Wha bein originally i' the form o' God, thocht it no a thing to seize on, to be coontit aiqual wi' God;

7. But humbl't his sel, takin a servant's form, and comin in man's likeness; and, bein fund in condition as a man,

8. He made his sel lowly, becomin obedient e'en to the deid; aye, death on a cross.

9. Whaur-for God upliftit him far on heigh, and gied him a name whilk is aboon ilka name;[4]

10. That i' the name o' Jesus, ilka knee soud lout, o' thae in heeven, and thae on the yirth, and aneath the yirth,

11. And ilka tongue soud own that Jesus Christ is Lord, to the glorie o' God the Faither.

12. Sae, than, beloved, e'en as ye hae aye obey't, no in my presence alane, but noo muckle mair whan I am awa, work ye oot yere ain salvation wi' fear an trim'lin.

13. For God it is wha is workin in ye, baith the ettlin and the inward doin conform till his gude pleasur.

14. And do a' things free frae yammerin, and argle-barglin,

15. That ye may become fautless and innocent bairns o' God, wyteless amang a thrawart and perverse generation; amang wham schaw yersels as lichts i' the warld;

16. Giean oot the word o' life, for a glorie to me i' the day o' Christ, that I didna rin in vain, nor toil in vain.

17. But, gin I am e'en to be offer't on the sacrifeece and service o' yere faith, I am blythe in mysel and blythe wi' you.

18. And—as to the same thing—

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[3] V. 5. The text's no clear; it may aither be, "Whate'er ye prefer as Christians, that prefer ye!" or "Whate'er Christ prefers [or whatever ye admire in Christ], that prefer ye!"

[4] V. 9. Is this the name in Ex. iii. 14?

be ye blythe in yersels and blythe wi' me!

19. But I am lookin forrit i' the Lord, sune to send Timothy till ye; sae that e'en I may be made blythe, whan I ken yere state.

20. For I hae nae ane like him in saul, wha wull be sae aefauld-anxious aboot yere state:

21. For they a' seek eftir their ain things, no the things o' Jesus Christ.

22. But the prufe o' him ye ken; for, like a bairn wi' a faither, he has had service thegither wi' me i' the Gude-word.

23. Sae I am lookin forrit to send him at ance, whane'er I may look awa frae the things that concern me.

24. But I lippen i' the Lord that I mysel may come sune.

25. Yet I thocht it needfu' to send t'ye Epaphroditus, my brither, and marrow, and fellow-sodger, but your messenger, and the provider for my needs.

26. For he was unco fain to see ye a'; and in dolor for that ye had heard he had been ill.

27. And, in truth, he was ill, and nar to the deid; but God schawed mercie till him, and no till him allenarlie, but to me as weel, least sorrow on sorrow I soud dree.

28. Wi' the mair entreaty I hae sent him, that, seein him again, ye soud be blythe, and I hae the less dool.

29. Be ready than to tak him t'ye, wi' a' joy i' the Lord; and siclike as thir haud ye in honor;

30. For it was for the sake o' Christ's wark he was nar to the deid; rinnin risk wi' his life that he micht mak up yere want o' care for me.

CHAPTIR THRIE.

Beware o' fause teachers! A' things o' oor ain are naething for Christ.

And noo, to sum up, my brethren: Be blythe i' the Lord! To write to you the same things[5] isna fashious, whilst for you it is safe.

2. Be ye ware o' the dougs, tak ye tent o' the workers o' ill, keep awa frae the conceesion.[6]

3. For we are the circumceesion, wha worship in God's Spirit, and glorie in Christ Jesus, and pit nae stress on things o' the flesh.

4. E'en though I mysel micht lay some stress e'en on things o' the flesh. Gin ony ither man thinks to hae ocht to glorie o' in the flesh, I yet mair!

5. In circumceesion, an aucht-day bairn; o' Isra'l's sons; o' Benjamin's tribe; a Hebrew o' Hebrews; as to law, a Pharisee;

6. As to zeal, persecutin the Kirk; as to richtousness o' Law, wyteless.

7. But, whatna things was a gain to me, thae hae I esteemed loss for the sake o' Christ!

8. But, in truth, doubtless I am esteemin a' things to be loss, for the unco preciousness o' the lear o' Jesus Christ my Lord; for wham I suffer't the loss o' a' things, and coont them as midden-orts, that I may win Christ,

9. And may be in him; no haein for my richtousness that frae the Law—but that throwe faith in Christ; the richtousness that is frae God, by faith:

10. To come to ken him, and the pooer o' his Risin-again,[7] and to be a marrow wi' him in his sufferans, bein conform till his death.

11. Gin aiblins, by ony means, I

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[5] V. 1. He may mean the "same things" he tell't them in word when he was wi' them; or, the "same things" he was, aboot the same time, sendin to the Ephesians, etc.

[6] V. 2. This is naither richtly a Scots word, nor an English ane. It means cuttin-aff, or mutilatin; but it marrows weel wi' the ither word, "circumceesion."

[7] V. 10. No the pooer by whilk he raise frae the deid, but the pooer—the unco force and influence—o' that great fact on the Apostle's ain mind.

may win on to the "Risin-again"; that frae amang the deid.

12. No that I hae it noo, or sae sune had been made perfete; but I press on, gin that I may grip haud o' that for whilk I was grippit by Christ.

13. Brethren, I, as to mysel allen-arlie, am-na yet reckonin to hae grippit haud; but ae thing I div: forgettin the things ahint, and raxin oot to thae things that are afore,

14. I press on for the gree, for the prize o' the biddin (frae on heigh) o' God in Christ Jesus.

15. As mony o' us, than, as are o' fu' stature, lat this be oor mind; and gin ye be mindit anither way, God wull mak it plain till ye.

16. Nane-the-less, as far on as we hae gotten, lat us resolve to gang on in the same rule.

17. Brethren! be ye followers o' me thegither; and tak tent o' thae that sae gang, e'en as ye hae us for an example.

18. For mony walk, o' wham I aft tell't ye, and noo, e'en wi' tears tell ye: faes o' the Cross o' Christ!

19. Whase hinner end is destruction, whase god is their wame, and whase glorie is in their shame; wha mind things o' the yirth.

20. For oor citizen-richts are in Heeven, oot o' whilk fain look we for a Saviour, the Lord Jesus Christ;

21. Wha wull cheenge the body o' oor laigh-estate, to be like to the body o' his glorie; conform to the inwart workin, whaur-by he has pooer e'en to bring a' things intil subjection till his sel.

CHAPTIR FOWR.

Gude avisement, wi' his pairtin commendation.

And sae, my brethren, belov'd and mickle-langed-for, my rejoicin, sae staun siccar i' the Lord, my beloved!

2. Euodia I entreat, and Syntyche I entreat, that ye be o' ae mind, i' the Lord.

3. And I entreat ye as weel, leal yoke-fellow, be ye helpin thae weemen wha, in truth, helpit me i' the labor o' the Gude-word; wi' Clement too, and my ither marrows, whase names are i' the Buik o' Life.

4. Be glad i' the Lord aye; and again I say, "Be glad!"

5. Lat yere reasonableness be kent to a 'men: the Lord is at haun.

6. For naething be ye trauchl't i' yere minds; but in a' things by prayer and supplication, wi' giean o' thanks, lat yere needs be made kent to God.

7. And the peace o' God that is aboon a' oor thocht, sal keep yere hearts and yere thochts in Christ Jesus.

8. And for the lave, brethren, As mony things as are leal, as mony things as are honorable, as mony things as are just, as mony things as are pure, as mony things as are bonnie, as mony things as are o' gude repute; gin thar be ony virtue whatsoe'er, gin thar be ony praise, tak ye accoont o' thir things.[8]

9. Whatna things ye baith learned and gat, and heard and saw, in me, do ye the same: and the God o' peace sal be wi' ye.

10. But I was made to be unco blythe i' the Lord, that noo i' the end, yere care for me blossom'd again: tho' in truth ye war carin, but wantit opportunity.

11. No that I was in need, am I speakin; for I ken, hoosoe'er I am, to be content.

12. I ken baith hoo to be brocht laigh, and I ken hoo to hae mair nor eneuch: in a' ways, and in a' things hae I been instruckit, baith to be fu' and to hung'er, baith to hae ower-and-aboon, and to want.

13. I can do a' things, by him wha strenthens me!

[8] V. 8. Take ye tent, hoo faith wull aye mak itsel kent by gude warks! Coud ony ane keep step wi' sic things, wha hadna first keepit step wi' Christ?

14. Nane-the-less, ye did weel, in haein a co-stewardship wi' me in the distress.

15. Noo ye Philippians ken, that i' the beginnin o' the Gude-word, whan I gaed oot frae Macedonia, no e'en ae kirk had fellowship wi' me, i' the maitter o' giean and takin, but ye only.

16. For e'en in Thessalonica, ye sent, ance and again, till my need.

17. No that I seek eftir a gift: but I seek eftir the frute that is to increase to yere accoont.

18. But I hae rowth o' a' things, and mair nor eneuch; I hae been filled, haein frae Epaphroditus the things frae you, a sweet odor, an acceptable offeran, weel-pleasin tae God.

19. But my God wull mak up for ye ilka need, conform to the riches o' his glorie in Christ Jesus.

20. Noo to oor God and Faither be glorie, for evir and for evir. Amen!

21. Salute ye every saunt in Christ Jesus. The brethren that are wi' me salute ye.

22. A' the saunts salute ye; in especial they o' Cesar's hoosehauld.

23. The tender-love o' the Lord Jesus Christ be wi' yere spirit!

COLOSSIANS.

CHAPTIR ANE.

Paul tells what Christ is like: he likes well to describe his Freend!

PAUL, an Apostle o' Christ Jesus, throwe God's wull, wi' Timothy, oor brither,

2. To the holie and leal brethren in Christ in Colosse: tender-love till ye, and peace, frae God oor Faither.

3. We are aye giean thanks to the God and Faither o' oor Lord Jesus Christ; prayin at a' times on yere behauf.

4. Hearin o' yere faith in Christ Jesus, and the love ye bear to a' the saunts.

5. On accoont o' the hope that is lyin-by for ye i' the Heevens, o' whilk ye heard afore i' the word o' the truth o' the Blythe-message,

6. That has come to you, e'en as it is bearin frute and growin i' a' the warld, sae amang you as weel, frae whatna day ye first heard the sough o't, and cam to ken the tender-love o' God in truth:

7. Conform to what ye had frae Epaphras, oor dear fellow-servant, wha is a leal servitor o' Christ for us;[1]

8. Wha eke made kent till us yere love i' the Spirit.

9. And for this, we oorsels, frae what day we heard it, cease-na prayer and seekin, that ye may be filled wi' the fu' knowledge o' his wull, in a' wisdom and spiritual discernment;

10. That ye soud walk in sic mainner wordie o' the Lord, until pleasin him; in a' gude warks bearin frute, and growin in the lear o' God.

11. In a' micht bein made michty, conform to the micht o' his ain glorie for a' tholin and patience wi' joy.

12. Giean thanks to the Faither, wha gars us to be fit to partak o' the inheritance o' the saunts in licht;

13. What deliver't us oot o' the pooer o' the mirkness, and translatit us intil the Kingdom o' the Son o' his love.

14. In wham we hae redemption, the passin by o' sins.

15. Wha is the likeness o' the invisible God, the first-born[2] o' a' the creation.

16. For in him war a' things creatit, things in Heeven and things on the yirth, the things seen and the things no seen; whether throns, or dominions, or principalities or authorities—thir a', throwe him, and for his sake, hae been creatit.

17. And he is afore a' things, and by him a' things haud thegither,

18. And he is the heid o' the body, the Kirk; wha is the original, the "first-born" frae mang the deid; that he may become, amang a', the pre-eminent.

19. For in him it was the gude-pleasur o' the Faither that a' boundless rowth soud dwall;

20. And throwe him to reconcile a' things till his sel, makin peace throwe the blude o' his cross, whether things on yirth, or things in the Heevens.

21. And you, at ae time bein frem'd, and wi' enmitie i' yere minds by ill warks, has he fu'-reconciled,

22. I' the body o' his flesh, throwe his death, to bring ye intil his presence holie, and fautless, and wyteless.

[1] V. 7. He continued Paul's wark amang them.

[2] V. 15. That is "the heir" o' a' creation: for i' the essence o' his bein, he was naither creatit nor born.

23. Gin at least ye bide i' the faith, sterk and steive, and no dung-awa frae the hope o' the Gude-word ye heard, that was preached till a' the creation 'neath the heevens; o' whilk I Paul becam a servitor.

24. Noo I am blythe to suffer on yere behauf, and am fillin up what was wantin o' the Christ-tribulations i' my flesh, on accoont o' his body, that is the kirk:

25. O' whilk I becam a servitor, conform tae the stewardship o' God, whilk was gien me for you, to fulfil the word o' God.

26. The riddle that was hidden awa frae the ages and the generations, but is at this time made kent to the saunts;

27. To wham God wulled to mak it kent, e'en the treasur o' the glorie o' this riddle i' the nations, whilk is Christ in you, the hope o' glorie.

28. Wham we declare, warnin ilka man, and teachin ilka man in a' wisdom, that we soud present ilka man perfete in Christ.

29. To whilk end I am toilin, battlin accordin to his workin, whilk works in me wi' pooer.

CHAPTIR TWA.

Christ for safety; and no philosophy or ordinances!

For I wad hae ye ken hoo great a fecht I am haein for ye, and for thae o' Laodicea; and for as mony as haena seen my face i' the flesh.

2. In order that their hearts may be comfortit, bein wrocht a' intil ane in love, e'en till a' the treasurs o' the perfete assurance o' the mind, till a fu' knowledge o' the mysterie o' God, e'en Christ.

3. In wham are a' the treasurs o' wisdom and lear hidden.

4. But I am sayin this, that nane may wyle ye agley wi' fleechin words.

5. For gin I be sindry frae ye i' the flesh, yet am I ane w'ye i' the Spirit, rejoicin, and seein yere orderliness, and the steive biggin o' yere faith anent Christ,

6. In sic way as ye received Christ Jesus the Lord, in him be-walkin!

7. Bein firm-rutit and up-biggit in him, and bein made siccar i' the faith, conform till yere teachin; aboundin in thanksgivin.

8. But tak ye tent, least some ane may be makin booty o' ye, throwe philosophy and vanities o' deceit, conform to men's instruction, conform to the warld's elements, and no conform to Christ.

9. For in him dwalls a' the abundance o' the Godheid in form-o'-body.

10. And ye are made fu' in him, wha is the heid o' a' principalitie and authoritie;

11. In wham ye hae been circumcees'd wi' the circumceesion no wi' hauns, i' the pittin-aff o' the body o' the flesh, i' the "Christ-circumceesion";[3]

12. Bein wi' him bury't i' yere bapteezin, in whilk ye war raised wi' him again, throwe the faith o' the workin o' God, wha raised him frae 'mang the deid:

13. And you, deid i' the sins and uncircumceesion o' yere flesh, he has made to leeve again wi' him; oot o' love forgiean us a' offences.

14. Blottin oot the haun-write again us, in ordinances, that was contrar till us; and took it awa, nailin it till his cross!

15. And haein strippit principalities and pooers, he made a plain spectacle o' them, and a triumph ower them thar-by.

16. Lat nane, than, be condemnin ye anent eatin or drinkin, or in regaird o' a feast, or a new-mune, or the Sabbaths;

17. That are a "shadow" o' comin things; but the "body" is Christ.

18. Lat nane twine ye, by a

[3] V. 11. Trow ye hoo the circumceesion we hae wi' Christ is a' a spiritual thing? The reference here isna to the circumceesion o' the bairn Jesus, whan aucht-days auld.

putten-on humility, like the worship o' an Angel; pratin aboot things he "has seen"; swalled up wi' the vain importance o' a carnal mind.

19. And no haudin steive the heid, oot o' whilk the hail body, throwe the joints and union-bands haein supply, and joinin itsel thegither, is growin wi' the growth o' God.

20. Gif ye dee't wi' Christ frae the warld's elements, hoo, than (as gin ye war still leevin i' the warld), are ye subject to ordinances,

21. ("Ye maunna handle," "ye maunna taste," "ye maunna touch!"

22. Whilk are a' to come till an end in the usin!) conform to the commauns and teachins o' men?

23. Whilk, in truth, are things, in ae view, haein an appearance o' wyssheid in ane's ain-devised worship and humility of mind, and ill-doin wi' ane's ain body: no in ony honor—merely a satisfyin o' the flesh.

CHAPTIR THRIE.

The new man to be putten-on; and a' folk, in a' stations to do God's wull.

Gin, than, ye war raised frae the deid, wi' Christ, seek the things on Heigh, whar Christ is, at God's richt haun sittin.

2. Be determined on things aboon, no on thae o' the yirth.

3. For ye dee't, and yere life has come to be hid, e'en wi' Christ, in God.

4. Whansoe'er Christ, oor life, sal be seen, your life, than, alang wi' his, sal be seen in glorie.

5. Slay, than, yere members, as to things on the yirth: lechery, impurity, passion, base desires, and greed, whilk is eidol-servin.

6. For whilk things God's ang'er is comin on the bairns o' disobedience.

7. In whilk, e'en ye walkit at ae time; whan ye war leevin i' the same.

8. But noo pit ye them a' awa: ang'er, wrath, malice, misca'in, shamefu' talk oot o' yere mooth.

9. Speak-na twafauld ane till anither; haein putten aff frae ye the "auld" man, wi' a' his deeds,

10. And haein putten on ye the "new," wha is formed anew intil knowledge, eftir the likeness o' him that creatit him.

11. Whaur naither "Greek" nor "Jew" comes in; circumceesion nor uncircumceesion, frem'd ane, Scythian, bond, nor free: but Christ a'; and Christ in a'.

12. Pit ye on, than, as chosen anes o' God, holie and weel-lo'ed, the tender-affections o' compassion, graciousness, humbleness o' mind, canniness, patience:

13. Tholin ane-anither, in tenderness forgiean ane-anither, gin aiblins ony ane has a compleent again ony; e'en as the Lord oot o' love forgae you, sae do ye.

14. But ower and aboon a' thir things, hae ye love, whilk wull bind thegither a' things in perfeteness.

15. And lat the peace o' Christ be Regent in yere hearts; till whilk ye war bidden, as ae body; and be ye thankfu'.

16. Be the word o' Christ dwallin in ye richly; in a' wyss teachin and admonishin o' yersels, in psalms, in hymns, and godly sangs: liltin i' yere hearts to God in yere gratitude.

17. And in a' things, whatsae'er ye be doin, in word or in wark, do a' in the name o' the Lord Jesus, giean thanks to yere God and Faither throwe him.

18. Wives, submit yersels to yere husbands, as is fittin i' the Lord.

19. Husbands, lo'e yere wives, be-na set again them.

20. Bairns, be ye biddable to yere parents in a' things, for this is weel-pleasin i' the Lord.

21. Faithers, wauken-na up ang'er in yere bairns, least they be disheartened.

22. Servants, be biddable in a' things to yere maisters i' the flesh;

no by way o' ee-service, as men-pleasers, but in aefauldness o' heart, fearin the Lord.

23. Whatsoe'er ye may do, oot o' the saul do it, as for the Lord, and no for men.

24. Kennin that frae the Lord sal ye duly receive the gree, e'en the inheritance: to the Lord Christ are ye doin service.

25. For he that is doin wrangouslie, sal hae return't till him what he wrangouslie did; and thar is nae walin oot o' faces.

CHAPTIR FOWR.

Deal cannilie wi' thae no yet brocht in!
A hantle o' gude wishes for his freends.

MAISTERS, do justice and equity to yere servants; mindin that ye too hae a Maister in Heevin.

2. Gie yersels to prayer; takin tent thar-in, wi' giean o' thanks.

3. And prayin for us as weel, that God wull unsteek till us a door for the word, to speak the ferlies o' Christ, for whilk I hae become a prisoner;

4. That I may mak it plain; e'en as I am hauden to speak.

5. Walk ye wyssly anent thae ootside; obteenin the opportunity for yersels;[4]

6. Yere speech at a' times bein wi' grace, kitchen'd wi' saut; that ye may ken hoo ye soud be giean ilk ane his answer.

7. A' that regairds me, Tychicus wull mak kent t'ye—the weel-lo'ed brither, and faithfu' servitor, and fellow-server i' the Lord.

8. Him hae I sent t'ye, for this vera thing, that ye may ken the things regairdin us, and that he micht comfort yere hearts.

9. Thegither wi' Onesimus, the leal and weel-lo'ed brither, wha is frae amang ye. A' things here wull they mak kent t'ye.

10. Aristarchus, my marrow in captivity, salutes ye; and Mark, cousin o' Barnabas, anent wham ye had instructions. Gin aiblins he comes till ye, gie him welcome.

11. And Jesus, the ane ca'd "Justus"; they bein o' the circumceesion. Thir alane are fellow-workers i' the kingdom o' God; wha in truth, hae been comforters o' me.

12. Epaphras salutes ye, wha is frae 'mang ye, a servitor o' Jesus Christ: at a' times warslin in yere behauf in prayer, that ye may be made to staun complete, and wi' fu' assurance in a' things o' the wull o' God.

13. For I bear witness, that he has unco fainness for ye, and for thae in Laodicea, and thae in Hierapolis.

14. Luke, the weel-loo'ed leech, and Demas, salute ye.

15. Salute ye the brethren in Laodicea; and Nymphas, and the meetin that is in their hoose.

16. And whansae'er the letter has been read amang ye, e'en mak it to be read i' the Kirk o' the Laodiceans: and that, as weel, the ane oot o' Laodicea be read.

17. And say to Archippus: "Tak tent weel to the stewardship ye received i' the Lord, that it ye may fulfil!"

18. The salutation o' me Paul, wi' my ain haun. Mind ye my chains! Tender love be wi' ye!

[4] V. 5. Tak ye tent o' opportunities! "obteen" them ("buy them"). They come gey aften, gin ye watch for them, as ye wad for a gude bargain!

FIRST THESSALONIANS.

CHAPTIR ANE.

Their faith was spread abreid: and Paul rejoices in't.

Paul, and Silas, and Timothy, to the Kirk o' the Thessalonians, in God the Faither, and the Lord Jesus Christ. Tender love till ye, and peace.

2. We are aye giean thanks to God for ye a', namin ye in oor prayers.

3. Never failin to mind yere wark o' faith, and toilin in love, and tholin in hope in oor Lord Jesus Christ, afore oor God and Faither.

4. We kennin, brethren belov'd o' God, yere choice.

5. And hoo that oor Gude-word didna come till ye as tidings in word alane; but eke in pooer and the Holie Spirit, and in strang certaintie; e'en as ye kent whatna kind o' men we schawed oorsels amang ye for your sakes:

6. And ye tuik paittern eftir us, and eftir the Lord, takin till ye the word amang mickle affliction, wi' joy i' the Holie Spirit,

7. Sae that ye cam to be a paittern to a' the believin anes, in Macedonia and in Greece.

8. For, frae you has soondit oot the Lord's word, no alane in Macedonia and Greece, but in a' ither pairts, yere faith whilk is to God-ward has gane oot; sae that we hae nae need to speak o't.

9. For they,[1] their sels, tell aboot us, whatna sort o' comin-in we had till ye, and hoo ye turned aboot frae eidols to God, to ser' a God—a leevin reality.

10. And to look for his Son frae Heeven, wham he raised frae amang their deid, e'en Jesus, wha saves us frae the wrath that's comin.

CHAPTIR TWA.

He comforts his sel in lookin back ower the way he cam amang them; what he said, and what he did, and what he dreed.

For ye ken yersels, brethren, oor comin amang ye, that it was leal and true.

2. But eftir we had dree'd afore, and war treatit in a shamefu' way, as ye ken, at Philippi, we war free o' utterance in oor God to tell ye the Gude-word o' God, wi' muckle strife.

3. For oor coonsellin isna o' error, nor o' vileness, nor in twafauldness;

4. But e'en as we hae been lippened by God to be chairged wi' the Gude-word, in siclike mainner div we speak, no to pleasur man, but raither God wha tries oor hearts.

5. For at nae time did we hae flatterin words, e'en as ye ken; nor made a cloak for self-seekin. God kens.

6. Nor seekin praise o' men, naither frae you, nor frae ithers: tho' we had pooer o' claimin support as Christ's Apostles.[2]

7. Nane-the-less, we war cannie amang ye, as gin a nursin-mother war cherishin her ain bairn.

8. And sae, bein fain for ye, we had been willin to gie ye no the Gude-word o' God only, but e'en oor ain sauls; for that ye had come to be sae loe'd o' us.

9. For ye mind, brethren, oor toils and sairs: nicht and day toilin, that we micht-na be a burden to ony o' ye, we made kent t'ye the Gude-word o' God.

[1] V. 9. That is the folk that spak o' the Lord's cause in Thessalonica; whether aiblins as traders they had been till that great mart, and heard it; or men o' that place, wha had carry't the Gospel abreid.

[2] V. 6. The support, or daily breid, he gained for his sel (verse 9).

10. Ye are witness (and God), hoo purely, and richtouslie, and fautlesslie, we carry't oorsels amang you wha believe.

11. Just as ye ken, hoo to ilk ane o' ye we war like as a faither till his ain bairns, comfortin and heartenin ye, and testifyin;

12. That ye soud walk wordie o' God, wha has bidden ye till his ain kingdom and glorie.

13. And for this too we are aye giean thanks to God, that whan ye had frae us the word o' the message, e'en God's message, ye took it till ye, no as man's word, but e'en as it is truly, God's word, whilk is e'en workin inwardly in you wha believe.

14. For ye took paittern, brethren, eftir the Kirks o' God that are in Judea in Jesus Christ—in that the same things ye tholed frae yere ain countrymen that they did frae the Jews;

15. Wha slew baith the Lord Jesus Christ, and the Prophets; and us they persecute, and are displeasin to God, and contrary till a' men;

16. And wad hinner us frae speakin to the Nations that they micht be saved, to fill up their ain sins aye; for wrath is comin on them to the hinner end o't.

17. But we, brethren, bein taen awa frae ye for an 'oor—in presence, no in heart—sae muckle the mair socht to see yere face wi' unco fainness.

18. And sae I uncolie desir't to come t'ye, ance and again; but Sautan hinder't us.

19. For what sal be oor hope, or joy, or croon o' oor glorie? Sanna e'en ye thus be, afore oor God, at his presence? [3]

20. For ye are oor glorie and oor joy!

CHAPTIR THRIE.

Timothy, haen been to Thessalonica, and back again, gars Paul rejoice.

And sae whan we coud nae lang'er lat-be, we war weel-pleased to be left in Athens alane,

2. And sent Timothy, oor brither and God's servant i' the Gude-word o' Christ, to gar ye staun siccar, and comfort ye i' yere faith.

3. Sae that nae ane soud be dauntit by thir afflictions; for ye ken yersels that we war appointit for the same.

4. For e'en whan we war wi' ye, we tell't ye afore, that we soud dree afflictions; e'en as it cam aboot, and ye ken.

5. And for this cause, nae mair happin ower my fainness, I sent to ken o' yere faith, least by ony means the tempin-ane had tempit ye, and oor toil soud be a' in vain!

6. But noo Timothy, comin till us frae you, feshin us gude word o' yere faith and love, and that ye kindly hae mind o' us at a' times, bein unco fain to see us, e'en as we are fain to see you—

7. For this cause we are comfortit, brethren, o' ye, as to a' oor distress and affliction, by yere faith:

8. For noo we hae life in us, gin ye staun steive i' the Lord.

9. For whatna thanksgiean can we gie to the Lord anent ye, for a' the joy we rejoice wi' afore oor God, because o' you;

10. Nicht and day, wi' unco abundance, makin petition for the behauldin o' yere faces, and makin perfete the things that are wantin i' yere faith?

11. But, may it be, that oor God and Faither himsel, and oor Lord Jesus Christ, airt oor way t'ye!

12. That the Lord may mak ye to increase, and be unco aboundin in yere love ane till anither, and till a' men; e'en as wi' us towards you,

[3] V. 19. Oor English has it "comin." But Paul's word here isna sae muckle "comin," as "haein come," or "presence": *parousia:* no an action sae muckle as a condition. See in iii. 13, and elsewhaur.

13. For the up-biggin o' yere hearts, to be wyteless in holiness, afore oor God and Faither, at the presence o' oor Lord Jesus wi' a' his saunts.

CHAPTIR FOWR.

Folk soud be pure i' their life, wha look for the comin o' the Lord!

AND forby, we entreat ye, brethren, and coonsel ye i' the Lord Jesus, that e'en as ye had frae us hoo ye soud be walkin and pleasin God—e'en as ye are walkin—that ye abound yet mair and mair.

2. For ye ken whatna chairges we gied ye throwe the Lord Jesus.

3. For this is a thing God desires, e'en yere holiness; that ye keep frae lecherie.

4. That ye soud ken, ilk ane o' ye, to possess himsel o' his ain body in holiness and honor.

5. No i' the passion o' ill-desires; e'en as the heathen wha ken-na God;

6. That nae man gang ayont, and defraud i' this maitter his brither; for an avenger is the Lord anent a' thir, e'en as we tell't ye afore, and testify't.

7. For God didna ca' ye to vileness, but to holiness.

8. He, than, that disna heed, disregairds no a man, but God; wha gies his Holie Spirit till ye.

9. But, anent love to the brethren, ye need-na that I write till ye; for ye yersels are instruckit o' God to lo'e ane-anither.

10. And, in truth, ye do sae till a' the brethren that are i' the hail o' Macedonia. But we entreat ye, brethren, that ye owerflow yet the mair.

11. And that ye ettle to be quate, and mind yere ain affairs, workin wi' yere ain hauns, e'en as we ga'e ye chairge;

12. That ye may walk honorably toward thae that are oot-by; and that ye may lack in nocht.

13. But we desire-na ye soud be ignorant, brethren, as to thae faun asleep, least ye be sorrowin conform to the lave, wha hae nae hope.

14. For gin we believe that Jesus dee't and raise again, e'en sae sal God lead oot thae wha fell asleep in Jesus, wi' him.

15. For this to you we say, by the word o' the Lord, that we, wha are leevin till the comin o' the Lord, sal in naegate win forrit afore them wha are faun asleep.

16. For the Lord himsel sal come doon frae Heeven wi' a shout, wi' an Archangel's voice, and a trumpet o' God: and the deid in Christ sal rise foremaist.

17. Eftir that, we, the leevin that are left, a' at ance, thegither wi' them, sal be claught awa in cluds to meet the Lord i' the lift: and sae at a' times, thegither wi' the Lord sal we be!

18. Sae than, comfort ye ane-anither wi' thir words.

CHAPTIR FYVE.

The Day o' the Lord comin on, we are to be ready to meet him; leadin holie lives, and denyin a' sin.

BUT, as to the times and the occasions, brethren, ye need-na that I write ocht till ye;

2. For ye yersels weel ken that the Day o' the Lord sae comes as a thief i' the nicht.

3. At siccan times as they may be sayin, "Peace and safety"; than, o' a suddaintie, destruction comes on them—as birth-pangs on a bearin wumman—and in naegate may they escape.

4. But ye, brethren, are-na i' the mirk, that the Day soud come on ye as a thief.

5. For ye are bairns o' licht; sons o' the day; we are-na o' the nicht, nor yet o' the gloom.

6. Sae than, lat us no be sleepin, as div the lave, but lat us be waryt, and keepin sober.

7. For folk that sleep, sleep by nicht; and folk that mak theirsels fu', by nicht are fu'.

8. But we, bein o' the day, lat us be eident, haein putten on the prufe-coat o' faith and love; and as a helmet the hope o' salvation.

9. For God didna gie us ower to wrath, but to come intil salvation throwe oor Lord Jesus Christ.

10. Wha dee't for us, that, gin we be waiken, or gin we be sleepin,[4] we a' at ance, and a' thegither, micht begin to leeve wi' him.

11. And sae, be ye comfortin ane anither; e'en as ye are doin.

12. But we entreat ye, brethren, to be weel-acquant wi' thae wha toil amang ye, and are ower ye i' the Lord, and admonish ye;

13. And hae muckle esteem for them for their wark's sake. And be ye at peace amang yersels.

14. But we coonsel ye, brethren, admonish ye the disorderly; comfort thae o' feebleness o' saul; strenthen the weak; thole lang wi' a'.

15. See to it that nane return ill-doin for ill-doin to ony; but aye pursue eftir that whilk is gude, toward ane anither, and toward a' men.

16. Be aye rejoicin.

17. Cease na to pray.

18. In a' things gie thanks; for this is God's wull in Christ Jesus toward ye.

19. Quench-na the Spirit.

20. Geck-na at preachins,

21. But pit a' things to the test; and what is bonnie haud ye fast.

22. Keep awa frae evil, in ony shape.

23. And the God o' peace, mak ye perfete in holiness! And may yere hail spirit, and saul, and body, be keepit fautless at the comin o' oor Lord Jesus Christ!

24. He is faithfu' wha ca's you; wha eke wull perform.

25. Brethren, be ye in prayer for us.

26. Salute a' the brethren wi' a sacred kiss.

27. I chairge ye by the Lord, that this letter be read till a' the brethren.

28. The tender love o' oor Lord Jesus Christ be wi' ye.

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[4] V. 10. The "sleepin" here isna the same as v. 6, 7; but raither the sleepin wi' the deid.

SECOND THESSALONIANS.

CHAPTIR ANE.

Paul taks comfort i' the saunts; and kens weel that God taks vengeance on the ungodlie.

PAUL, and Silas, and Timothy, tae the Kirk o' the Thessalonians in God oor Faither, and the Lord Jesus Christ!

2. Tender love till ye, and peace frae God oor Faither and the Lord Jesus Christ!

3. We bude gie God thanks at a' times anent ye, brethren, conform tae what is meet; for that yere faith grows uncolie, and the love o' ilk ane o' ye a', ane till anither, owerflows.

4. Sae that we oorsels are roosin ye i' the Kirks o' God, in that ye dree'd and had faith, in a' the persecutions and afflictions ye tholed;

5. A token o' the just judgment o' God; to the end that ye soud be reckoned wordie o' God's kingdom, on behauf o' whilk ye suffer.

6. Gif sae be that it is a just thing wi' God to gie tribulation to thae wha mak ye tribulation;

7. And to you wha thole tribulation, to gie rest wi' us, at the revealin o' the Lord Jesus frae Heeven, wi' his michty Angels.

8. In lowin fire renderin vengeance on thae wha ken-na God, and on thae wha mind-na the Gude-word o' the Lord Jesus.

9. Wha, in truth, sal dree punishment, e'en everlastin destruction frae the presence o' the Lord, and frae the glorie o' his pooer.

10. Whansae'er he may come to be glorify't in his saunts, and to be a ferlie till a' wha believe; for that oor witness till ye was lippen'd, i' that day.

11. To whilk end we are e'en prayin at a' times anent you, that oor God may reckon ye wordie o' yere joyfu'-biddin, and fill up a' the pleasur o' his gudeness, and wark o' faith in pooer;

12. That the name o' Jesus may be made a' glorious in you, and ye a' glorious in him, conform to the tender love o' oor God and the Lord Jesus Christ.

CHAPTIR TWA.

Paul expones mair aboot the Comin o' Christ.

BUT we entreat ye, brethren, by the Bein-wi'-us o' oor Lord Jesus Christ, and oor gatherin thegither till him,

2. That ye be-na sae eithlie toss't aboot i' yere mind, nor yet be fley't —aither throwe spirit, or throwe discoorse, or throwe letter as frae us—as that the Day o' the Lord has sutten-in.

3. That nae ane may beguile ye in ony way: for that day winna be, except the gaun-back comes first, and the Man o' Sin be made kent, the son o' perdition,

4. He wha rises up, and lifts up his sel again a' that is ca'd "God," or that is worshipped: sae that he, i' the temple o' God taks his seat, settin himsel forrit that he is "God."

5. Div ye no mind, that whan I was yet wi' ye, I tell't ye thir things?

6. And noo ye ken what hauds back his revealin himsel in his fit time.

7. For the mystery o' lawless sin dis e'en noo work; until that whilk hauds back may be ta'en oot o' the gate.

8. And than sal be seen the Man o' Sin, wham the Lord Jesus "Sal slay wi' the breath o' his lips," and sal destroy wi' the shinin-forth o' his presence.

9. E'en he, whase comin is conform to the inwart workin o' Sautan in a' michty workin and tokens, and leean ferlies,

10. And a' deceitfu'ness o' wickedness to thae that are perishin; for that the love o' the truth they tuik-na ben to them, that they micht be saved.

11. And, for this, God sends them an inwart-workin o' error, that they micht lippen a lee;

12. That they micht be judged, ane and a', wha didna lippen to the truth, but delichtit theirsels in unrichtousness.

13. But we are hauden to gie thanks to God at a' times for you, brethren beloved o' the Lord, that God made wale o' ye frae the beginnin, to salvation, by sanctification o' the Spirit, and lippenin o' the truth.

14. Until whilk he ca'd you throwe oor Gude-word, to the obteenin' o' the glorie o' oor Lord Jesus Christ.

15. Sae than, brethren, staun siccar, and haud firm the lear ye gat, whether throwe preachin, or throwe oor letter.

16. But oor Lord Jesus Christ himsel, and God oor Faither, wha loved us, and ga'e us everlastin comfort and gude hope throwe his favor,

17. Comfort yere hearts, and upbigg ye in a' gude wark and word.

CHAPTIR THRIE.

Some faitherly charges, as ane pairtin wi' his dear bairns.

And for the lave o't; pray ye for us, brethren, that the Lord's word may be rinnin, and winnin glorie, e'en as it dis wi' you.

2. And that we may be saved frae forritsome and ill men; for a' men haena the faith.

3. But faithfu' is the Lord, wha wull up-bigg ye, and gaird ye frae the Ill-ane.

4. But we hae perswadit oorsels that whatna things we are giean ye in chairge, ye are baith doin and wull do.

5. The Lord airt yere hearts intil the love o' God, and intil the langtholin o' Christ!

6. But we chairge ye, brethren, i' the name o' oor Lord Jesus Christ, that ye haud awa frae ony brither wha walks disorderly, and no conform to the coonsel ye had frae us.

7. For ye yersels ken hoo ye soud be takin paittern by us; in that we warna disorderly amang ye:

8. Naither, as a free-gift, did we eat ony man's breid; but in toil and sair tholin, nicht and day workin, sae as no to be a burden on ony o' ye;

9. No that we hadna authoritie, but that we micht mak oorsels a paittern for ye to paittern eftir us.

10. For e'en whan we war wi' ye, this we war giean in chairge till ye, "That gin ony man wadna work, naither soud he eat."

11. For we hear o' some walkin amang ye disorderly, workin at naething, yet thrang and forritsome.

12. But sic as thir we chairge and entreat i' the Lord Jesus, that, quately workin, they eat their ain breid.

13. But ye, brethren, be-na wearied in weel-doin.

14. But gin ony ane isna giean heed till oor word throwe this letter, remark this ane, and be-na chief wi' him, that he may be shamed.

15. Yet esteem-him-na as a fae, but coonsel him as a brither.

16. And the Lord o' peace himsel, may he gie ye peace aye, and in a' ways! The Lord be wi' ye a'!

17. The salutation o' Paul, wi' my ain haun; that is a token in ilka letter: sae I write.

18. The tender love o' oor Lord Jesus Christ be wi' ye a'!

FIRST TIMOTHY.

CHAPTIR ANE.

Paul minds him o' what he had tell't him: and than speaks o' God's mercie till his sel.

PAUL, an Apostle o' Jesus Christ, by commaun o' God the Faither, and Jesus Christ, oor Lord.

2. To Timothy, my true bairn i' the faith: tender love, mercie, peace, frae God oor Faither, and Jesus Christ oor Lord.

3. E'en as I entreatit ye to bide still in Ephesus, whilst I gaed intil Macedonia, that ye soud chairge a wheen no to be teachin anither gate,

4. Nor yet giean heed to silly auld tales and endless pedigrees; whilk in truth rin intil nevir-endin quaistens, raither than a gude stewardship for God that is in faith.

5. But the end o' the commaun is love, oot o' a pure heart, and a clean conscience, and a leal faith;

6. Whilk some, haein missed the mark, gaed agley into idle havers;

7. Wha wad be teachers o' the Law, no understaunin the things they war sayin, or anent whilk they war stoutly affirmin.

8. But we ken that the Law is gude, gin a man mak use o't in a lawfu' mainner.

9. Kennin this, that till a just man the Law isna laid doon, but to lawless and disobedient anes, ungodly and sinfu', irreligious and profane, slayers o' faithers and slayers o' mithers, blude-shedders,

10. Lecherers, sodomites, manstealers, leears, mansworn anes; and gir thar be onything mair, contrar to halesome doctrine;

11. Conform to the Gude-word o' the glorie o' the blessed God, whilk was committed to my keepin.

12. Unco thanks hae I till him wha enabl't me—Christ Jesus oor Lord—in that he esteem'd me leal, pittin me intil the service,

13. Tho' I was ance a blasphemer, and a persecutor, and a hater; nane-the-less, I gat mercie, for that I had dune it throwe ignorance, in unbelief.

14. But aboon a' measur was the tender-love o' oor Lord, wi' faith and love; that whilk is in Christ Jesus.

15. Leal the word! and wordie o' a' takin-till ane, "That Christ Jesus cam into the warld, sinners to save!" o' wham a chieftain am I!

16. But I wan mercie on this accoont, that in me, as a chieftain, Christ Jesus micht schaw forth his unco lang-tholin, for a paittern for thae wha wad pit faith in him for life everlastin.

17. Noo to the King o' the ages, uncorruptible, unseen, the Ae God, be honor and glorie for evir and evir, Amen!

18. This chairge gie I t'ye, my bairn Timothy: conform to the prophecies gaun afore on ye, that ye micht fecht the noble war.

19. Haudin lealness and a clean conscience; whilk some casting frae them, hae as to the faith made shipwreck;

20. O' wham is Hymeneus and Aylsander, wham I gied ower to Sautan, that they micht learn no to blaspheme.[1]

CHAPTIR TWA.

Pray for a' men; for thar is the ae God, and a' men are alike needfu'.

I COONSEL, than, that first o' a', supplications, prayers, intercessions,

[1] V. 20. The words are gey like I. Cor. v. 5; and the process is the same—pittin them back, oot o' the Kirk, intil Sautan's kingdom [the warld], till, discipline haein wrocht a gude wark in them, they micht be looten back again intil the Kirk.

thanks-gieans, ye mak on behauf o' a' men:

2. For kings, and a' thae in authoritie; that we may lead a quate and peaceable life, godly and douce.

3. This is gude and pleasin i' the sicht o' God oor Saviour;

4. Wha wad hae a' men to be saved, and to come to fu'-kennin o' the truth.

5. For thar is ae God, and thar is ae Mediator atwixt God and man, himsel man, Christ Jesus;

6. Wha gied himsel up a ransom for a'; the testimonie to be borne in its ain fit times.

7. Until whilk I was appointit to proclaim, and to be an Apostle (I say true, I lee-na!), a teacher o' the nations in faith and truth.

8. I coonsel thar-for, that the men pray in a' places, haudin up holie hauns, far frae a' wrath and disputins:

9. I' the same way, too, that weemen, in fit cleedin, wi' meekness and douceness, be buskin theirsels; no wi' braidins, and gowd, or pearls, or braw attire:

10. But—what becomes weemen professin godliness—wi' a' gude warks.[2]

11. Lat a wumman in quateness be learnin; wi' a' submission.

12. But I alloo-na a wumman to teach, nor to hae authoritie ower a man, but to be in quateness.

13. For Adam first was made, than Eve.

14. And Adam wasna deceiv't; but the wumman bein deceiv't, has come to be in transgression.

15. Yet she sal be saved in her bairn-time, gif they abide in faith, and love, and holiness.

CHAPTIR THRIE.

Anent Bishops and Deacons i' the Kirk, and whatna men they soud be.

It is unco true, "Gin a man seeks for a Bishop's place, he seeks a gude wark!"

2. It is necessar, than, that the Bishop be aboon reproach, the husband o' ae wife, douce, o' sober mind, behavin weel, hospitable, skilfu' in teachin,

3. No gien to wine, nae striker; but thochtfu', again contention, no glaumin eftir siller;

4. Bearin rule weel in his ain hoose, haein bairns in submission wi' a' propriety;

5. For gin ane kens-na hoo to preside ower his ain hoose, hoo sal he tak chairge o' the Kirk o' God?

6. No a new convert; least, being swalled-up, he fa' intil the condemnation o' Sautan.

7. And mair: he maun hae a gude testimonie frae thae oot-by, least he fa' intil reproach, and the snare o' the adversary.

8. And Deacons maun be grave; wi' aefauld tongue, no gien to mickle wine, no greedy o' canker't gain;

9. Haudin the mysterie o' the faith wi' a clean conscience.

10. And lat thir, as weel, be first testit; than lat them tak service, bein fund wyteless.

11. The wives, i' the same way, grave; no gien to slander; douce, leal in a' things.

12. Lat the Deacons be husbands o' ae wife, airtin their bairns weel, and their ain hooses.

13. For thae wha weel hae ser't, win to their sels a gude staunin, and mickle freedom o' speech i' the faith, that is in Christ Jesus.

14. Thir things I write till ye; lookin forrit to comin till ye sune.

15. But, gin aiblins I soud delay, that ye may ken hoo it is necessar i' the hoose o' God to conduct ane's sel, whilk in truth is the Kirk o' the Leevin God, 'the pillar and grund-wa'-stane o' the truth.

16. And, ayont a' doot, great is

[2] V. 10. The buskin isna to be gowd, or pearlins, or hair buskit wi' tinsel, but gude warks: aye bonnie i' the Maister's sicht!

the mysterie o' godliness! He was made kent i' the flesh, declar't richtous by the Spirit, seen o' Angels, was preached amang the nations, was lippened on i' the warld, was taen up in glorie!

CHAPTIR FOWR.

What the Spirit says. Tak ye gude tent till't!

But the Spirit says in express words, that i' the hinmaist times, some wull gang agley frae the faith, takin tent to beguilin spirits, and to teachins o' demons.

2. Speakin lees in doobleness, seared as wi' a het airn i' their ain conscience,

3. Forbiddin mairriage, and layin doon abstinence frae meats, whilk God creatit tae be receivit wi' a' thanksgivin o' thae wha hae faith, and ken the truth.

4. For ilka creatur o' God is gude, and nane to be cuisten-aside gin it be receiv't wi' thanksgivin;

5. For it is made holie by God's word and by prayer.

6. Airtin the brethren in mind o' thir things, ye sal be a gude servant o' Christ Jesus, nouriced wi' the words o' faith and gude teachin that ye hae closely follow't.

7. But refuse ye godless and auld wives' tales: and train yersel intil godliness.

8. For bodily exerceeses profit but a wee; but godliness is profitable for a' things; haen a promise o' life, noo and comin.

9. Faithfu' the word! and wordie o' a' receivin.

10. For to this end are we toilin and strivin for that we hae putten oor hope in the leevin God, wha is the Saviour o' a' men, special o' thae that believe.

11. Gie chairge as to thir things, and teach them.

12. Lat nae man lichtlie yere youth, but be ye a paittern o' them that believe, in word, in conduc', in love, in lealness, in pureness.

13. Till I come, gie gude attent to the readin, to exhortin, to teachin.

14. Neglect-na the gift in ye, that was gien ye throwe prophecie, wi' the layin-on o' hauns o' the Elder-ship.

15. Gie thir things yere care: gie yerself to them: that yere progress may be seen by a'.

16. Gie gude tent to yersel and to the teachin. Bide in them: for, sae doin, baith yersel sal ye save and them hearin ye.

CHAPTIR FYVE.

To care weel for the weedows; and lat-na them lack wha toil in the Word!

Censure-na an Elder, but entreat him as a faither; the young'er men like brithers:

2. Elderly weemen as mithers; young'er weemen as sisters, in a' purity.

3. Honor weedows that are true weedows.

4. But gin ony weedow has bairns or oes, lat them first learn to schaw reverence to their ain folk, and to mak a return to their forebears: for this is weel-pleasin to God.

5. Noo she that is a true weedow,[3] and desolate, has putten her hope in God, and is giean gude tent to supplications and prayers nicht and day.

6. But she that is giean her sel to pleasurs, is deid while she yet leeves.

7. And thir things gie ye in chairge, that they may be wyteless.

8. But gin ony ane has nae care for his ain, special for thae o' his ain hoosehauld, he is denyin the faith, and is waur nor an unbeliever!

9. Lat a weedow be coontit-in whan she comes to be nae less than saxty year; that has been ae man's wife;

[3] V. 5. Warna aiblins the "weedows" in general, the discardit wives o' converted polygamists? and the "true weedows" thae whase husbands war deid?

10. Weel-attestit for her gude warks: gif she hae brocht up bairns, gif she schawed hospitality, gif she wesh't the saunt's feet, gif she helpit thae in distress, gif she gaed eftir a' gude warks.

11. But young'er weedows tak-na in! for whan they grow reestie again Christ, they wull desire mairriage.

12. Haein as their condemnation, that their first faith they turned-frae.

13. And forby, they learn to be traikin, gaun aboot frae hoose to hoose; aye, and no traikers alane, but tale-pyats and busybodies, speakin things that soudna be spoken.

14. I desire, than, that the young'er weemen mairry, bear weans, guide the hoose, giean nae occasion for the adversary to reproach.

15. For e'en noo a wheen are gane agley eftir Sautan.

16. Gin ony believin wumman has weedows, lat her be helpin them, and lat-na the Kirk be burden't; that it may help thae that are true weedows.

17. Lat the Elders that bear rule weel be reckoned wordie o' dooble honor; special they wha toil sair in the word and teachin.

18. For the Scriptur says, "A threshin-ox ye sanna muzzle"; and, "Wordie the toiler o' his fee."

19. Again an elder enterteen ye nae chairge, except "Afore twa or thrie witnesses."

20. Thae wha are sinners, repruve ye i' the presence o' a', that the lave may hae fear.

21. I chairge ye, i' the sicht o' God, and Christ Jesus, and the weel-lov'd Angels, that ye tak tent o' thir things, wi' nae fore-judgment; and doin naething for the sake o' inclination.

22. Lay hauns in haste on nae man, nor hae ye airt nor pairt wi' the sins o' unco folk. Keep yersel pure!

23. Drink nae mair watir only, but a drappie wine be ye takin, for yere stammack's sake, and yere aft illnesses.

24. Some men's sins are openly seen, gaun on till judgment; and wi' some, they follow eftir:

25. I' the same mainner, gude warks are openly seen; and thae that are-na sic, canna bide hidden.

CHAPTIR SAX.

Content, the best gear. The Gude-Fecht, and the Gude-Treasur ayont.

Lat as mony as are servants under commaun, reckon their ain maisters wordie o' a' honor; least the name o' God and the teachin be spoken-again.

2. But thae that hae maisters believin, lat them no lichtlie them for that they are brethren, but a'-the-mair do them service on accoont o' bein believers and belov'd, partakers o' the same gude-workin. Thir things teach and threep.

3. Gif ony ane differs in his teachin and stauns-na by halesome words, thae o' oor Lord Jesus Christ, and the doctrine conform to godliness,

4. He is swalled up, skeelie in naething, but donnert aboot quaistens and argle-barglin o' words, oot o' whilk come envy, strivins, misca'ins, ill-surmisins,

5. Unendin tulzies o' men clean-corrupt i' their minds, and wantin the truth, thinkin that goodness is gain.[4]

6. But godliness, wi' content, is unco gain.

7. For naething brocht we intil the warld, naither are we able to cairry ocht oot.

8. And haein meat and coverin, wi' thir we sal hae eneuch.

9. But thae wha bude be rich, are fa'in intil a temptation and a girn,

[4] V. 5. That is, they think that ae chief end o' godliness is to help men on to win gear. Lat us be wyss, and mind what follows. See v. 6-11.

and mony glaikit and ill desires; whilk ding men into ruin and destruction.

10. For a rute o' ill-doin is the love o' siller; whilk while some follow't eftir, they war drawn awa frae the faith, and thringed their sels throwe-and-throwe wi' mony pangs.

11. But you, O man o' God! flee frae thir things; and follow ye richtousness, godliness, faith, love, lang-tholin, meekness.

12. Fecht ye the noble fecht o' the faith! lay haud on the ever-bidin Life, to whilk ye war bidden, and did confess a noble confession forneut mony witnesses.

13. I chairge ye i' the sicht o' God, wha gies life till a' things, and o' Christ Jesus, wha confess't afore Pontius Pilate a noble confession,

14. That ye keep the commaun wantin [5] a spot, wantin a' reproach, until the appearin o' oor Lord Jesus Christ.

15. Whilk glorie in its ain times the blessed and only Potentate sal schaw, the King o' the kingly, and the Lord o' the lordly;

16. Wha alane has immortality, dwallin in licht unapproachable; wham nae man e'er saw or can see: to wham be honor and dominion for evir and evir. Amen!

17. Them that are rich in this present warld, chairge ye no to be prood, nor lippen to the uncertaintie o' riches; but on God, wha gies us a rowth o' a' things to enjoy:

18. To be doin gude, to be rich in warks o' nobleness; to be free in impairtin, ready to co-operate;

19. Layin-up for their sels a graun fundation for the time to come, that they may lay haud on that that is truly Life.

20. O Timothy! gaird ye what is lippen'd till ye; avoidin the profane havers and oppositions o' a' fause-named "knowledge";

21. Whilk some, haudin, hae miss'd the mark o' the faith! Tender love till ye!

[5] V. 14. The English reader wull tak tent that "wantin," in Scots, means "lackin": seldom means "desirin."

SECOND TIMOTHY.

CHAPTIR ANE.

Aboot their sels—Paul; Timothy, his mither, and the lave.

Paul, an Apostle o' Christ Jesus, throwe the wull o' God, conform to the promise o' Life that is in Christ Jesus,

2. To Timothy, my weel-lo'ed bairn: Tender love, mercie, peace, frae God the Faither, and Christ Jesus oor Lord.

3. Thanks hae I to God, wham frae my forebears I worship wi' a clean conscience, that I hae constant mind o' ye in my petitions; nicht and day.

4. Bein unco fain to see ye, mindin yere tears, that I may be fu' o' joy;

5. Bein remindit o' the aefauld faith that is in ye, whilk in truth dwalt first i' yere gran'-mither Lois, and i' yere mither Eunice; and I am perswadit in you as weel.

6. And for this cause I pit ye in mind to steer up God's gift that is in ye, throwe the layin-on o' my hauns.

7. For God hasna gien us a spirit o' cowardrie, but o' pooer, and love, and o' a hale mind.

8. Be-na, than, ashamed o' the testimonie o' oor Lord, nor yet o' me his prisoner; but, co-sufferin ill wi' the Gude-word, conform to the pooer o' God;

9. Wha saved us, and bade us wi' a holie biddin—no conform to oor warks, but conform till an allenarlie purpose and favor—that whilk was gien us in Christ Jesus afore the ages began,

10. But is e-noo made plain throwe the forth-shinin o' oor Saviour Christ Jesus; wha pat awa death, but brocht to licht life and immortality, throwe the Gude-word:

11. O' whilk I was set as a herald, and an Apostle, and a teacher o' the Nations.

12. For whilk cause I dree thir things; but I am-na putten to shame, for I ken him in wham I hae lippened, and am perswadit that he is michty to gaird what I hae committit till him, till that day.

13. Keep ye the paittern[1] o' halesome teachins ye heard frae me, in faith and love, that whilk is in Christ Jesus.

14. The gude thing in yere keepin, gaird ye by the Holie Spirit, wha dwalls in us!

15. This ye ken, that a' they o' Asia are gane frae me, o' wham are Phygelus and Hermogenes.

16. May the Lord gie mercie tae the hoose o' Onesiphorus, for that he aft refresh't me, and wasna sham't o' my chain:

17. But, bein in Rome, eidentlie socht me, and faund me.

18. May the Lord grant till him that he find mercie frae the Lord i' that day! and hoo mony times he ser'd at Ephesus, ye ken better yersel.

CHAPTIR TWA.

He urges Timothy to be laborious, wyss, pure, and meek.

Ye, than, my bairn, be strang i' the tender-love that is in Christ Jesus.

2. And what ye heard o' me throwe mony witnesses, the same things commit ye to aefauld men; sic as can e'en teach ithers.

3. Thole affliction alang wi' us, as a gude sodger o' Christ Jesus.

[1] V. 13. What the "paittern" was, we ken-na; maist like it was a wheen fundamentals Paul aft gaed ower in his preachins.

4. Nae ane ser'in as a sodger taigles his sel i' the affairs o' his "leevin"; that he may please him wha summoned him as a sodger.

5. And gin ane be contestin for the gree, he isna crooned, gin he contest-na in a lawfu' way.

6. The tiller o' the grund that toils maun first partake o' the frute.

7. Ponder ye what I say; and the Lord wull gie ye discernment in a' things.

8. Keep in mind Jesus Christ, o' Dauvid's seed, raised frae the deid, conform to my Blythe-Message:

9. In whilk I dree affliction, e'en to bonds, as an ill-doer, but God's word hasna been bund.

10. For this cause I thole a' things, for the sake o' the chosen anes, that they may obteen salvation, that whilk is in Christ Jesus, wi' glorie never-endin.

11. Faithfu is the sayin:[2] "Gin we dee't thegither, we sal eke leeve thegither.

12. "Gin we dree, we sal eke reign thegither; gin we deny, he too wull deny us;

13. "Gin we be fause, he leal and true wull aye remain! for he canna be fause till his sel."

14. O' thae things pit them in mind, bearin witness i' the sicht o' the Lord, no to be battlin aboot words for nae gude, but for the pu'in-doon o' thae listenin.

15. Gie gude tent to present yersel tae God, a workman no tae be, putten to shame, portionin-oot wysely the word o' truth.

16 But shun ungodly, vain havers; for they wull but bouk intil mair ungodliness.

17. And their words wull spreid as a caukor; o' wham is Hymeneus and Philetus;

18. Wha, in sooth, anent the truth hae gane agley frae the mark, threepin that the Risin-again is a' by-past;[3] and are destroyin the faith o' some.

19. Nane-the-less, the steive fundation o' God stauns, haein this seal-mark, "The Lord kens his ain!" and, "Lat ilka ane namin the name o' the Lord, haud awa frae unrichtousness!"

20. But in a great hoose they are-na only veschels o' gowd and o' siller, but eke o' wud and o' clay; and some for honor and some for dishonor.

21. Gin, than, ane purify his sel frae siclike, he sal be an honorable veschel, purify't, usefu' to the Maister; made ready for a' gude warks.

22. But the passions o' youth div thou flee! and follow on eftir richtousness, faith, love, peace, thegither wi' thae wha are waitin on the Lord oot o' a pure heart.

23. Frae glaikit and ignorant quaistens haud awa, kennin that they beget strifes.

24. And the servant o' the Lord soudna strive; but to be cannie to a'; gleg at teachin; ready to thole ill;

25. In meekness instructin thae wha set up their sels as contrar, gif at ony time God gie them repentance, for winnin fu' knowledge o' the truth;

26. And what they soud come to their sels, and win oot o' the snare o' the Adversary, wha war taen alive by him at his wull.

CHAPTIR THRIE.

Ill men comin. But haud ye weel tae the truth.

But o' this tak ye tent, that i' the last days fearsome times wull come.

[2] V. 11. We dinna find this "sayin" onygate i' the Scriptur: it was aiblins a verse o' some kirk-sang; wi' the bonnie owerword, "For he canna be fause till his sel!"

[3] V. 18. Aiblins they still held, wi' the unbelievin Greeks, that thar was nae "Risin-again" for the body; or that the New Birth was a' the "Risin-again" we war to look for.

2. For men wull be lovers o' their sels, lovers o' siller, boastfu', prood, misca'ers, undutifu' to parents, thankless, unholie.

3. Wantin proper affection, twafauld, slanderers, unrestrained, harsh, haters o' the just,

4. Fause anes, reckless, ram-stam, lovers o' pleasur mair nor lovers o' God,

5. Mainteenin a shadow o' godliness, but castin awa its pooer; frae a' thir turn ye awa!

6. For frae 'mang thir are they wha creep intil hooses, and lead awa witless weemen, happit ower wi' mony temptations:

7. Aye learnin, and never able to come intil the fu' knowledge o' the truth.

8. But in siclike way as Jannes and Jambres[4] stude up again Moses, sae thir men staun up again the truth: men a' corruptit i' their mind; and to be rejeckit as regairds the faith.

9. But they'se gang on nae mair, for their folly sal be seen o' a' men, as was the ithers'.

10. But ye did closely paittern eftir my teachin, mainner o' life, ettlins, faith, lang-tholin, dreein,

11. Persecutions, sufferins; whatna things happened to me in Antioch, in Iconium, in Lystra; whatna persecutions I dreed; and oot o' them a' the Lord brocht me!

12. But a' wha mak choice to leeve godly in Christ Jesus wull be persecutit!

13. But ill men and deceivers wull warsle on their way to the warst, deceivin, and bein deceived.

14. But div ye bide siccar i' the things ye did learn, and war lippened-wi', kennin frae whatna teacher ye learned them,

15. And that, frae a bairn, ye kent the holie Scripturs, that are able to mak ye wyss to salvation, throwe faith that is in Christ Jesus.

16. A' Scriptur is wi' the breath o' God, and is o' profit for teachin, for convincin, for correctin, for trainin in godliness:

17. In order that the man o' God may be perfete, weel-fettl't for ilka gude wark.

CHAPTIR FOWR.

His Hame-comin no far awa! His last chairge tae Timothy.

I CHAIRGE ye i' the presence o' God, and Christ Jesus wha is to judge the leevin and the deid, and by his shinin-forth and kingdom,

2. Gie oot the word! Press ye in season and oot o' season; convince, rebute, entreat, wi' a lang-tholin and doctrine.

3. For thar wull be a time whan halesome teachin they winna thole: but, conform to their ain desires, and haein a yeuck i' their lugs, wull gaither-up teachers to theirsels;

4. And wull turn awa frae hearin the truth, and turn agley to glaikit tales.

5. But be ye watchfu' in a' things, thole afflictions, do the wark o' an evangelist, fulfil yere service.

6. For I am bein offer't,[5] and the time o' my settin-free is at haun.

7. The gude-fecht hae I fouchten, the race hae I run, the faith hae I keepit!

8. And as for the lave: thar is lyin-by for me a holie croon, that the Lord the Richtous Judge wull gie me i' that day; yet no allenarlie tae me, but eke tae a' thae wha lo'e his shinin-forth.

9. Gie gude tent to come tae me wi' speed.

10. For Demas gaed awa frae me, carin for this present life, and has

[4] V. 8. A' we ken o' thir men, gin it be-na for a wheen dootfu' tales aboot them i' the buiks o' the auld Jews, is what is here tell't. It maks us wae to think that some men's names are only keepit mind o' for the ill they did!

[5] V. 6. He speaks o' his sel as bein teemed-oot ["offer't"] as a drink-offeran was, at the altar; and bein "set free" [by death].

gane to Thessalonica; Crescens intil Gaul; Titus intil Dalmatia.

11. Luke alane is wi' me. Tak Mark, and fesh him wi' ye; for he is o' use to me i' the service.

12. But Tychicus I had sent till Ephesus.

13. The cloak I left ahint at Troas wi' Carpus, whan ye come, bring; and the scrolls, in especial the parchments.[6]

14. Aylsander the coppersmith did me muckle skaith; the Lord wull gie till him conform till his wark.

15. As till wham, be on yere gaird; for he uncolie resistit oor words.

16. At my first hearin, nae man cam forrit to help me, but a' forsook me: may-it-na be laid to their chairge!

17. But the Lord stude by me, and strenthened me, that throwe me the preachin micht be weel-kent, and a' the heathen micht hear; and I was deliver't oot o' the mooth o' the lion.

18. And the Lord wull deliver me frae ilka evil wark, and bring me safe till his heevenlie kingdom: to wham be the glory for evir and aye! Amen.

19. Salute ye Prisca and Aquila, and the hoosehauld o' Onesiphorus.

20. Erastus bade in Corinth; but Trophimus I left ahint, ill, in Miletus.

21. Gie a' care to come afore winter. Thar salute ye Eubulus, and Pudens, and Linus, and Claudia, and a' the brethren.

22. The Lord be wi' yere spirit. Tender-love be w'ye!

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[6] V. 13. Some think "the parchments" war the writins schawin his Roman citizenship. He aiblins gaed frae Troas in haste, on an occasion we ken-na o', to escape some bruilzie. The leavin o' the scrolls and the cloak looks like it.

TITUS.

CHAPTIR ANE.

Paul, wha left Titus ahint in Crete, sends him mony instructions in his kirk-wark.

Paul, a servitor o' God, and an Apostle o' Jesus Christ, conform to the faith o' God's bidden anes, and knowledge o' the truth, that whilk is conform to godliness,

2. In hope o' Life-eternal, that the God wha isna fause promised afore the ages;

3. But has made plain in his ain gude times his word, wi' whilk I was lippened, as by the commaun o' oor Saviour God,

4. To Titus, my true bairn eftir a co-ordinate faith; tender-love and peace, frae God oor Faither, and Christ Jesus oor Saviour.

5. For this end I left ye ahint in Crete, that the things no yet dune ye micht pit in order, and set Elders in ilka citie, as I gied ye orders.

6. Gin ony man is wyteless, the husband o' ae wife, haein believin bairns, no wytit wi' riot or disobedience.

7. For the Bishop maun be wyteless, as the steward o' God; no set in his ain wull, no sune vexed, no gien to wine, no a striker, no grippie wi' siller;

8. But hospitable, a freend o' what is gude, doucemindit, just, holie, airtin weel his sel,

9. Keepin sterk haud o' the leal word that is conform to the teachin,[1] that he may be able to exhort i' the halesome doctrine, and to convince the contendin.

10. For a hantle are unruly; fu' o' perfec' haivers; deceivers; special they oot o' the Circumceesion.

11. As till wham, it is necessar to steek their mou's; wha, in sooth, for the sake o' siller, are whammlin hail hooses, teachin things they soud-na.

12. Says ane frae 'mang their sels, a prophet o' their ain:—"Cretans; aye fause; rampin wild-beass, idle pock-puddins!"

13. This testimonie is true; for whilk cause reprove them snellie, that they may be hale i' the faith.

14. No takin tent to Jewish tales, and commauns o' men wha turn their sels awa frae the truth.

15. A' things are clean to the clean: but to the unclean and unbelievin is naething clean: but baith their mind and conscience hae become unclean.

16. God they profess to ken; but i' their warks they deny him; bein abominable and dour, and until a' gude warks rejeckit.

CHAPTIR TWA.

Hoo Titus soud teach the folk o' Crete.

But speak ye the things that conform to the halesome doctrine.

2. Auld men to be tentie, grave, douce-mindit, hale i' the faith; in love, in tholin;

3. The auld weemen, i' the same way, in demeanor as becomes holie anes; no gien to slander, nor yet to muckle wine made captive; teachers o' what is gude;

4. That they may lead the young weemen to lo'e their husbands, to lo'e their bairns;

5. To be douce-mindit, pure, workers-at-hame, gude, submittin to their ain husbands; least the word o' God soud be spoken again.

6. The younger men i' the same way, chairge ye to be douce-mindit;

7. Anent a' things schawin yere ain sel as a paittern o' gude warks;

[1] V. 9. In mony places, Paul speaks o' "the Teachin," as meanin the Gude-word aboot Christ. In Madagascar, in oor ain day, they ca' it "the prayin."

in yere instructions, in purity, gravity,

8. Halesome speech no to be condemned; that he wha is o' a contrar mind may be shamed; haein naething ill he can say o' us.

9. Servants, be biddable to yere ain maisters; in a' things pleasin-weel, no answerin-back,

10. No pilferin, but schawin a' gude faith, that they may mak bonnie the doctrine o' oor God and Saviour in a' things.

11. For the tender-love o' God, wi' salvation for a' men, has appear't,

12. To the end that denyin oorsels as to ungodliness and warldly fainness, we soud leeve in a douce-mindit and richtous and godly mainner i' the present warld;

13. Ready to welcome the blessed hope and shinin-forth o' the glorie o' oor great God and Saviour Jesus Christ.

14. Wha gied himsel for us, that he micht rescue us frae a' sin, and mak pure for himsel a people o' his ain, fu' o' zeal in gude warks.

15. As to thir things, be ye speakin, and entreatin, and repruvin, wi' a' authority. Lat nae man lichtlie ye!

CHAPTIR THRIE.

Mair directions to Titus; wha seemed to be amang a lowse-tongued folk.

Pit them weel in mind to submit their sels to rulers and authorities: to be obedient, ready to a' gude warks.

2. No to speak ill o' ony; no to be contentious: but cannie, schawin a' meekness to a' men.

3. For e'en we, at ae time, war glaikit, dour, deceived, hauden wi' mony hankerins and pleasurs, leevin on in malice and envy, wordie to be detestit, and hatin ane-anither.

4. But whan the unco favor and the love o' God oor Saviour to man shined oot,

5. No by warks o' richtousness we had dune oorsels, but by his mercie he sav't us, throwe the weshin o' the new birth, and a makin-new o' us by the Holie Spirit,

6. Whilk he teemed-oot on us wi' rowth, throwe Jesus Christ oor Saviour;

7. In order that bein declar't richtous by his tender-love, we micht be made heirs, by way o' hope, o' Eternal Life.

8. Faithfu' is the word! and o' thir things I wad that ye threep strangly, in order that they wha hae believed in God may be carefu' to pit their sels forrit in gude warks. Thir things are gude and profitable to men!

9. But silly quaistens, and pedigrees, and strifes, and argle-barglins aboot points o' the Law, avoid; for they are fruteless and sapless.

10. A promoter o' factions, eftir a first and second warnin, refuse.

11. Kennin, that siccan a ane has been turned agley oot o' the way, and sins; bein condemned o' his sel.[2]

12. At siccan a time as I may send Artemas till ye, or Tychicus, mak a' diligence to come to me at Nicopolis; for I hae determined to winter yonder.

13. Set forrit diligently Zenas the writer, and Apollos, that naething be wantin tae them.

14. But lat oor folk, as weel, be learnin in gude warks to pit their sels forrit in needfu' services; that they be-na ungratefu'.

15. A' they that are wi' me salute ye. Salute ye thae that lo'e us weel i' the faith. Tender-love be wi' ye a'.

[2] V. 11. Sic a ane, bein wyss and cannilie dealt wi', wull be checkit by his ain conscience, and may sune come back again.

PHILEMON.

Paul speaks weel o' Philemon's faith; and commends his servin-man Onesimus.

PAUL, a prisoner o' Christ Jesus, and Timothy, oor brither, to Philemon, oor weel-lo'ed, and oor marrow,

2. And to Apphia oor sister, and to Archippus, oor sodger-marrow, and to the Kirk in yere hoose—

3. Tender-love till ye, and peace, frae God oor Faither and the Lord Jesus Christ.

4. I am giean thanks to my God, aye pittin ye i' my prayers:

5. Hearin o' yere love and faith that ye hae to the Lord Jesus, and till a' the saunts,

6. That the fellowship o' yere faith may be zealous in the schawin-forth o' ilka gude thing in ye, until Christ.

7. For mickle joy had I, and comfort, in yere love; for that the tender-affections o' the saunts are refreshed by you, brither;

8. And sae,—tho' unco bauldness o' speech I hae in Christ to press upon ye what is becomin—

9. Yet I wad raither entreat: bein siccan a ane as Paul, in eild, but noo a prisoner o' Christ Jesus.

10. I entreat you regairdin a bairn o' mine, wham I hae begotten i' my bonds, Onesimus;

11. Him, at ae time o' nae profit till ye; but noo unco serviceable to you and me;

12. Wham I send back t'ye; him, that is my ain tender-affections!

13. Wham I wad fain ettle wi' mysel to detain, that, in yere behauf he micht do service to me, i' the bonds o' the Gude-word.

14. But, wantin word o' yere mind, naething was I willin to do; that no o' necessity, but o' free choice, yere gude soud be.

15. For aiblins for siccan a cause he was pairtit wi' ye for a wee, that ye micht hae him back for aye:

16. Nae mair as a servant, but aboon a servant, a brither weel-lo'ed —vera specially to me, but hoo mickle mair to you—baith i' the flesh and the Lord!

17. Gin than ye coont me as ane wi' yersel, tak him till ye, as mysel.

18. And gin aiblins he has wranged ye, or is indebted, the same tae me div ye reckon.

19. I Paul pit it doon wi' my ain haun; I wull meet it; tho' I say-na t'ye hoo ye are awn me e'en yere ain sel.

20. Aye, brither! lat me hae joy o' ye i' the Lord: refresh ye my tender-affections in Christ!

21. Lippenin to yere courtesie, I wrate till ye, kennin that ye wull do e'en mair nor I seek.

22. But, at the same time, mak me ready a lodgin;[1] for I look forrit, throwe yere prayers, that I sal be gien as a favor till ye.

23. Thar salute ye Epaphras, my prison-marrow in Christ Jesus,

24. And Mark, Aristarchus, Demas and Luke, my brither-workers.

25. The tender-love o' oor Lord Jesus Christ be wi' yere spirit!

[1] V. 22. Paul lookit forrit to liberty: and we tak thae to be richt wha think Paul gat awa frae Rome eftir the twa years' imprisonment spoken o' in Acts.

HEBREWS.

CHAPTIR ANE.

Christ far aboon Angels, and creatit things.

WHAUR-AS, in a hantle o' portions and in a hantle o' ways, in auld times, God spak to the faithers by the prophets,

2. At the hinner-end o' thir days he speaks till us by his Son; wham he set forrit for an heir o' a' things; and throwe wham he made the warlds.

3. Wha, bein the radiant brichtness o' his glorie, and a perfete likeness o' his sel, and uphaudin a' things by the word o' his pooer—haein made a purifyin o' oor sins—sat doon on the richt haun o' the Majestie on Heigh;

4. By sae mickle bein his sel aboon the Angels, as he has inheritit a name that is far aboon their ain.

5. For to whilk o' the Angels said he at ony time, "My Son art thou; this day hae I begotten thee?" And again, "I wull be a Faither till him; and he sal be a Son to me?" [1]

6. But at sic a time again as he soud send the First-Begotten into the warld, he says, "And lat a' the Angels o' God worship him!"

7. And o' the Angels he says, "Wha maks his Angels be winds, and his servitors flauchts o' fire."

8. But anent the Son—"Thy thron, O God, is to a' ages; and the sceptre o' thy kingdom is a sceptre o' richtousness!

9. "Thou hast lo'ed richtousness, and scunner'd at ill; and for this God has anointit thee wi' the oyle o' gladness aboon thy marrows!"

10. And, "Thou, Lord, at the fore-end, did set the fundation o' the yirth; and the heevens are the warks o' thy hauns.

11. "They sal dwine awa; but thou bides for aye! And they a', as a wearin-dud, sal end;

12. "And, as a maud sal thou fauld them up; and they'se be cheenged; but thou art aye the same, and thy years end-na!"

13. But to whilk ane o' the Angels has he said at ony time, "Sit thou at my richt haun, till I mak thy faes the fit-brod o' thy feet?"

14. Are-na they a' waitin spirits, sent oot to wait on thae that sal inherit salvation?

CHAPTIR TWA.

The glorious Son o' God, wha becam a man.

AND for the sake o' a' this, we soud ettle sair to haud fast the things that war heard, least at ony time we soud slype awa.

2. For gif the word spoken throwe Angels was stieve, and ilka ganginagley and disobedience gat its true recompense o' reward,

3. Hoo sal we 'scape, gif we gie the gang-by to sae great a salvation; whilk in truth, begude to be spoken throwe the Lord by thae wha heard, and till us was made siccar:

4. God bearin co-witness, baith wi' tokens and ferlies, and mony-fauld warks o' pooer, and gifts o' the Holie Spirit, conform till his wull?

5. For it wasna to Angels he subjeckit the comin warld, o' whilk we are speakin:

6. For ane in ae place bure witness, sayin, "What is man, that thou

[1] V. 5. This graun array o' Auld Testament prufes, gars us think this would be the way oor Lord himsel (as whan gaun to Emmaus), exponed the Scripturs relatin to himsel. Ony o' us wad, eftir haun, closely follow his methods! Dootless, sae did the Apostles.

soud keep him in mind? or man's bairn, that thou soud visit him?

7. "Thou did mak him for a wee laigher nor the Angels;[2] thou did croon him wi' glorie and honor; and did set him ower the warks o' thy hauns.

8. "Thou did pit a' things subject aneath his feet." For in makin a' things subject till him, naething was left oot that wasna made subject till him: whaur-as, noo we see-na yet a' things till him made subject.

9. But the Ane wha was "made for a wee laigher nor the Angels," div we behauld, e'en Jesus; crooned wi' glorie and honor throwe the pangs o' death; that, by the tender-love o' God he micht pree o' death for a' men.

10. For it behoov'd him, for whase sake are a' things, and throwe wham are a' things, in leadin mony sons to glorie, that the Chieftain o' their salvation soud by sufferins be made perfete.

11. For baith he wha maks holie, and they wha are made holie, are a' o' ane; for whilk cause he isna backward to ca' them "brethren,"

12. Sayin, "I wull mak kent thy name to my brethren: amang a' the thrang wull I sing praise to thee!"

13. And again, "I wull stievely lippen him!" And again, "Behauld! I and the bairns God has gien me . . ."[3]

14. Seein, than, that the bairns had pairt in the flesh and blude, he eke in sic mainner had fellowship i' the same: that by means o' his death he micht ding the pooer o' him that had the dominion o' death, that is the Adversary;

15. And micht deliver thir—as mony as frae fear o' death war a' their life under bondage.

16. For no, truly, is he takin haud o' Angels; but he lays haud o' Abra'm's seed.

17. And sae, in a' things he bude be made like his brethren; that he micht be a mercifu' and leal Heigh-priest in the things o' God, to mak a reconciliation for folk's sins.

18. For, seein he dree'd his sel, and was tempit, he kens weel to rescue them that are in temptation.

CHAPTIR THRIE.

Christ greater nor Moses, and wordie o' mair honor.

Sae, holie brethren, the bidden-anes o' a heevenlie biddin, look weel at the Apostle and Heigh-Priest o' oor profession, Jesus.

2. Wha was leal to him wha made him priest, as was Moses in a' his hoose.

3. For he is coontit wordie o' mair glorie nor Moses, by as muckle as he wha biggs the hoose has mair glorie nor the hoose.

4. For ilka hoose is made by some ane: but he wha made a' things is God.

5. And, indeed, "Moses was leal in a' his hoose," as a steward, for a witness o' the things that war to be spoken:

6. But Christ, as a Son ower his ain hoose; whase hoose are we, gin aiblins we haud siccar the freedom o' the promise and the glorie o' the hope to the end.

7. Whaur-for, e'en as says the Holie Spirit, "The day, gin ye may hear his voice,

8. "Harden-ye-na yere hearts, as in the bitter thrawartness, on the day o' temptation i' the desert,

9. "Whan yere forebears tempit me wi' a test: and saw my warks forty year.

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[2] V. 7. Daavid is aye unreelin a pirn aboot Christ, e'en whan he seems only to be speakin o' man; for tak tent here, what we haena gotten, Christ has gotten for us, and as oor King and Heid. And what he gets, he shares (no aiblins here, but a' certain Aboon!) wi' his brethren.

[3] V. 13. The hail passage isna gien, but is left as an unfinished sentence: Essiah viii. 18.

10. "Sae was I sair vexed wi' this generation, and said, 'Aye gang they agley i' their heart, and they divna ken my ways.'

11. "Sae did I sweer i' my wrath, 'They sal enter-na intil my Rest!'"

12. Tak ye tent, brethren, least at ony time thar soud be, in ony o' ye, a dour heart o' unbelief, in fa'in-awa frae the leevin God;

13. But exhort ane-the-ither, day by day, e'en as lang as it is ca'd "the day," least ony o' ye be hardened throwe the glamor o' sin.

14. For gin we haud siccar tae the hinner end the beginnin o' oor faith, we hae come to be pairtners wi' Christ.

15. While it is said, "The day, gin ye wull hear his voice, harden-ye-na yere hearts, as in the bitter thrawartness!"

16. For wha was't, tho' they heard, caused the bitterness? Na, didna a' thae wha cam oot o' Egypt by Moses?

17. But wham was he sair vexed wi' for forty year? Was't no wi' thae that sinned, wha fell i' the desert?

18. And to wham swure he that they soudna entir intil his Rest,[4] but to thae wha war thrawn and dour?

19. And we see they warna able to enter in for unbelief.

CHAPTIR FOWR.

The evir-bidin rest o' God is still to the fore for the believer.

LAT us than hae fear, least at ony time—tho' thar be a promise left o' enterin intil his Rest—ony frae 'mang ye soud come short o't.

2. For till us has the Joyfu'-message been gien, e'en as to them; but the word o' their hearin did them nae gude, they no makin their sels ane in faith wi' thae that hearken't.

3. For we that hae had faith div enter intil the Rest;[5] conform to what he has said, "As I did sweer i' my wrath, they sanna enter intil my Rest!" tho' the warks war a' endit frae the fundation o' the yirth.

4. For he has said in a place, anent the seeventh day, thus: "And God restit on the seeventh day, frae a' his warks."

5. And in this place again, "Gif they sal enter intil my Rest!"

6. Sae, seein it is left ower for some to enter intil't, and they wha afore had the Joyfu'-message deliver't to them enter't-na in, on accoont o' thrawartness.

7. He still marks oot a certain day, sayin by Dauvid—e'en eftir sae lang a time as that—juist like as it had been said afore: "The day! gin aiblins ye hear his voice, mak-na hard yere hearts!"

8. For gin Joshua had gien "Rest" to them, he wadna i' that case hae been speakin, eftir thae things, o' anither day.

9. Sae thar is bein left ower a Sabbath-keepin for a' the folk o' God!

10. For he that enter't intil his rest, he eke has restit frae a' his warks, as God did frae his.

11. Lat us than gie a' tent to enter intil that "Rest"; least ony ane fa's, i' the same example o' thrawartness.

12. For God's word is leevin and michty, keener nor a twa-edged sword, thringin throwe to the pairtin o' saul and spirit, o' joints and marrow; and gleg at discernin the airtins and ettlins o' the heart.

13. And thar isna a creatit thing that can be hidden frae his sicht; but a' things are nakit and laid bare to the een o' him wham we hae to do wi'.

[4] IV. 18. It was a bonnie ee-sweet land they had afore them! and yet they never saw it! God sauf us frae the dourness and thrawartness that wad come atween us and oor Canaan Aboon.

[5] V. 3. It wasna rest frae wark, but rest frae dool and sin God was promisin: and that Rest is still to the fore!

14. Haein than a great Heigh-Priest, wha has gane up throwe the heevens, Jesus, the Son o' God, lat us haud siccar oor confession!

15. For we haena a Heigh-Priest that hasna a brither-feelin wi' oor weaknesses; but ane wha was tempit in a' the likeness o' oorsels, yet wantin sin.

16. Lat us, than, draw nar wi' freedom o' speech to the thron o' tender-love; that we may obteen mercie, and find favor to help us in oor need!

CHAPTIR FYVE.

Christ, the great Heigh-Priest; the first and the last o' his Order!

For ilka Heigh-priest, taen frae amang men, is appointit for things o' God, that he may offer baith gifts and sacrifeeces for sins;

2. As ane wha can marrow weel in his heart wi' thae that are ignorant and gane aside; sin' he his sel is rinkit roon' wi' weakness;

3. And on this accoont he bude for his sel, sae for the folk, to be offerin for sins.

4. And nae man taks till him this honor, but is ca'd by God, e'en as Aaron was.

5. And sae, e'en Christ magnify't-na himsel' to be made a Heigh-priest; but raither it was he that spak till him, sayin, "My Son art thou; this day hae I begotten thee."

6. E'en as in anither place he says, "Thou, a Priest for aye, i' the order o' Melchizedek."

7. Wha, i' the days o' his flesh, eftir offerin up prayers and entreaties to him wha was strang to save him frae death, wi' sair ootcries and tears; and had been heard for his godly fear.[6]

8. E'en tho' he was a Son, yet learned he obedience by the things that he tholed;

9. And bein perfetit, becam till a' thae obeyin him the fundation o' an endless salvation;

10. Haein been addressed by God himsel as "Heigh-Priest, i' the order o' Melchizedek."

11. Anent wham we hae muckle to say, and are sair beset hoo to say it, seein ye are become feckless in hearin.

12. For, e'en whan ye soud hae come to be teachers i' the lapse o' time, ye hae need ance mair that ane be teachin you the vera elements o' the first principles o' the oracles o' God; and are gotten to be sic as hae need o' milk and no o' man's meat.

13. For ilka ane takin milk wants skill i' the word o' richtousness; for he is a wean:

14. But tae sic as are man-grown, pertains man's meat; to thae wha throwe proper use, hae their pooers exercees't to discern baith gude and ill.

CHAPTIR SAX.

The awfu' state o' thae that fa' back. But God is strang and faithfu' to susteen!

Thar-for, lat us lea' thir beginnins o' the things o' Christ, and gang on toward fu' growth; no layin ower again the fundation o' turnin frae deid warks, and o' faith toward God,

2. O' the teachin anent bapteezins, and o' layin-on o' hauns, and o' the Risin frae-the-deid, and o' eternal judgment.

3. And this wull we do, gin at least God permit.

4. For it isna possible, as to thae wha ance had licht, and had preed the free-gift o' Heeven, and had been made to partak o' the Holie Spirit.

5. And had preed the sweet word o' God, and the pooers o' the warld to come,—

6. And then fa'in awa, ance mair to new-form them until repentance; seein they are crucifyin ower again

[6] V. 7. See Mark xiv. 36, and *note;* and John xix. 34, and *note.*

to their sels the Son o' God, and makin a public shame o' him!

7. For the grund, that sooks in the aft-fa'in rain, and brings forth what they wad fain hae wha till it, receives blessin frae God:

8. But gin it bear thorns and briers, it is no esteemed, and is nar-haun bein curs't; whase end is to be brunt.

9. But we are perswadit better things o' you, beloved, e'en things o' salvation, tho' we div sae speak.

10. For God is no ill-deedie to be forgettin yere wark and love that ye schawed forth for his name; in ser'in the saunts, and still ser'in.

11. But we hae mickle desire that ilk ane o' ye schaw forth the same perseverin, to the fu' confidence o' hope, e'en tae the end.

12. That ye be-na slack, but followin on eftir thae wha by faith and lang-tholin fell heirs to the promises.

13. For whan God made promise to Abra'm, seein thar war nane greater to sweer by, he swure by his sel,

14. Sayin, "Certes, in blessin wull I bless thee; and in multiplyin wull I multiply thee!"

15. And sae, tholin patiently, he gat the promise.

16. For men sweer by ane greater; and wi' them an aith is the end o' a' disputin.

17. And sae God, bein muckle mair willin to schaw forth to the heirs o' the promise the siccarness o' his coonsel, cam in wi' an aith.

18. For by twa unchangeable things,[7] in whilk it wasna possible for God to be fause, a stieve consolation we soud hae, wha fled to grip the hope set afore us;

19. Whilk hope we hae as an anchor o' the saul, baith siccar and sure, and comin ben within the veil.

20. Whaur Jesus, as fore-rinner for us, has enter't; wha "was made a Heigh-priest for aye, i' the order o' Melchizedek."

CHAPTIR SEEVEN.

Jesus Christ, a Priest o' Melchizedek: grander nor Aaron.

For this Melchizedek, king o' Salem, priest o' God Maist Heigh, that forgather't wi' Abra'm as he cam back frae the slauchtir o' the kings, and bless't him;

2. Till wham gied Abra'm e'en a tenth o' a': he bein first, by translation, "King o' Richtousness," and than as weel, "King o' Salem," whilk is "King o' Peace,"

3. Wantin faither, wantin mither, withoot pedigree, haein naither beginnin o' days nor end o' life; but made to be like the Son o' God—bides a Priest withoot interruption.

4. And noo think hoo great this man is, till wham Abra'm gied a tenth oot o' the best spoil, e'en Abra'm the patriarch!

5. And they, truly, frae amang Levi's sons wha are gien the priesthood, hae instructions to tak tithes o' the folk, conform to the law; that is, o' their brethren, e'en tho' they hae come oot o' the loins o' Abra'm!

6. But he wha wins-na his pedigree frae them, gat tithes frae Abra'm, and bless't him wha had the promises.

7. But, aboon a' disputin, the heigher aye blesses the laigher.

8. And here, truly, men wha dee tak tithes; but thar ane taks them wha obteens witness that he leeves.

9. And, sae to speak, e'en Levi, wha taks tithes, pays tithes throwe Abra'm:

10. For yet i' the loins o' his faither was he, whan Melchizedek forgather't wi' him.

11. Noo truly than, gin thar war a perfetin throwe the Levitical priesthood (for 'neath it the folk had the Law gien them) whatna need

[7] V. 18. What the "twa things" war, the text disna mak vera clear. Aiblins we soud tak it as *first*, the promise; *second*, the aith.

was thar for a different Priest to be raised up, "conform to the order o' Melchizedek," and no be named as "conform to the order o' Aaron?"

12. For seein thar is a cheenge o' priesthood, thar maun e'en as weel be a cheenge o' Law.

13. For he o' wham thir things are said has pairt wi' a different tribe; frae whilk nae man has gien attendance at the altar.

14. For the truth is siccar, that oot o' Judah sprang oor Lord; anent whilk tribe Moses spak naething aboot priests.

15. And still muckle mair is it evident, that, conform to the likeness o' Melchizedek, is to be raised up a different Priest,

16. Wha has been made a Priest, no conform to the rule o' a commandment dealin wi' flesh, but conform to the pooer o' a Life for Aye.

17. For it is witnessed, "Thou art a Priest for aye; o' the order o' Melchizedek!"

18. For truly, a settin-aside o' a fore-gaun commandment comes aboot, on accoont o' its weakness and want o' profit.

19. For the Law brocht naething to perfection; but thar is the comin-in o' a better hope, throwe whilk we draw nar to God.

20. And inasmuckle as it wasna wantin an aith-takin—

21. For thae priests war made wantin an aith; whauras he wi' an aith-takin, by him that said to him, "The Lord swure, and gangs-na back, 'Thou art a Priest for Aye, o' the order o' Melchizedek!'"

22. By sae muckle as this, has Jesus come to be ca'tion o' a heigher covenant.[8]

23. And truly, in lairger numbers hae they been made priests, for that on accoont o' death they coudna bide;

24. But he, in that he bides for aye, ever-constant hauds the priesthood.

25. Sae is he able to sauf till a' extremitie thae that come throwe him to God; leevin aye, to intercede in their behauf.

26. For siccan a Heigh-priest as this for us was aye meet, wha was holie, innocent, uncorrupt, sindry frae sinners, and made to be aboon the heevens.

27. Wha has nae need, day by day, to be offerin up sacrifeeces, like thae Heigh-priests, for his ain sins, and than for thae o' the folk. For this he did, ance for a', whan his ain sel he offer't!

28. For the Law appointit men Heigh-priests, haein weakness; but the word o' the aith-takin (whilk was eftir the Law) appoints the Son, wha is consecrate for evermair.

CHAPTER AUCHT.

Christ's priesthood heigher nor Aaron's; and the Gospel wider nor the auld covenant.

But, as bringing to a point what we hae said: Siccan a Heigh-priest hae we as this, wha is set on the richt haun o' the thron o' The Majestie i' the Heevens;

2. O' the Holie Place, and o' the true tabernacle, whilk the Lord pitched, and no a man.

3. For ilka Heigh-priest is ordeened for the offerin o' baith gifts and sacrifeeces; and it was necessar for this ane too, that he soud hae that whilk he micht offer.

4. Gin than the Lord had been on yirth, he hadna been a priest ava; sin' thar are thae, offerin the gifts conform to the "Law."

5. Wha e'en, as a glint and shadow o' heevenlie things, are doin service; e'en as Moses had word whan aboot to finish the tabernacle: "For tak tent," says he, "that ye

[8] V. 22. E'en as Jason and the ither war ca'tion for Paul's friends (Acts xvii. 9), sae Jesus becomes Ca'tion for us afore the coort o' Heeven. Samu'l Rutherford says, "Go and agree wi' Christ, your Cautioner, and purchase a discharge."

mak a' things conform to the paittern schawn till ye i' the mount."

6. But noo has he obteened a mair noble ministry, by as muckle as he is the Mediator o' a heigher covenant,[9] whilk is established on heigher promises.

7. For gin the first had been perfete, nae need wad thar hae been for a second.

8. For as wytin them, he says, "Tak tent! the days come, says the Lord, that I wull mak wi' the hoose o' Isra'l and the hoose o' Judah a new covenant.

9. "No conform to the covenant I made wi' their forebears, i' the day I took them by the haun, to lead them oot o' the land o' Egypt; for it was that they bade-na i' my covenant, and I disregairdit them, says the Lord.

10. "But this is the covenant I wull covenant wi' Isra'l's hoose eftir thae days, says the Lord; I wull pit my laws i' their minds, and write them on their hearts; and I wull be to them for a God, and they sal be for me a folk.

11. "And nae need, ilk ane to teach his marrow, or ilk ane his brither, sayin, 'Ken ye the Lord!' for a' they sal ken me, frae the sma'est to the greatest o' them.

12. "For I wull be mercifu' to their unrichtousness, and o' their sins will I be mindfu' nae mair!"

13. By this word, "A new covenant," he made the first ane "auld": but what is made past use and auld, is passin awa.

CHAPTIR NINE.

The ordinances and offerans o' the Law war but the fore-gaun shadow o' the better things comin.

And eke the first covenant had its ordinances o' divine service, and a sanctuary o' this present warld.

2. For a tabernacle was plenish't; the first, in whilk war baith the lamp-stead and the table, and the settin-forth o' the breid; whilk is ca'd the "Holie."

3. But, eftir the second veil, the tabernacle ca'd the "Holie o' Holies":

4. Haein a gowden censer, and the Ark o' the Covenant, owerlaid wi' gowd, in whilk was a gowden pat haudin the manna, and Aaron's wand that bloomed, and the tables o' the covenant;

5. But ower aboon it the Cherubim o' glorie, ower-shadin the Mercy-seat; anent whilk things it isna necessar e-noo to speak specially.

6. Noo whan thir things war sae ordeened, intil the first tabernacle gaed aye continually the priests, makin the services:

7. But intil the second the Heigh-priest alane, ance ilka year; and no wantin blude, whilk he offers for his sel, and for the blin'ness o' the folk.

8. The Holie Spirit sae makin it seen, that the gate to the Holiest hadna yet been made plain, whiles the first tabernacle was staunin.

9. Whilk indeed was a likeness for the time noo come; conform to whilk was offer't baith gifts and offerans, that canna, as to the conscience, mak him perfete wha offers the service;

10. Bein but eatin and drinkin, and a hantle o' purifications, appointit till a time o' mair licht.

11. But whan Christ drew nar, a Heigh-priest o' comin gude things, throwe the better and mair perfete tabernacle, no made wi' hauns, that is, no o' this creation,

12. Nor yet throwe blude o' goats and cauves, but throwe his ain blude he enter't in, ance for a', to the Holie Place, haein won Eternal redemption!

[9] V. 6. The "heigher" covenant God was makin wi' them in Christ, was nae newer than the ane was whan he brocht them oot o' Egypt! And yet for that it was "new," it "contradicts the auld," quo' the Jews! And they wad hae nane o't!

13. For gin the blude o' goats and bulls, and the assis o' a quey, strinklin the defil'd, sanctifies to the pureness o' the flesh,

14. Hoo muckle mair sal the blude o' Christ, wha, throwe the ever-leevin Spirit offer't his sel, wantin blemish, until God, purify yere conscience frae deid warks, to the offerin up o' a divine service to the leevin God?

15. And for sic a reason is he the Mediator o' a new covenant; to the end, that a death haein taen place, for the redeemin o' sins aneath the first covenant, thae that hae been invitit may receive the promise o' Eternal inheritance.

16. For whaur a covenant is, it is necessar that a death soud come in, on his side wha covenants.

17. For a covenant is made siccar, eftir a death: but it is o' nae effeck while the "covenanter" [10] leeves.

18. And sae, no e'en the first covenant was consecrate wantin blude.

19. For whan a' the commauns war spoken conform tae the Law, by Moses to the folk, takin the blude o' the cauves and the goats, wi' watir and scarlet oo', and hyssop, he strinkl't baith the buik and a' the folk;

20. Sayin, "This is the blude o' the covenant whilk God sent in commaun to you!"

21. Aye, and the tabernacle as weel, and a' the veschels o' the service, strinkl't he in like mainner wi' the blude.

22. And nar-haun a' things are purify't wi' blude; conform to the Law; and, wantin the blude-sheddin, is nae remission.

23. It was a necessity than, for the imitations o' things in heeven to be purify't wi' sic; but the heevenlie things theirsels wi' better sacrifeeces than thir.

24. For no intil Holies made-wi'-hauns did Christ gang in—that war but figures o' the true Holies—but intil Heeven itsel, noo to come plainly afore the face o' God for us.

25. Nor yet that aft-times soud he be offerin his sel; like as the Heigh-priest enters the Holie-Place, year by year, wi' ithers' blude.

26. Else had it been needfu' for him aften to suffer, frae the beginnin o' the warld. But noo, ance at the end o' the time has he been schawn, for the settin-by o' sin, throwe his sacrifeece.

27. And, inasmuckle as it is laid up for men ance to dee, and eftir this the Judgment,

28. Sae Christ, haein ance for a' been offer't, and carry't the sin o' mony, sal appear a second time, apairt frae sin, to thae that fain wait for him, for their salvation.

CHAPTIR TEN.

Christ's sacrifeece unco better than thae o' the Law. Warnins again back-gaun.

For the Law, wi' a shadow o' the gude things to come, and no the perfete likeness o' the things their sels, canna wi' thae sacrifeeces offer't up year by year aye, mak perfete them that draw nar.

2. For than wadna they quat bein offer't? for they worshippin, bein ance [11] for a' purify't, wad hae nae mair conscience o' sins!

3. But, in them, is a bringin-back to mind o' sins, year by year.

4. Impossible is't for blude o' bulls and goats to tak awa sins!

5. Whaur-for, comin intil the warld, he says, "Sacrifeece and offeran thou willest-naa, but a body didst thou prepare for me.

[10] V. 17. "Covenanter" here, isna ane o' the pairties makin the covenant, but that whilk maks siccar the covenant—the sacrifeece offer't. The text is no vera clear: but "covenanter" is the word the Apostle uses.

[11] V. 2. The Jews war sair misguidit by their Scribes, and gar't to think the offerans theirsels took awa sin. But the Ae-offeran needs nae repentin, as thae offerans did.

6. "In hail brunt-offerans, and offerans for sins, thou didst-na joy;

7. "Than said I, 'Behauld, I am come (at the heid o' the buik it is written o' me) to do thy wull, O God!'"

8. Aboon, sayin, "Sacrifeeces and offerans, and hail brunt-offerans, and offerans for sin thou willest-na, naither didst joy in"—sic as, conform to the Law, are offer't;

9. Than did he say, "Behauld! I am come to do thy wull!" He taks awa the first, that he may mak siccar the second.

10. By the whilk wull we are made holie, throwe the offerin o' the body o' Jesus Christ ance for a'.

11. And ilka priest stauns, in truth, day eftir day servin, and offerin ower again the same sacrifeeces; whilk, truly, can never tak awa sins;

12. But he, haein offer't ae sacrifeece for sins for evermair, sut doon at God's richt haun;

13. Frae this waitin, "till his faes be made the fit-brod o' his feet."

14. For by the Ae-offeran he has perfetit for evermair them that are sanctify't.

15. And the Holie Spirit himsel bears witness for us; for eftir he had said,

16. "This is the covenant I wull covenant wi' them eftir thae days," says Jehovah, "Giean my laws on their hearts, I wull write them on their minds;"

17. He says mair: "Their sins and their ill-deediness wull I naewise mind ony mair."

18. Noo, whaursae'er thae are remittit, thar is nae mair offeran for sin needfu'.

19. Haein than, brethren, bauldness o' speech to enter intil the Holiest by the blude o' Jesus,

20. Whilk enterin-in he has consecrate for us, a new way, and a way o' Life, throwe the veil (that is, his flesh),

21. And haein sic a great Heigh-priest ower the hoosehauld o' God,

22. Lat us come nar, wi' leal hearts, in the fu' confidence o' faith; haein been strinkl't in oor hearts frae an ill conscience; and haein been wesh't in oor bodies wi' puro watir;

23. Lat us haud siccar the confession o' oor hope wi' nae wafflin; for leal is he that did undertak.

24. And lat us think upo' ane-anither, for an encouragin to love and gude warks:

25. No lattin-fa' the forgatherin o' oorsels, e'en as it is the way wi' some; but perswadin aye; and sae muckle the mair, as ye see the dawin o' the day.

26. For gif we gang on sinnin eftir receivin the knowledge o' the truth, nae lang'er, for sin, is thar remainin a sacrifeece;

27. But a fearsome lookin-forrit tae judgment, and a sautness o' fire, that sal devoor the enemy.

28. Ane that set aside Moses' Law, dee't without pitie, "afore twa or thrie witnesses."

29. O' hoo muckle sairer punishment, think ye, sal he be hauden wordie, wha trampit the Son o' God under fit; and held as an unclean thing the blude o' the covenant by whilk he is consecrate, and did wantonly misca' the Spirit o' love?

30. For we ken wha said, "To me perteens avengin; I wull recompense!" and again, "Jehovah wull judge his folk."

31. It is a fearsome thing to fa' intil the hauns o' a Leevin God!

32. But mind-ye-na the days gane by, in whilk, ance ye gat licht, ye tholed an unco fecht o' sufferans?

33. Some pairt that ye war made, wi' misca'in and griefs, a ferlie for men; and some pairt that ye war made marrows o' thae that war sae dune till.

34. For we took the pairt o' thae in bonds, and tholed the poindin o' yere gear wi' joy, kennin that ye hae for yersels better and ever-bidin gear.

35. Ye maunna cast awa, than, yere bauldness o' speech; whilk in truth has unco reward!

36. For ye hae need o' patience, that haein dune God's wull, ye may win the promise:

37. For yet, "A wee while, fleetin, fleetin! the Comin Ane sal come, and no delay!

38. " But the richtous ane by faith sal leeve; but gin ye gang back, my saul delichts-na in him!"

39. But we are-na o' them wha gang back to perdition; but o' faith, to the salvation o' the saul.

CHAPTIR ELEEVEN.

What faith is! and wha had it, and how they made it to be seen! A noble bead-roll.

Noo faith is gruppin the substance o' things lookit-for; the confidence o' raal-things no yet seen.

2. For thar-in the Elders had gude-witness borne them.

3. Throwe faith we come to ken the warlds war order't by the words o' God, sae as that whilk is seen was made oot o' what was seen-na.

4. Throwe faith Abel offer't to God a mair perfete sacrifeece than Cain; by whilk he obteened testimonie that he was richtous, God testifyin anent his gifts: and throwe it, though he dee't, he is still speakin.

5. Throwe faith Enoch was translatit sae as no to see death, and was seen-na, for God had translatit him: for afore the translation he had testimonie borne till him that he had been weel-pleasin to God.

6. But, wantin faith, it isna possible to be weel-pleasin till him; for he that comes to God maun needs hae faith that he is, and that to thae that seek him a Rewarder is he.

7. Throwe faith Noah, bein tell't o' things as yet no seen, wrocht-on by godly fear, made ready an ark to the savin o' his hoosehauld; throwe whilk he condemned the warld, and becam heir o' the richtousness o' faith.

8. Throwe faith Abra'm—he wha was tell't—obey'd to gang till a place he was to hae for a heritage; and gaed oot, no weel-kennin whaur he was gaun.

9. Throwe faith he bade day-by-day i' the Land o' Promise, as in a frem'd land; bidin in tents, wi' Isaac and Jaucob, joint-heirs o' the same promise:

10. For he was waitin for the Citie wi' fundations, biggit and planned by God.

11. Throwe faith e'en Sarah her sel had strenth to conceive, whan she was ayont age: seein that she was haudin him as faithfu' that had promised.

12. And sae, e'en frae ane was thar born—and him as he war deid —"as mony as the starns o' the sky in their thrang, and as the sand by the lip o' the sea; no to be number't."

13. And conform to faith, dee't a' thir; no haein their sels grippit the promises, but seein them far awa, and salutin them, and confessin that they ther sels war frem'd anes, and lodgers on the yirth.

14. For they that say sic things, mak it plain to be kent that they are seekin a land o' their ain.

15. For gin they had been thinkin aye o' the land they came frae, they micht hae had opportunity o' returnin:

16. But noo they look for a better land, that is a heevenlie ane; whaur-for God isna ashamed o' them to be socht till as their God; for he did prepare for them a Citie.

17. Throwe faith Abra'm whan he was testit, offer't up Isaac; aye, he wha blythely acceptit the promises, was offerin-up his ae and only son;

18. O' wham it was said, "Thar sal be ca'd a seed tae thee in Isaac."

19. Reckonin that God coud raise him again, e'en frae 'mang the deid; frae whilk he, in a likeness, wan him back again.

20. Throwe faith Isaac gied

blessin to Jaucob and Esau, speakin o' comin things.

21. Throwe faith Jaucob, whan he cam to dee, bless'd baith the sons o' Joseph; and "worshipp't, loutin doon on the heid o' his staff."

22. Throwe faith Joseph, whan end cam nar, spak o' the gaun oot o' the sons o' Isra'l, and ga'e commaun anent his banes.

23. Throwe faith Moses, whan he was born, was keepit hidlin thrie month, for that they saw he was an unco bonnie wean, and fear't-na the orders o' the king.

24. Throwe faith Moses, whan he was grown, wadna be ca'd "Son o' Pharaoh's dochter":

25. Makin choice raither to dree wi' the folk o' God their ill-treatment, than to be enjoyin for a wee the pleasurs o' sin.

26. Reckonin the reproach o' the Anointit Ane as unco better than a' the gear o' Egypt; for he was lookin awa to the giean o' the reward.

27. Throwe faith he left Egypt ahint, no fearin the ang'er o' the king; for he tholed, as behauldin him wha is unseen.

28. Throwe faith he institutit the Pasche, and the strinklin o' blude; that he that destroy't the first-born soudna be touchin them.

29. Throwe faith they gaed athort the Red Sea as on dry grun'; whilk the Egyptians, ettlin to do, war whamm'l't ower.

30. Throwe faith the wa's o' Jericho fell doon, haein been rinkit roon' for seeven days.

31. Throwe faith Rahab the courtesan perish't-na wi' thae that war disobedient, haein welcomed the spies wi' peace.

32. And what mair can I say? for time wad fail me tellin o' Gideon, Barak, Samson, Jephthah; o' Dauvid too, and Samu'l, and the prophets;

33. Wha, throwe faith prevailed ower kingdoms, wrocht richtousness, obteened promises, dang the mooth o' lions.

34. Quenched the lowin o' fire, escapit the mooth o' the sword, frae fecklessness raise to strenth, wax't michty in war; turned to flicht armies o' frem'd anes.

35. Weemen gat back their deid, rais't to life: and some war tortured, no acceptin conditions o' deliverance, that they micht come till a better Risin-again.

36. Ithers war tried wi' mockins and clourins; aye, mair; wi' fetters and dungeons:

37. They war staned, war sawn sindry, war tempit, war murder'd wi' sword; they gaed aboot row't in sheepskins and goat-hides, bein in poortith, dool, and misery.

38. The warld wasna wordie o' them;[12] wanderin on muirlands and mountains, bidin in dens and caves o' the yirth.

39. And thir a', tho' they had witness to their faith, obteen'd-na, their sels, the promise.

40. God haein aforehaun providit better things for us, that no sindry frae us soud they be perfetit.

CHAPTIR TWAL.

Haud ye on by faith! A graun Assembly we're comin till!

Sae, seein we hae a' aboot us sic an unco clud o' witnesses—drappin ilka taiglement, and the dawtit sin that eithlie rinks us roond, lat us rin, perseverin, i' the race set afore us;

2. Lookin-awa till oor Leader-Prince and Perfeter, Jesus; wha for the joy held afore him, tholed the cross,[13] and lichtlied the shame; and

[12] V. 38. Thank God for sic noble anes! Nae ither leet o' heroes was evir as graun as this. The fragrance o' their warks o' faith is wi' us: and their example. Lat us follow on!

[13] V. 2. Nae doot the Lord aften looks back wi' joy on the cross he bure: and we wha hae crosses (licht and sma' whan even'd wi' his) maun "lichtlie the shame" o' them, and the skaith o' them.

on God's richt haun has taen his seat.

3. For, think ye o' him, wha has tholed sic gainsayin o' sinners again himsel, least ye be forfouchten, and yere sauls be faint.

4. Ye hae-na yet resistit tae blude, battlin again sin!

5. And ye hae clean forgotten the avisement that speaks till ye as to bairns: "My son, lichtlie-ye-na the chastenin o' the Lord, naither faint ye whan ye are repruv'd o' him;

6. "For the Lord chastens the ane he lo'es, and lays stripes on ilka son he welcomes hame."

7. For the experience-sake, thole ye; for God deals wi' you as wi' sons; for wha is a son, and no exercees'd o' his faither?

8. But gin ye are ootside o' a' exerceese, o' whilk a' hae their portion, than are ye bastards and no "sons."

9. And mair: faithers o' oor flesh had we to exerceese us, and we gied them reverence; sal-we-na muckle raither submit oorsels to the Faither o' oor spirits, and leeve?

10. They, certainlie, for a wheen days, exercees'd us, conform tae what seemed to them gude; but he conform tae what is best, that we micht partak o' his holiness.

11. Yet nae exerceesin, for the time present, seems a blytheness, but a sorrow; natheless, eftirhaun, to thae wha hae been thar-by richtousness.

12. Sae, "The feckless hauns and palsied knees rax oot;

13. "And mak straucht fit-roads for yere feet"; that what is gley'd be-na thrawn oot, but be raither made hale.

14. Follow peace wi' a': and holiness; wantin whilk nae man sal see the Lord.

15. Takin tent gif thar be ony man fa'in ahint frae the tender-love o' God, "least ony rute o' bitterness springin up" be makin bitterness, and sae mony be corruptit:

16. Ony lecherer; or ony ungodly ane as Esau, wha for the sake o' ae meal of meat, gied up his "first-born" richt.

17. For ye ken that, e'en eftir that was dune, he fain wad hae the blessin, but was rejeckit; for he faund nae turnin again, tho' he socht it wi' unco tears.

18. For ye hae-na come to the lowin and devoorin fire, to mirk, and gloom, and tempest.

19. And a peal o' a bugle-horn, and a soond o' spoken words; frae whilk thae wha heard pled no-tae-hear-them ony mair;

20. For they coudna thole what was bein laid doon, "And, gin a beas' may touch the mountain, it maun be staned!"

21. And sae awesome was that whilk was seen, that Moses said, "I am unco fley'd; and trimle!"

22. But ye are come nar till Zion's mountain, and tae the Citie o' the Leevin God, a Heevenlie Jerusalem; and to hosts o' rejoicin Angels;

23. And to God the Judge o' a'; and to the spirits o' richtous anes made perfete;

24. And till a Mediator o' a new Covenant, Jesus; and to the strinklin o' blude, sair-pleadin mair than Abel!

25. Tak ye tent that ye rejeck-na him that speaks! for gin they escap't-na wha rejeckit him wha on yirth was warnin them, hoo muckle less sal we escape, gin we turn oorsels awa frae him wha warns us frae Heeven!

26. Whase voice did shake the yirth; but noo has he said, "Yet ance mair I wull shake, no the yirth alane, but heéven as weel!"

27. And this "ance mair" points to the takin awa o' thae things that can be shucken, as o' things that hae been formed; that thae may remain that canna be shucken.

28. And sae, seein we are to hae a kingdom that canna be shucken, lat

us hae lovin-favor, that we may render service weel-pleasin until God, wi' reverence and godly fear.

29. For oor God is a devoorin fire.

CHAPTIR THIRTEEN.

A wheen gude coonsels at the hinner-end; and salutations o' the Apostle.

LAT britherly love aye staun.

2. Forget-na to enterteen frem'd anes: for sae some hae taken to them Angels, unkent.

3. Bear in mind thae that are in bonds, as bein in bonds wi' them; and thae dreein ill-treatment as e'en yersels bein i' the body.

4. Lat mairriage be hauden in honor o' a', and lat the bed be pure; for lecherers and adulterers God wull judge.

5. Lat yere life no be i' the way o' lo'ein siller; bein content wi' what ye hae; for he has said, "In naegate wull I forsake ye!"

6. Sae that, takin heart, we may say, "The Lord is my freend, and I'se be-na fley't; what sal man do to me?"

7. Keep in mind thae wha are airtin ye; wha speak till ye the words o' God; the ootcome o' whase life-seein, follow ye their faith!

8. Jesus Christ, yestreen and the day the same, and for evermair!

9. Be-na carry't awa wi' mony and unco teachins, for it is graun to hae the heart made siccar wi' favor and love; no wi' meats, whaur-in they that hae fash'd theirsels hae gotten nae profit.

10. We hae an altar, o' whilk they hae nae richt to partak, wha ser' i' the Tabernacle.

11. For the bodies o' thae beass whase blude is cairry't within the Holie Place by the Heigh-priest, are brunt ayont[14] the camp.

12. And sae Jesus, that he soud sanctify the folk wi' his ain blude, suffér't ayont the ports.

13. Lat us than gang oot till him ayont the camp, bearin misca'in for his sake!

14. For here we hae nae evir-bidin Citie, but are seekin oor way till ane to come.

15. Throwe him, than, lat us be offerin-up a "sacrifeece o' praise" aye to God; whilk is "the frute o' oor lips," confessin till his name.

16. But, o' doin gude, and o' fellowship, forget na; for wi' sic sacrifeeces as thir, God is weel-pleased.

17. Obey them that hae the airtin o' ye, and gie-in to them; for they are takin tent for yere sauls, as haein an accoont to gie; that they may do siclike wi' joy and no wi' dool; for that war nae profit for you!

18. Pray for us; for we are perswadin oorsels that we keep a gude conscience; in a' things ettlin to leeve honorably.

19. And muckle mair div I entreat ye to do siclike; that wi' a' the mair speed I may be restor't t'ye.

20. Noo the God o' peace, that led up frae amang the deid oor Lord Jesus, the Great Shepherd o' the sheep, throwe the blude o' the evir-bidin covenant,

21. Mak ye perfete in ilka gude thing for the workin o' his wull, doin in ye that whilk is weel-pleasin afore his face, throwe Jesus Christ: tae wham be glorie for evir and evir! Amen.

22. But I entreat ye, brethren, bear wi' the word o' coonsel; for e'en wi' few words I wrate t'ye.

23. Ken-ye-na that oor brither Timothy is set free? wi' wham, gin he come sune, I wull see ye.

24. Salute a' thae that hae the airtin o' ye, and a' the saunts. They o' Italie salute ye.

25. Gude-favor be wi' ye a'. Amen.

[14] V. 11. Tak tent o' the words, "within" and "ayont." The sacrifeece is made ayont—the blude presentit within: Calvary—and the Holies o' Holies aboon!

JAMES.

CHAPTIR ANE.

James tells what true faith wull do in ane's life. Gin a' wad dae sae, what a bonnie warld we wad hae!

JAMES, a servant o' God, and o' the Lord Jesus Christ, tae the Twal' Tribes o' the Dispersion; joy!

2. A' joy coont it, my brethren; whan ye come intil mony trials.

3. Comin to ken that the testin o' yere faith works oot lang-tholin.

4. But let lang-tholin hae its perfeteness, sae as ye may be perfete and complete, wantin in naething.

5. Gin ony o' ye want wisdom, lat him be seekin frae God, wha gies in rowth till a', and wytes-na; and it sal be gien him.

6. But lat him seek in faith, wi' nae switherin; for he wha has switherin doots, is like a sea-wave, ca'd wi' the wind, and toss'd wi' the storm.

7. For lat-na siccan a man think he sal hae onything o' the Lord:

8. He, wi' a twafauld mind, unsiccar in a' his ways!

9. Lat the lowly brither joy at his upliftin;

10. But the rich in his bein brocht laigh; for, as the bloom o' the gerss he is to pass awa.

11. For uprises the sun, wi' its birslin heat, and birsles the gerss; "and its blume fa's awa," and the ee-sweetness and beauty o' its face is gane! e'en sae the rich man dwines awa in his ways.

12. Happy he wha tholes trial! for, sae bein appruv't, he sal hae a croon o' Life, promised o' the Lord to thae that lo'e him!

13. Lat nae ane, whan under trials, say, "I am tempit o' God!" for God is naither tempit wi' sin, nor sae tempts he ony ane.

14. But ilk ane is tempit,[1] whan by his ain desires he is wheedl't awa and enticed.

15. And the desire, haein conceived, brings forth sin; but the sin, whan a' is dune, brings forth death!

16. Be-ye-na deceiv't, brethren belov'd!

17. Ilka gude grant, and ilka perfetit gift is frae Aboon, comin doon frae the Faither o' lichts; wi' wham is nae unsiccarness, nor shadow o' gaun back.

18. O' his ain wull begat he us wi' the word o' truth, that we soud be like first-frutes o' his creation.

19. Ye ken this, my brethren belov'd! But let ilka man be gleg to hear, backwart to speak, refusin to be ang'er't.

20. For man's ang'er works-na-oot God's richtousness.

21. Sae than, pittin by a' vileness and owercome o' wickedness, tak till ye in meekness the inborn word, that is able to save yere sauls.

22. But become ye word-doers, and no word-hearers alane, deceivin yere ain sels.

23. For, gin ane is a word-hearer, and no a word-doer, he is but like a man seein his born face in a keekin-gless.

24. He sees his sel, and awa he is gane: and belyve he minds-na what sort he was like!

25. But he wha obteens a closer sicht intil a better and perfete rule, a rule o' libertie, and taks aye heed thare-till, bein no a hearer forgettin, but a wark-doer, this ane is bless't in his doin.

[1] V. 14. We say "trial," whan it comes frae God; and "temp," whan it comes frae Sautan, or wicked men, or oor ain wicked thochts. In auld times, they said "temp" for baith. Sae James here.

26. Gin ony ane thinks to be doin religious service, and commauns-na his tongue, but mislippens his ain heart, this ane's religious service is nocht ava.

27. The service o' religion, pure and perfete afore oor God and Faither is this: To be visitin faitherless and weedows i' their dool, to keep his sel unstained frae the warld.

CHAPTIR TWA.

The rich and the puir: hoo ane soud treat the ither. Faith maun be sawn and tentit, gin it wad braird and growe!

My brethren, div ye haud by the faith o' oor Lord Jesus Christ, the Lord o' Glorie, i' the maitter o' respect o' persons?

2. For gin aiblins thar come intil yere kirk a man wi' rings o' gowd, and braw cleedin; and thar come in as weel, ane in poortith, wi' claes unclean;

3. And ye soud spy him wearin the braw cleedin, and say, "Ye sit here in a gude place!" and to the ane in poortith soud say, "Ye staun there!" or "Sit ye aneath my fit-brod!"

4. Are-ye-no than dividit amang yersels, and become judges haein unjust thochts?

5. Hearken, my beloved brethren! Hasna God taen the puir o' the warld to be rich in faith, and to hae the kingdom he has promised to thae that lo'e him?

6. But ye lichtlie the puir ane. Are-na the rich haudin ye doon? and theirsels harl ye afore judgment-seats?

7. Are-they-na misca'in the wordie name whilk is placed upon ye?

8. Gin than, ye fulfil the law, the royal ane, conform to the Scripturs, "Ye sal lo'e yere neebor as yersel," weel are ye doin!

9. But, gin ye schaw walin oot o' persons, ye are committin sin, and are fund guilty by the law as ill-doers.

10. For whasae may keep the hail law, and yet stoiter in ae thing, has become guilty o' a'.

11. For he wha said, "Ye maunna commit adultery," said as weel, "Ye maunna commit murder." Noo, gin ye commit nae adultery, but are committin murder, ye hae become a breker o' the law.

12. Sae be ye speakin, and sae be ye doin, as men throwe a law o' liberty to be judged!

13. For judgment, wantin mercy, is for him that gied nae mercy; and mercy glories again judgment!

14. What the profit, my brethren, gin ane says he has faith, but has nae warks? Is't possible for this ane's faith to save him?

15. Gin aiblins a brither or sister be bare, and wantin o' daily meat,

16. But ane o' ye soud say till them, "Be ye gaun in peace! be ye gettin warmed and gettin meat!" but soudna gie them the things necessar for the body: what the profit?

17. In sic mainner, e'en the faith, unless aiblins it has warks, is deid by itsel.

18. But ane wull say, "Ye hae faith, and I hae warks; lat me see yere faith sindry frae yere warks, and I wull lat ye see, by means o' my warks, my faith!"

19. Ye believe "God is Ane";[2] weel are ye doin! The demons, too, believe, and trimmle!

20. But, wull ye learn, O vain man! that faith, sindry frae warks, is barren.

21. Wasna Abra'm oor faither declar't richtous throwe warks, whan he gied up his son on the altar?

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[2] V. 19. James was specially writing tae Jews (i. 1); "God is Ane!" quo' they; "and sae Jesus canna be divine!" He schaws that a faith that gangs nae far'er than belief in the existence o' ae God, canna save. Sautan kens as muckle as that!

22. See-ye-na that his faith was workin in his deeds? and by his deeds his faith was ripened?

23. And the Scriptur was fulfilled whilk said, "And Abra'm believed God; and it was reckoned till him as richtousness," and "Freend o' God," was he named.

24. Div ye no see that by means o' warks a man is declar'd richtous, and no by faith allenarlie?

25. And, in siclike mainner, Rahab the courtesan too, was she no by warks declar'd richtous, whan she gae welcome to the messengers, and set them forth anither gate?

26. For e'en as the body, sindry frae the spirit, is deid; sae thus faith, sindry frae warks, is deid.

CHAPTIR THRIE.

The tongue, to praise God, and speak cannilie to men: but hoo aft a warld o' fire!

Become-na, mony o' ye, teachers, my brethren; kennin that we sae hae the heavier judgment.

2. For in mony-fauld things ane-and-a' aft stoiter. Gin ony ane stoiters-na in his words,[3] the same is a weel-ripened man, able to bridle the hail body.

3. We pit bits intil horses' mou's, that we may airt them; and their hail body we turn aboot.

4. Mark too the ships; muckle as they are, and are cairry't by rouch winds, yet are they airtit aboot wi' a vera wee helm, whaure'er the steerer may wuss.

5. Sae the tongue is a wee pairt, and yet boasts o' muckle things. Look, hoo a wee fire lunts sae great a wud!

6. And the tongue is a fire, a warld o' wickedness! The tongue is amang oor pairts as that whilk defiles the hail body; and sets a-lowe the wheel o' oor nateral life, and is set a-lowe by hell!

7. For ilka natur o' beass and o' birds, and o' crowlin-things, and things i' the sea, are tamed, and hae been tamed, by human-kind.

8. But the tongue nane o' mankind can tame: a restless ill, fu' o' deidly pushion:

9. Whaur-by we bless God the Faither; and whaur-by we ban men, made conform to God's likeness.

10. Oot o' the ae mooth comes forth blessin and cursin! It isna bonnie, my brethren, for sic things to be!

11. Dis the fountain, oot o' the same mooth, teem oot the sweet and the bitter?

12. Can a fig tree, my brethren, bring forth olives? or a vine gie figs? naither can saut watir yield sweet.

13. Wha is wyss and weel-lear'd amang ye? lat him schaw oot o' a gude life his warks, in a wyss meekness.

14. But gin ye hae bitter selliness and rivalry i' yere hearts, boast-na yersels; and schaw-na yersels fause tae the truth.

15. This wisdom is no the wisdom comin doon frae Aboon; but is yirthly, nateral, and deevilish.

16. For whaur-e'er selliness and rivalry are, thar are taiglements and a' vile deeds.

17. But the wisdom that is frae Aboon is first to purify, than peaceable and cannie; easy to be entreatit, fu' o' mercy and gude frutes; wi' nae pu'in doon; and aefauld.

18. But the seed o' richtousness is sawn in peace, by thae wha mak peace.

CHAPTIR FOWR.

Warnins to the warldly: for a' that ye wad hae, and a' that God wad gie, lippen ye till him!

Whar come the wars and fechtins amang ye? E'en hence, oot o' yere

[3] V. 2. Gin ane speirs "hoo he can impruve his sel?" lat him tak his tongue in haun! That restrained, and airtit weel, he wull learn mair, and aye the faster, frae the Holie Spirit!

pleasurs, that tak the field [4] amang yere members!

2. Ye desire, and hae-na; ye kill, and are fain, and canna obteen: ye fecht and war: ye hae-na, for that ye ask-na:

3. Ye ask, and ye get-na: for that ye ask-na weel; that ye micht ware it on yere pleasurs.

4. Ye adulteresses! ken-ye-na that the freendship o' the warld is enmity wi' God? Wha, than, wad be a freend o' the warld is makin his sel a fae to God.

5. Or reck ye that in vain the Scriptur [5] says, "The spirit that dwalls in us leads to envy."

6. But he gies the mair lovin-favor. Sae it is said, "God is again the prood anes; but to the humble anes he gies favor."

7. Pit yersels, than, aneath God; but staun up again Sautan, and he wull flee frae ye.

8. Draw ye nar to God, and he wull draw nar to you. Mak clean yere hauns, sinners! and purify yere hearts, ye dooble anes!

9. Be in dool, and maen and greet! lat yere daffin be turned to lamentation, and joy to heaviness.

10. Come doon laigh i' the sicht o' the Lord; and he wull lift ye up.

11. Speak-ye-na again ane-anither, brethren. He that speaks again his brither, or judges his brither, speaks again the law itsel, and judges the law: but gin ye pass judgment on the law, nae mair are ye a doer o' the law, but a judge!

12. But thar is ae Lawgiver and Judge! he wha is strang to save and to destroy. But wha are ye that are judgin yere neebor?

13. Awa noo! ye that say, "The day or the morn, we wull gang to this citie here; and bide a year thar; and troke, and win gear."

14. Wha, indeed, ken nocht o' the morn! for o' whatna sort is yere life? For as the scaum o' the sky ye are, whilk appears for a wee, and than dwines awa.

15. Raither soud ye say, "Gin the Lord please, we sal baith leeve, and do this or yon."

16. But noo ye vaunt yersels in yere boastins. A' sic boastin is ill.

17. To ane, than, wha kens hoo to do a gude thing, and dis-it-na, it is a sin till him!

CHAPTIR FYVE.

A bode for patience and faith. The teachins o' Natur; and the experience o' men, are a' on the ae side!

Awa noo, ye rich! wail ye and cry, for the dool that is comin on ye!

2. Yere gear has roustit; yere cleedin is moth-eaten;

3. Yere gowd and yere siller are roust-eaten, and their roust sal witness again ye, and sal eat yere flesh as fire. Ye hae laid-up treasur for the Last Day!

4. Tak tent! the penny-fee o' the workers, wha cuttit doon yere fields, and has by you been keepit back by dishonesty, is cryin oot: and the cries o' thae that shure are enter't intil the hearin o' the Lord o' Hosts.

5. Ye leeved wanton on the soil, and rioted; ye pamper't yere hearts, as for the day o' slauchtir![6]

6. Ye condemned, ye killed the Richtous Ane; and he resists-ye-na.

7. Thole patiently, than, brethren! till the Lord be amang ye. Behauld, the tiller is waitin for the precious

[4] V. 1. Think o' oor sinfu' desires, "takin the field," as an airmy, to fecht! The Christian can only owercome, as he has God on his side!

[5] V. 5. Tho' Eccl. iv. 4, is gey nar the same thing, this is no a direc' quotin frae ony pairt o' the Auld Testament. The New Testament writers and speakers, as here, aft tuik the meanin' o' the words, withoot muckle care about the preceese form o't.

[6] V. 5. Amang a hantle o' interpretations, aiblins this—that they fed theirsels, as nowte beass, for the shambles—is narest the Apostle's meaning.

frutes o' the yirth, and is patient wi' it, till it gets the early and the hinmaist rain.

8. Thole ye patiently, as weel! strenthen yere hearts; for the comin o' the Lord draws on!

9. Yammer-na, brethren, again ane anither, least ye be judged: See! the Judge stauns fornent the door.

10. Tak ye, brethren, for yere likeness o' sufferan and patience, the Prophets that spak i' the name o' the Lord.

11. Look! we ca' thae happy wha tholed. O' Job's patience ye hae heard; and the end the Lord had in view ye saw: that the Lord is o' muckle tender-love, and fu' o' compassion.

12. But aboon a' things, my brethren, sweer-na; aither by the heeven or the yirth, or by ony ither aith: but lat yere "aye" be "aye," and yere "na" be "na"; least ye fa' under judgment.

13. Is ony afflictit amang ye? lat him be prayin! Is ony blythe? lat him sing wi' harp!

14. Is ony ill amang ye? lat him ca' till him the kirk elders; and lat them pray ower him, anointin him wi' oyle i' the name o' the Lord.

15. And the faithfu' prayer sal save the dwinin ane, and the Lord wull raise him up: and gin aiblins he has sinned, it sal be forgien him.

16. Sae confess ye ane till anither yere sins; and pray ye ilk for ither, to the end that ye may be healed. Muckle avails the prayers o' a richtous man in its ootcome.

17. Elijah was a man, o' like natur wi' us; and wi' muckle prayer prayed he that thar soud be nae doonfa'; and thar was nae weet on the grun' for thrie year and a hauf;

18. And again prayed he, and the lift ga'e rain, and the yirth brocht forth her frute.

19. My brethren, gin aiblins ony ane amang ye mis-airts his way frae the truth, and anither convert him,

20. Lat him ken, that he that turns a sinner frae the error o' his ways, sal save a saul frae death, and gets cover't ower an unco wheen sins.[7]

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[7] V. 20. The words theirsel micht mean aither his sins wha is saved, or his wha converts him. But, conform tae the Gospel plan, we understaun it o' him that is convertit.

FIRST PETER.

CHAPTIR ANE.

The Lord Jesus cam, as was testify't o' auld: sae, follow eftir holiness, and be like him!

PETER, an Apostle o' Jesus Christ, to the chosen anes wha bide in Pontus, Galatia, Cappadocia, Asia and Bithynia,

2. Conform to the foreknowledge o' God the Faither, in sanctification o' the Spirit, to obedience and strinklin o' the blude o' Jesus Christ; lovin-favor and peace till ye be increas'd!

3. Bless't be the God and Faither o' oor Lord Jesus Christ, wha, conform till his great mercy, has regeneratit us intil a leevin hope, throwe Jesus Christ's Risin-again frae 'mang the deid,

4. Till a heritage uncorrupt, and pure, and unfadin, keepit i' the heevens for you,

5. Wha are preserved by God's pooer, by faith, till a salvation staunin ready for a revealin i' the last time.

6. In whilk ye rejoice; tho' for a wee, e-noo, gin need be, ye are made wae wi' a hantle o' trials,

7. In order that the testin o' yere faith (muckle mair precious than o' gowd that perishes!), e'en tho' throwe fire it is testit, soud be to praise, and glorie, and honor, whan reveal't by Jesus Christ.

8. Wham, no haein seen, ye lo'e; in wham, tho' no seein e-noo, yet wi' faith ye are rejoicin wi' unspeakable joy, filled wi' glorie:

9. Obteenin the end o' yere faith, the salvation o' yere sauls.

10. Anent whilk salvation, the prophets socht oot and search't oot, wha prophesy't o' the lovin-favor that soud come to you.

11. Seekin to ken as to what, or whatna mainner o' time, the Spirit o' Christ was giean them kennin o', whan bearin witness aforehaun o' the sufferans o' Christ, and the glories eftir.

12. Till wham it was made kent, that no to theirsels, but to you they war bringin them; whilk things e-noo are reportit till ye throwe thae wha deliver't the Blythe-Message till ye, i' the Holie Spirit sent doon frae heeven; intil whilk things the Angels wad fain obteen a narer view.[1]

13. Sae, girdin up the loins o' yere endeavor, keepin douce, zealously airt ye yere hope to the lovin-favor to be brocht till ye, at oor clear vision o' Jesus Christ.

14. As bairns o' obedience, no conformin yersels to the auld desires i' yere ignorance;

15. But e'en as he wha bade ye is holie, do ye yersels be holie in a' mainner o' leevin;

16. Inasmuckle as it is putten-doon, "Holie sal ye be, for I am holie!"

17. And gin ye ca' on him, wha wi' nae respec' o' faces, judges conform to ane's ain wark, wi' a' reverence for the time o' yere bidin here, leeve ye.

18. Kennin weel that it wasna wi' perishin things like siller and gowd, ye war ransomed oot o' yere vain life, frae yere forebears handit doon,

19. But wi' maist precious blude (as o' a lamb wantin blemish or spot) o' Ane Anointit;

20. Kent aforehaun; indeed, afore the foundin o' the warld, but made plain i' the last day for yere sakes,

[1] V. 12. Angels ken a hantle aboot us; mair, ablins than we jalouse; and are unco interestit in Christ's folk, and Christ's cause.

21. Wha throwe him are leal toward God, wha rais't him up frae 'mang the deid, and gied him glorie, sae that yere faith and hope are turned toward God.

22. Haein made yere sauls clean, i' the obeyin o' the truth oot o' the heart wi' leal and britherly love, lo'e ye ane-anither fondly.

23. Haein been born again, no o' corruptible seed, but incorruptible, throwe the leevin and abidin love o' God.

24. Forasmuckle as "a' flesh is gerss, and a' its glorie as the blume o' gerss: the gerss birsles-up, and the flourish o't fa's awa:

25. "But the sayin o' the Lord bides for aye!" And this is the message that by the Glad-tidins is deliver't t'ye.

CHAPTIR TWA.

The weel-waled Corner-Stane. The duties o' a' conditions o' folk—weel performed, whan Christ is weel follow't.

Sae, pittin by a' malice, and a' twa-fauldness, and a' pretence, and a' misca'in,

2. As bairns new-born, be ye fain to crave the aefauld milk o' reason, that sae ye may grow intil salvation;

3. Gif sae ye hae tastit for yersels that the Lord is fu' o' mercie.

4. To wham comin—a leevin stane, by men cuisten aside, but waled-oot by God, and hauden in honor—

5. Ye yersels, as leevin stanes, are biggit intil a spiritual hoose, to be holie priests, to offer up spiritual sacrifeeces, weel-pleasin tae God, throwe Jesus Christ.

6. For it is contain'd i' Scriptur, "See, I lay in Zion a heid corner-stane, chosen, and hauden in honor, and wha lippens on him sal in naegate be putten to shame."

7. To you, than, is this honor; you wha lippen: but to sic as believe-na—"The stane they that biggit wadnae hae, the same was made a heid corner-stane!"

8. But, "a stumblin-stane and a rock o' offence" to them that stoiter, bein disobedient to the word; until whilk they war appointit.

9. But ye are "a waled-oot race, priests o' royalty, a holie people"; a folk for his ain possession, that ye may tell oot the glories o' him wha bade ye oot o' darkness to come intil his wunnerfu' licht.

10. Wha at ae time war "nae-nation," but are noo a "God's nation"; wha hadna been haein mercy, but hae obteened mercy e-noo.

11. Beloved, I entreat ye, as lodgers and pilgrims, keep ye frae carnal desires, sic as tak-the-field again the saul:

12. Conductin yersels wi' honor amang the Gentiles; sae that whan they speak again ye as ill-doers, they may, seein yere gude warks, glorify God in the day o' his comin amang them.[2]

13. Obey-ye a' human ordinances, for the Lord's sake; gin it be till a Sovereign, as ower a',

14. Or to Governors, as by him set for punishin ill-doers, but for praise o' them that do weel.

15. For sae is God's wull, that wi' weel-doin ye soud pit to silence the ignorance o' glaikit men:

16. As free, and yet no haudin yere freedom for a cloak o' malice; but as servants o' God.

17. To a' men gie honor; lo'e ye the britherhood; revere ye God; honor ye the Sovereign!

18. Servants, gie-in to yere maisters, wi' a' respec'; and no alane to the gude and cannie, but to the thrawart as weel.

19. For this is till his praise, gif,

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[2] V. 12. This (in baith the English versions, "the day o' visitation") is no vera clear. It may be the Day o' Judgment; but, aiblins raither, is it no God, lookin doon to see gif they had faith amang them?

on accoont o' conscience afore God, ane drees dool; sufferin wrangously.

20. For whatna credit win ye, gin ye be cloured for yere ill-deeds, that ye soud thole it? But, doin weel, and dreein ill, this is praise-wordie wi' God.

21. For to siclike war ye ca'd: for Christ suffer't in yere behauf, lea'in ahint a paittern, that ye micht follow his fitstaps:

22. "Wha did nae sin; nor was deceit fund in his mooth";

23. Wha, whan misca'd, misca'd-na again; sufferin, he banned-na: but gied himsel ower till him wha judges justly.

24. Wha his ain sel bure oor sins in his ain body tae the tree; sae that we, haein dee't to sin, micht leeve to holiness: "by whase clours ye war healed."

25. For ye war like sheep, forwanderin; but are noo come hame to the Shepherd and Guide o' yere sauls.

CHAPTIR THRIE.

Duties o' wives and husbands: lat a' do weel, and please the Lord!

In siclike mainner, ye wives, be biddable wi' yere ain husbands; sae that gin ony yield-na tae the word, they may, e'en wantin the word, be won by the gude-leevin o' their wives;

2. As they behauld yere pure mainner o' life, fu' o' reverence.

3. Whase buskin lat it no be a' ootward—the braidin o' hair, and wearin o' gowd, and dinkin-oot in braws:

4. But, the inner man o' the heart, i' the fadeless pitten-on o' a meek and lown spirit, whilk is afore God's face o' unco price.

5. For sae, langsyne, the holie weemen, wha had their hopes on God, buskit theirsels; obeyin their ain husbands;

6. E'en as Sarah obey't Abra'm, ca'in him "Lord"; whase bairns ye are, as lang as ye do weel, fearin wi' nae fear.[3]

7. And ye husbands, in siclike mainner, dwall wi' them conform to knowledge, as wi' the weaker veschel, as bein joint-heirs o' leevin grace; that yere prayers be-na interfered wi'.

8. To sum up: be ye o' ae mind, sympathizin thegether, lovin the brethren, tender-heartit, lowly-mindit;

9. No giean ill for ill, nor returnin misca'in for misca'in; but on the contrar giean blessin; for to this ye war bidden, that ye soud inherit a blessin.

10. "For he that wad lo'e life, and see gude days, lat him gar his tongue cease frae ill, and his lips that they speak-na guile.

11. "But lat him turn awa frae the ill, and do the gude; lat him seek peace and follow it.

12. "For the Lord's een are on the richtous anes, and his hearin to their petition; but the Lord's face is again them that do ill!"

13. And wha is he that can bring ye skaith, gin ye be fu' o' zeal for what is gude?

14. But gin e'en ye soud dree ill for that whilk is gude, happy are ye! "But their dreid, dreid ye-na! nor be ye put-till't;

15. "But the Anointit, as Lord, sanctify ye i' yere hearts"; aye ready as a defence, wi' ilk ane speirin at ye a reason for the hope ye hae in ye; but aye wi' meekness, and reverence.

16. Haein a gude conscience; sae that whaur-in they speak again ye as ill-doers, they may be putten to shame, wha misca' yere gude mainner o' life in Christ.

17. For nobler is it (gin it please the wull o' God sae) as weel-doers to be sufferin, than as ill-doers.

[3] V. 6. The sense is a wee obscure here. But we tak it to mean, "As lang as ye do richt afore God, nocht sal bring fear till ye!"

18. For that Christ also, ance for a', suffer't for sins; a Richtous Ane for unrichtous anes; that he soud bring us nar to God; haein been putten to deid in flesh, but made alive in spirit;

19. In whilk, gaun e'en to the spirits in thrall,[4] he preached;

20. Wha war dour at ae time, whan God's lang-tholin was entreatin them i' the days o' Noah, the ark bein preparin; gaun intil whilk a wee wheen, that is aucht sauls, war brocht safe throwe by means o' watir:

21. Whilk, as a true likeness, noo saves ye, e'en baptism (no the syndin-awa o' the filth o' the flesh, but the speirin o' a gude conscience toward God) throwe the Risin-again o' Jesus Christ.

22. Wha is at God's richt haun, haein passed intil the heevens; Angels, and authorities, and pooers, bein made obedient till him.

CHAPTIR FOWR.

Cease frae sin; for Christ sinned-na! And gin ye be Christians, ye soud be like him!

Forasmuckle than as Christ has suffer't i' the flesh, airm ye yersels wi' the same ettlin: for he that has tholed i' the flesh has gotten rest frae sin![5]

2. Sae that nae lang'er soud ye leeve i' the ill-desires o' men the lave o' yere time i' the flesh.

3. For the by-past time is eneuch to hae wrocht-oot the desires o' the Gentiles; gaun on in wantonness, ill-desires, an owercome o' wine, riotins, feastins, and vile eidol-worshippins;

4. In whilk they ferlie unco that ye rin-na wi' them to the same owerflowin o' riot, misca'in ye:

5. Wha sal gie up an accoont to him wha is haudin himsel ready to judge leevin and deid.

6. For to this end was the Blythe-message gien to thae that are deid;[6] that they micht be judged, indeed, by man's judgment, in flesh; but micht leeve afore God in spirit.

7. But the end o' a' comes on: be ye than o' soun' mind, and doucely pray ye.

8. Aboon a' things, hae ye love ane for anither; for that "love haps ower a rowth o' sins."

9. Schawin hospitality ane to anither, wi' nae sweirness.

10. Ilk ane, e'en as he has had gien to him a free gift, sharin it wi' ithers, as leal stewards o' God's mony-fauld favors:—

11. Gif ony ane speaks, as God's oracles speakin; gif ony ane ser's, as oot o' strenth gien by God; that, in a' things, God may be made glorious, throwe Jesus Christ, to wham is the glorie and the pooer, for evir and aye. Amen.

12. Beloved, be ye na taen by surprise anent the lowin fire amang ye, whilk is comin on ye for to try ye, as gin some ferlie happen't till ye;

13. But in sae far as ye marrow wi' Christ in his sufferans, rejoice ye; that, at the unfauldin o' his glorie, ye may rejoice wi' muckle joy.

14. Gin ye be misca'd for Christ's name, happy are ye! for the Spirit o' glorie, e'en the Spirit o' God, brings ye rest!

15. But lat nane o' ye dree as a blude-shedder, or a thief, or an ill-doer, or a meddler in ither folk's maitters:

[4] V. 19. We needna follow sic queer fancies as that Christ gaed to hell, and preached (preached *what?*) to the lost anes thar. The time he preached to them was i' the days o' Noah (and by the mooth o' Noah). In Noah's time they war dour and thrawart anes on yirth; in Peter's time they war "spirits in thrall."

[5] V. 1. Christ, at his death, gat rid o' a' onsets o' sin and sinners; sae the Christian, wha taks up his cross and follows Christ, has sinder't his sel frae sin: has nae mair to do wi't.

[6] V. 6. The Apostle here, nae doot, refers to the saunts wha hae won awa hame.

16. But, gin it be as "a Christian," lat him feel nae shame; but lat him gie God praise for this name.

17. For it is time for judgment to begin at the hoosehauld o' God; but gif it first begin wi' us, what sal be the end o' thae that gie-na-in to the Gude-tidins o' God?

18. And, gin the richtous ane jimply be saved, whaur sal the ungodly and the sinner schaw theirsels?

19. And sae, lat they wha dree, conform to God's wull, commit their sauls, in a' weel-doin, till a true and faithfu' Creator!

CHAPTIR FYVE.

The Elders and the flock; gude avisement for baith.

THE elders that are amang ye I entreat, wha am, wi' you, an elder, and a witness o' the sufferans o' Christ; and ane to partak o' the glorie to be made kent;

2. Herd the wee flock o' God amang ye! takin the chairge o't, no o' constraint, but o' gude-wull, conform to God; nor yet for base gains, but o' ready mind.

3. Nor yet as lordin it ower the allotted chairge, but makin yersels as paitterns to the wee flock.

4. And whan the Heid-Shepherd is made manifest, ye sal hae a croon that dwines-na awa.

5. In like mainner, ye younger anes, gie-in to the aulder; and a', ane till anither, pittin on humbleness o' mind; for "God arrays himsel again the haughty, but gies favor to the humble."

6. Lout yersels doon than, under the michty haun o' God, that he may raise ye up in due time.

7. Castin a' yere carkin cares on him, for that he is carin for ye.

8. Be douce; be alert; for Sautan yere fae, as a rampin lion, is gaun aboot, seekin wham to devoor.

9. Wham resist ye, siccar i' the faith! kennin that like sufferans are brocht to pass wi' yere brethren that are i' the warld.

10. But the God o' a' gude-favor, wha ca'd ye to his evir-bidin glorie, in Christ Jesus, whan ye hae tholed a wee, himsel will mak ye perfete, mak siccar, mak strang!

11. To him be the glorie for evir and aye. Amen!

12. By Silvanus, the leal brither as I tak him, wrate I in brief words, coonsellin and testifyin that this is God's vera favor: staun ye in't!

13. She [7] in Babylon, chosen wi' yersels, and Mark my son, salute ye.

14. Salute ye ilk ither wi' a kiss o' love. Peace till ye a' wha are in Christ.

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[7] V. 13. Peter means the Kirk o' Christ in the auld citie o' Babylon: but he says just "she." Sae in Psalm lxxxvii. 5, "The Heighest himsel sal mak *her* siccar!"

SECOND PETER.

CHAPTIR ANE.

The graun array o' Christian virtues; led by Faith, and linkit by Love.

SIMON PETER, a servitor and Apostle o' Jesus Christ, to thae wha obteened the same faith wi' us, throwe the richtousness o' oor God and oor Saviour Jesus Christ.

2. Lovin-favor till ye, and peace, be made great, i' the fu' knowledge o' God, and Jesus oor Lord;

3. As a' things for life and godliness his godly pooer has gien till us, throwe the fu' knowledge o' him wha has ca'd us to glorie and weel-doin.

4. Whaur-by he has gien till us unco promises—and precious—that throwe sic ye soud be brocht to hae fellowship wi' the Divine natur, and flee the warld's corruption in ill-desires.

5. Aye, and for this vera thing, bringin forrit a' diligence, add till yere faith courage, and till yere courage knowledge,

6. And to knowledge the airtin o' yersel, and to the airtin o' yersel endurance, and till endurance holiness,

7. And to holiness britherly-kindness, and to yere britherly-kindness love.

8. Thir things belangin t'ye, and aboundin, they sal make ye to be naither idle nor unfrutefu' i' the fu' knowledge o' oor Lord Jesus Christ.

9. For he wha is wantin i' thir things is blear't,[1] seein-na far-awa, haein forgotten the purifyin o' his auld sins.

10. Whaur-for the raither, brethren, gie gude tent to mak siccar yere callin and walin-oot; for doin thir things, ye sal in naegate at ony time stoiter.

11. For sae sal unco richly be supply't t'ye a graun enterin-in to the evir-bidin kingdom o' oor Lord and Saviour Jesus Christ.

12. And sae I'se be aye ready to pit ye in mind o' thae things; tho' ye ken them, and hae been made siccar i' the truth present wi' ye.

13. Nane-the-less, I tak it to be richt, as lang as I am i' this sheelin, to steer ye up, by remindin ye;

14. Kennin that sune comes the pittin-aff o' my sheelin, conform to what the Lord Jesus Christ made clear to me.

15. Yet I wull gie gude tent, on ilka occasion, that ye may hae means, eftir my depairtin, to keep in mind a' thae things.

16. For it wasna as followin eftir pawkilie-wrocht-oot tales, that we made kent till ye the pooer and presence[2] o' oor Lord Jesus Christ; but as ee-witnesses o' his gloriousness.

17. For whan he was gien frae God the Faither honor and glorie, and a voice cam till him frae that glorious splendor, "This is my Son, the Beloved Ane, in wham I delicht!"

18. E'en this voice we heard, whan it cam frae heeven; we bein wi' him i' the holie mount.

19. And we hae the word o' prophecie, made maist siccar, to whilk ye do weel gin ye tak gude tent, as till a licht glintin in a mirk place, till what time the dawin come, and the mornin-star rise i' yere hearts.

20. Kennin this first, that nae

[1] V. 9. No clean blin'; but wantin in clear sicht. *Eng.*: "purblind."

[2] V. 16. On the mount, to whilk Peter specially refers (tho' it is the same word he elsewhaur uses for "comin"), it was raither a glorify't presence, than strictly a "comin."

prophecie o' Scriptur is allenarlie and o' private solution.[3]

21. For nevir cam ony prophecie by the wull o' man; but as by Holie Spirit mov'd, sae speak holie men o' God.

CHAPTIR TWA.

The folk of Sodom and Gomorrah; and thae that follow their ways.

But thar war fause-prophets amang the folk; as e'en amang you wull thar be fause-teachers: sic as wull hidlins bring in diabolical sects, e'en denyin the Lord wha bocht them; bringin doon on theirsels sudden destruction.

2. And mony wull follow oot their wanton ways; throwe wham the way o' truth wull be misca'd;

3. And in their menseless greed, wi' twafauld words, wull they mak trokin-ware o' ye: whase condemnation o' auld days isna gane-by, and their destruction sleeps-na.

4. For gin God didna spare Angels whan they sinned—castin them to hell—and deliverin them ower to dungeons o' gloom, keepit for judgment;

5. And spared-na the auld warld, lettin lowse a flood on the ungodlie anes, but preserved Noah, a preacher o' richtousness, as the auchth person:[4]

6. And bringin the cities o' Sodom and Gomorrah till assis, whamml't them ower in condemnation; settin them forth as a lesson to sic as soud eftir be ungodly.

7. And richtous Lot, sair vex't wi' the wanton lives o' the wicked, he deliver't;

8. For wi' seein and hearin, that richtous ane dwallin among them was distressin his richtous saul wi' their lawless deeds.

9. The Lord kens hoo to deliver sic as are godlie oot frae trials; and to keep tae the day o' Judgment to be dealt wi', sic as are ungodlie;

10. Mair in particular, thae gaun awa eftir the flesh, i' the ill-desires o' uncleanness; despisin rule; darin; pamperers o' theirsels; authorities they fear-na to misca';

11. Whaur-as Angels, heigher in pooer and micht, fesh-na a railin accusation again them[5] afore the Lord.

12. But thir, as beass wantin reason, made to be ta'en and destroyed, misca' things they kenna o', i' their snarin sal theirsels be snared!

13. Dreein wrang as the ootcome o' wrang-doin; they that coont it a pleasur to riot i' the day-time: blotches and blains; riotin in self-deceit as they feast wi' you.

14. E'en takin-up wi' an adulteress, and that winna cease frae sin; wheedlin sauls that are waff; wi' a heart schuled by greed; bairns that are accurst;

15. Gaun a-gley frae the straucht way, and are forwander't; traikin eftir the gate o' Balaam son o' Bosor, wha socht the fees o' unrichtousness.

16. But was repruv't for his ain wickedness; a dumb beas' wi' man's voice speakin, forbad the rage o' the prophet.

17. Thir are waal-ees wantin the watir; mists carry't wi' the wund; for wham the gloom o' mirkness is keepit for aye.

18. For, speakin unco swalled-up words o' vanity, they wheedle wi' fleshly desires, wi' wanton ways, thae that war escapin frae them that leeve in error;

19. They promisin freedom to them, they theirsels bein a' the time slaves o' corruption. (For, by whate'er ane has been owercome, he has become a slave till't.)

20. For gin aiblins eftir they had escapit the pollutions o' the warld,

[3] V. 20. No to be ta'en as a private rule for me, and no at the same time for my brither. It is for the Kirk, and for the warld!

[4] V. 5. No the auchth frae Adam, for he was the tenth; but the auchth o' thae that war saved by the ark.

[5] V. 11. Again the anes that fell, nae doot; tho' some read "again theirsels."

throwe a knowledge o' the Lord and Saviour Jesus Christ, they are again taigl't thar-in—their last state is waur nor the first!

21. Unco better for them no till hae kent the way o' richtousness ava, than, haein come to ken it, to turn awa frae the holie commaun gien to them!

22. It has come aboot wi' them conform to the true sayin, "The dog turnin again till his ain spuein;" and, "A sow weshed, to wallowin i' the muck."

CHAPTIR THRIE.

The awesome day o' the Lord. Nane kens whan, but a' to be ready!

THIS, a second letter, beloved, I am writin till ye; in whilk letters I steer up yere aefauld minds by way o' remindin,

2. That ye soud mind the words the holie prophets spak afore, and the commauns o' the Lord and Saviour throwe yere Apostles.

3. Kennin this first, that thar wull come scoffers i' the last day, scoffin; gaun on conform to their ain ill-desires,

4. And speirin, "Whaur is the promise o' his comin? for, frae whatna day the faithers drappit asleep, a' things gang even-on frae the first o' the creation."

5. For this they o' their ain wull forget, that the heevens war frae o' auld, and the yirth oot o' the watir and throwe the watir swappit thegither, by God's word;

6. By whilk the warld than-bein, whamml't-ower in watir, perish't.

7. While the heevens and the yirth that are noo, keepit by his word, hae been stored up for fire, for a day o' judgment and ruin o' ungodlie men.

8. But tak gude tent o' this ae thing, beloved, that "Ae day is wi' the Lord as a thoosand year; and a thoosand year as ae day."

9. The Lord isna sweir anent his promise, as some men speak o' sweirness; but is lang-tholin wi' you, no bein willin that ony soud be destroy't, but that a' soud airt their ways to repentance.

10. But the day o' the Lord wull come as comes a thief; in whilk the heevens wi' an unco noise sal flee awa, and the elements sal be meltit wi' ragin heat, and the yirth and the warks o't sal be brunt.

11. Seein than, that a' thir things are to be dissolv't, whatna persons soud ye a' the time be, in holie habits o' leevin, and warks o' godliness,

12. Lookin forrit and bringin narer the comin o' God's day, throwe whilk the heevens bein a-lowe wull be dissolv't; and elements wi' awesome heat, are to be meltit.

13. But we look for new heevens and new yirth, conform till his promise, whaur holiness bides.

14. Sae, beloved, lookin forrit for sic things, gie a' tent (wantin blotch or blane), to be fund o' him in peace:

15. And reckon ye oor Lord's lang-tholin to be salvation; e'en as oor weel-lo'ed brither Paul, conform to the wisdom gien till him, wrate t'ye:

16. As too, in a' letters, speakin in them o' thir things; in whilk letters are a wheen things hard to be comprehendit, whilk they that are ignorant and unsiccar wrangly turn,[6] as they div the lave o' Scriptur, to their ain ruin.

17. Ye than, weel-lov'd anes, kennin aforehaun, tak gude tent, least bein led a-gley wi' the wa'-gaun o' the wicked, ye soud fa' oot frae yere ain siccarness.

18. But grow ye in lovin-favor and knowledge o' oor Lord and Saviour Jesus Christ. To him be the glorie, baith e-noo and for evir and aye. Amen!

[6] V. 16. Tak tent no to handle the Scripturs as did the auld Pharisees, and mak them servants o' error and sin. God is holie; and his word, weel understude, airts men to holiness.

FIRST JOHN.

CHAPTIR ANE.

Christ the Life, and Christ the Licht, o' men.

THAT whilk was frae the first o' a', that whilk we hae heard, that whilk we hae seen wi' oor een, that whilk we for oorsels hae gazed upon, and oor hauns war laid on, o' the Word o' Life,—

2. And the Life was made kent till us, and we hae seen, and gie witness, and report to you the ever-durin Life, whilk was wi' the Faither, and was made kent till us.

3. That whilk we hae oorsels seen and heard, we report to you, that ye too as weel may hae marrowin wi' us; and oor marrowin is wi' the Faither, and wi' his Son Jesus Christ.

4. And we write thir things, that oor joy may be filled fu'.

5. And this is what we hae heard o' him, and gie to you, that God is licht, and mirkness isna in him: nane ava!

6. Gin aiblins we soud say, "We hae marrowin wi' him," and are gaun on i' the mirk, we are leears, and divna the truth.

7. But gin aiblins we are gaun on i' the licht, as he is in the licht, we marrow ane wi' anither, and the blude o' Jesus his Son maks us clean frae a' sin.

8. Gin aiblins we soud say, "Sin hae we nane," we deceive oorsels, and the truth bides-na in us.

9. Gin aiblins we confess oor sins, leal and gude is he to forgie oor sins,[1] and mak us pure frae ilk unrichtous deed.

10. Gin aiblins we soud say, "We hae-na sinned," we are makin him fause, and his word isna in us.

CHAPTIR TWA.

Love is the great Law; and Faith the great want.

MY dear bairns, thir things I write t'ye, that ye soudna sin; and gin aiblins ony ane sins, we hae an Advocat wi' the Faither, Jesus Christ the Gude!

2. And he is the coverin-ower o' oor sins; and no for oors allenarlie, but e'en for thae o' the haill warld.

3. And in siclike we ken that we hae come to ken him, gin we keep his commauns.

4. He that says, "I hae gotten to ken him," and keeps-na his commauns, is a leear; and the truth isna in sic a ane.

5. But whasae'er may be keepin his word, in sic a ane, truly, is the love o' God made perfete. And thus ken we that we are in him.

6. He that says "he bides in him," soud e'en as he walkit, sae walk his sel.

7. Beloved, I write nae new commaun till ye, but an auld commaun, whilk ye had frae the first. The auld commaun is the word that ye heard.

8. Again, a new commaun write I t'ye, and whilk is true in him and in you: "That the mirk is gane by, and the true licht noo shines oot!"

9. He that says "He is i' the licht," and hates his brither, is in the mirk e'en till noo.

10. He that lo'es his brither bides i' the licht; and thar is nae cause for stoiterin in him.

11. Whaur-as he wha hates his brither is i' the mirk, and gangs i' the mirk, and kens-na whaur he is

[1] V. 9. What a ferlie, that the puir believer can claim God's justice and truth for the pittin-awa o' his sins! God has promised; and he is leal till his promise!

airtin, for that the mirkness has blindit his een.

12. I write to you, dear bairns, for yere sins hae been forgien ye, for the sake o' his name.

13. I write to you, faithers, for that ye hae come to ken him that was frae the first. I write to you, lads, for that ye hae owercome the ill-ane. I write to you, dear bairns, for that ye hae come to ken the Faither.

14. I wrate to you, faithers, for that ye hae come to ken him that was frae the first. I wrate to you, lads, for that ye are sterk, and the word o' God bides in ye, and ye hae owercome the ill-ane.

15. Love-ye-na the warld, nor yet the things i' the warld; gin ony ane is lovin the warld, the love o' the Faither isna in him.

16. For a' that is i' the warld, the desires o' the flesh and the craikin o' the een, and the pride o' folk's lives, isna o' the Faither, but is o' the warld.

17. And the warld wears awa, and the desires o' the same; but wha dis the wull o' God bides for aye.

18. Bairns, it is the last 'oor; and, e'en as ye heard tell that antichrist is comin, e'en noo antichrists are mony; and sae we come to ken it is the last 'oor.

19. Frae 'mang us they gaed oot, but they warna ane wi' us; for gin they had been ane wi' us, they wad hae bidden wi' us; but it was that they soud be kent, hoo they warna o' us.

20. And ye hae an anointin frae the Holie Ane, and ken a' things.[2]

21. I didna write t'ye as jalousin ye kent-na the truth, but for that ye kent it, and for that nae lee is o' the truth.

22. Wha is a leear, gin it be-na he that denies that Jesus is the Anointit? This is the antichrist, he wha denies the Faither and the Son.

23. Ilka ane wha denies the Son hasna the Faither: he that owns the Son has the Faither as weel.

24. As for yersels, lat that bide w'ye that ye heard frae the first: for gin ye abide in what ye heard at the first, ye sal abide in the Son, and abide in the Faither.

25. And this is the promise he promised till us, e'en the life that is forevir and aye.

26. Thir things I wrate till ye, anent thae that beguile ye.

27. As for you, the anointin ye had frae him bides within ye, and ye dinna need ony ane soud gie ye lear; but as his anointin schaws ye o' a' things, and is true and nae lee, e'en conform tae the lear o't, bide ye in him!

28. And noo, dear bairns, bide ye in him; sae that gin aiblins he soud be made seen, we may hae freedom o' speech, and no be putten to shame at his comin.

29. Gin aiblins ye ken that he is richtous, ken ye as weel that ilka ane that is doin richtousness is born o' him.

CHAPTIR THRIE.

God's bairns to 'gree thegither—lo'e ane anither—and lo'e God maist o' a'.

Look, whatna love the Faither has bestown on us, that we soud be ca'd "God's Bairns"; and we are! And that the warld kens-us-na; for it kent-him-na!

2. Beloved, noo are we bairns o' God; and it hasna yet been seen what we sal be. But we ken that gin he sal be seen, we sal be like him; for we sal see him; conform till what he is.

3. And ilka ane haein this hope in him, maks his sel pure, e'en as Christ is pure.

4. Ilk ane that dis sin brecks ower the law; for sin is a breckin ower the law,

5. And ye are aware that he was

[2] V. 20. A' things perteenin to life and godliness. Folk aft, that are ignorant o' the warld's wisdom, are weel-leared by the Spirit in the things o' salvation.

made kent, that he micht tak awa oor sins; and in him sin isna!

6. Nae ane bidin in him sins; nae ane sinnin has seen him nor comprehendit him.

7. Dear bairns! lat nae ane beguile ye! He that dis richtousness he is richtous, e'en as Christ is richtous.

8. He that dis sin is o' Sautan; for Sautan sins frae the first. And for this end was the Son o' God made kent, that he micht whammle ower the warks o' Sautan.

9. Nae ane begotten o' God gangs on in sin; for his seed in him abides; and he canna gang on in sin, for he is begotten o' God.

10. In siclike is made kent the bairns o' God, and the bairns o' Sautan. Nae ane that disna do richtousness is o' God, naither he that lo'es-na his brither.

11. For this is the message ye heard frae the first: that we soud lo'e ane anither:

12. No like Cain, wha was o' the Ill-ane, and slew his brither. And for why did he slay him? For that his warks war ill, and his brither's richtous.

13. Brethren, ferlie-na gin the warld hate ye.

14. We oorsels ken we hae stappit ower frae death intil life, for that we lo'e the brethren. He that lo'es-na bides still in death.

15. Ilka ane that hates his brither is a blude-shedder;[3] and we ken that nae blude-shedder has evir-durin life bidin in him.

16. Hereby hae we come to ken love, in that Christ on our behauf laid doon his life; and we soud, in behauf o' the brethren to pawn oor lives.

17. But whasae has this warld's gear, and sees his brither in need, and steeks oot his tender-affections awâ frae him, hoo dwalls God's ain love in him?

18. Dear bairns! lat us no lo'e alane in words; nor wi' the tongue, but in warks and in truth!

19. And in this sal we come to ken that we oorsels are o' the truth, and sal mak blythe oor hearts afore him.

20. Whan oor hearts wyte us, God is aboon oor hearts, and kens a' things.

21. Beloved, gin aiblins oor heart wytes-us-na, we hae freedom o' speech toward God;

22. And whatna things we may be seekin, we are obteenin frae him; for his commauns we are keepin, and the things pleasin in his sicht we are doin.

23. And this is his commaun, that we soud hae faith i' the name o' his Son Jesus Christ, and be lo'ein ane anither; conform to the commaun he gied us.

24. And he that keeps his commauns, in Christ abides, and he in him! And thus we ken that he abides in us, throwe the Spirit he has gien us.

CHAPTIR FOWR.

We arena to lippen ilka spirit, but to follow true spirits. Hoo to 'ken siclike.

WEEL-LO'ED anes! lippen-ye-na a' spirits, but try the spirits, gin they be o' God! for mony fause-prophets are gane oot intil the warld.

2. Hereby ken ye the spirit o' God: ilka spirit that owns Jesus Christ, as haein come i' the flesh, is o' God;

3. And ilka spirit that owns-na Jesus, is no o' God. And this is the spirit o' antichrist that ye heard o' as comin; and e'en noo is it i' the warld.

4. Ye are o' God, dear bairns, and hae owercome them; for greater is he that is in you than he that is in the warld.

[3] V. 15. "Ye sal do nae murder," is a declaration o' war again the king o' a great nation. The king is Murder; but the hail hostile nation is Hatred. See hoo oor Lord maks this plain in Matt. v. 21, 22.

5. Thir are o' the warld; and sae they speak o' the warld, and the warld hearkens to them.

6. We are o' God! He that kens God, hearkens till us; and he that isna o' God hearkens-na till us: and sae we ken the spirit o' truth and the spirit o' error.

7. Beloved, lat us lo'e ane anither; for love is o' God; and ilk ane that lo'es is begotten o' God, and kens God.

8. He that lo'es-na, ne'er kent God: for God is love.

9. And sae was made to be seen the love o' God in us, that God sent oot his only-begotten Son intil the warld, that we micht leeve throwe him.

10. In this is love—no that we lo'ed God, but that he lo'ed us, and sent oot his Son, a coverin-ower for oor sins.

11. Beloved! gin God sae lo'ed us, we too soud lo'e ane anither.

12. Nae ane has at any time seen God; gin we be lo'ein ane anither God bides in us, and his love has been made perfete in us.

13. And thus we ken that we bide in him, and he bides in us, on accoont o' his Spirit he has gien us.

14. And we hae seen him,[4] and gie witness that the Faither has sent oot the Son as the Saviour o' the warld.

15. Whasae may own that Jesus is the Son o' God, God bides in him, and he bides in God.

16. And we hae come to ken and to believe the love that God has till us. God is love: and he wha bides in love, bides in God, and God bides in him.

17. Herein is love perfetit in us, that we may hae freedom o' speech i' the day o' judgment, in that, e'en as he is, sae are we i' this warld.

18. Fear bides-na in love; nay, perfete love casts oot fear; for fear has misery, and wha fears isna made perfete in love.

19. We lo'e, for that he first lo'ed us.

20. Gin aiblins ony ane soud say, "I lo'e God!" and is hatin his brither, he is a leear; for he that lo'es-na his brither wham he has seen, hoo can he be lo'ein God wham he hasna seen?

21. And this commaun hae we frae him, that he wha lo'es God is to be lo'ein his brither as weel.

CHAPTIR FYVE.

Hoo ane is born again: and hoo it is seen and kent.

WHASAE believes that Christ is the Anointit, is begotten o' God; and ilka ane that lo'es him that begat, lo'es him as weel that is begotten o' him.

2. By this we ken that we lo'e God's bairns, whan we lo'e God, and are keepin his commauns:

3. For this is the love o' God, that we soud keep his commauns; and his commauns are-na a burden.

4. For a' that is born o' God owercomes the warld; and this is the victory that owercam the warld, e'en oor faith.

5. And wha is he that owercomes the warld, but he that believes Jesus is God's Son?

6. This is he wha cam baith by watir and blude, Jesus Christ; no in watir alane; but by the watir and by the blude.

7. And it is the Spirit that is bearin witness, for the Spirit is truth.

8. For thar are thrïe that are giean witness, the Spirit, and the watir, and the blude; and the thrie are for the ae thing.

9. Gin we accept the witness o' men, the witness o' God is mair; for this is the witness o' God, that he has witnessed anent his Son.

10. He wha hauds to the Son o'

[4] V. 14. John says, "Nae ane has at ony time seen God," that is the Faither: but since the Apostles had seen Christ, he had seen God. And our Lord says the same, John xiv. 9.

God has the witness in himsel; he wha lippens-na God, had made him oot fause; for he hasna pitten faith i' the witness God has witnessed anent his Son.

11. And here is the witness: that God has giftit us wi' eternal life, and this life is in his Son.

12. Wha has the Son has the life; and wha hasna the Son o' God hasna the life.

13. Thir things I wrate till ye that ye micht ken ye hae eternal life;[1] to you wha are pittin faith i' the name o' the Son o' God.

14. And this is the freedom o' speech that we hae toward him; that, gin onything we be askin, conform till his wull, he hearkens till us.

15. And, gif we ken he hearkens till us, whatna thing we may be askin frae him, we ken that we hae the askins that we askit o' him.

16. Gin aiblins ony ane soud see his brither sinnin a sin no to death, he sal ask, and he wull gie him life, for thae sinnin no to death. Thar is a sin to death: no anent that am I sayin that he soud mak request.

17. A' wickedness is sin, and thar is sin no to death.

18. We ken that nae ane begotten o' God is sinnin; but anent him wha was begotten o' God—he keeps him, and yon Ill-ane disna touch him.

19. We ken that we are o' God, and the hail warld is in the airms o' the Ill-ane.

20. But we ken the Son o' God has come, and has gien us an inward sicht, that we may comprehend the True Ane; and we are in the True Ane; in his Son Jesus Christ. This is the true God, and life-for-aye.

21. Dear bairns! gaird yersels frae eidols!

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[1] V. 13. A' throwe this chaptir, the "witness" the Spirit gies the believer, isna some excitit rapture, but plain evidence o' word and statement: something to be understude, and received, and believed i' the heart; and actit on i' the life!

SECOND JOHN.

The Elder has sweet coonsel wi' a Christian mither.

THE Elder till a chosen leddy,[1] and her bairns, wham I lo'e i' the truth; and no I allenarlie, but a' thae too that hae come to ken the truth;

2. For the truth that is bidin in us, and sal be wi' us for aye.

3. Lovin-favor sal be wi' us, mercie and peace frae God the Faither, and frae Jesus Christ the Son o' the Faither, in truth and love.

4. I was blythe that I faund amang yere bairns thae that war gangin i' the truth, e'en as we hae had commaun o' the Faither.

5. And noo I beg o' ye, leddy, no as giean a new commaun till ye, but e'en what we had frae the first, that we soud lo'e ane anither.

6. And this is love, that we gang conform till his commauns. This is his commaun e'en as ye heard frae the first, that we soud gang thar-in.

7. For mony fause-anes hae gane oot intil the warld, they that own-na that Jesus Christ is come i' the flesh. This is a fause-ane and an antichrist.

8. Tak ye gude tent to yersels, least ye tine what things ye did win; but that a fu' reward ye may duly hae.

9. Whasae'er gangs ayont, and bides-na i' the teachins o' Christ, hasna God. He that bides i' the teachins, e'en he has baith the Faither and the Son.

10. Gif ony ane comes t'ye, and brings-na this teachin, tak-him-na till yere hoose, nor say till him, "Joy be w'ye!"

11. For he that says till him, "Joy be w'ye!" marrows wi' his ill-deeds.

12. Haein mony things to write t'ye, I wadna wi' paper-an-ink; but I hope to come t'ye, and speak mou' to mou', that yere joy may be fu'.

13. The bairns o' yere chosen sister salute ye.

[1] V. 1. Some tak the words *electe cyria* ("chosen leddy") to be, ane or ither o' them, the name o' the person to wham this letter was sent. Oor English translators tak the contrar view: but it is like eneuch that her name *was* Cyria; and here spoken o' as the "chosen" or "elect" Cyria.

THIRD JOHN.

To godly Gaius; and anent anither that was ower muckle pitten his sel forrit.

The Elder tae Gaius the weel-lo'ed, wham I lo'e truly.

2. Beloved, I pray that in a' things ye may be prosperin, and be in health; e'en as ye are prosperin in yere saul.

3. For I was blythe whan the brethren cam, and bure witness to yere aefauldness, e'en as ye are walkin in aefauldness.

4. Greater joy hae I nane than that I soud be hearin o' my bairns, gangin i' the truth.

5. Beloved, a thing o' faith are ye doin, whatsae ye are doin for the brethren—and to them bein frem'd folk t'ye.

6. Wha testify't afore the Kirk to yere love; wham ye sal do weel to set forrit on their journey, in a way wordie o' God.

7. For in behauf o' "The Name" they gaed forth, takin naething frae thae ootside.

8. We, than, soud susteen sic as thir, that we may be fellow-workers wi' the truth.

9. I wrate somewhat to the Kirk, but he wha is fain to be heid amang them—Diotrephes—bids me nae welcome.

10. Whaur-for, gin aiblins I come, I wull hae in mind his warks that he dis, wi' ill-words misca'in us; and, no content wi' thir things, he naither bids welcome the brethren, nor hauds frae castin oot o' the Kirk thae that are sae disposed.

11. Beloved, pit-ye-na on that whilk is ill, but that whilk is gude. The weel-doer is o' God; the ill-doer hasna seen God.

12. A' hae borne witness to Demetrius; and the truth itsel. We too, gie witness, and ye ken oor witness is true.

13. Mony things had I to write ye; but I am-na ready wi' ink-and-pen to be writin t'ye;

14. But I am hopin belyve to see ye, and we will speak mou' to mou'. Peace be t'ye. The freends salute ye. Salute ye the freends by name.

JUDE.

Warnins again corrupt sins. The Lord is comin!

JUDE, a servitor o' Jesus Christ, brither o' James, to thae wha bein in God the Faither beloved anes, and keepit in Jesus Christ, are the chosen.

2. Mercie to you, and peace and love, be made mair!

3. While I was giean a' tent to be writin till ye o' oor common salvation, I faund it necessar to write till ye, exhortin ye to strive uncolie for the faith ance-and-for-a' gien to the saunts.

4. For thar slippit in a wheen men, o' wham it was putten-doon lang syne, that this soud be their condemnation, ungodlie anes — oor God's lovin-favor turnin intil wantonness, and disownin oor only Lord Jesus Christ.

5. I am thar-for disposed to pit ye in mind, tho' ance-and-for-a' ye ken a' things, that the Lord, haein saved a folk oot o' the land o' Egypt, did again destroy them wha believed-na.

6. Angels too, thae wha mainteen'd-na their ain station, but left their ain place, has he keepit for judgment o' a great day, in evirdurin bonds, in mirkness.

7. As Sodom and Gomorrah, and the cities aboot them, for that in siclike they gaed oot to commit uncleanness, and gaun eftir strange flesh, are set forrit as a warnin, dreein the penalty o' endless fire.

8. And in siclike, e'en thir dreamers defile the flesh, despise authoritie, and misca' dignities;

9. Whaur-as Michael the Archangel, whan contendin wi' Sautan he debatit aboot Moses' body, daurna misca' him; but quo' he, "The Lord repruve ye!"

10. But thir, as mony things as they ken-na, this misca'; while in as mony things as they ken by natur as the beass withoot reason, in thir they corrupt theirsels.

11. Alack for them! for they gaed on i' the path o' Cain, and warsl't forrit i' the sin o' Balaam, and perish't i' the mockery o' Korah.

12. Thir are they that are like hidlin rocks at yere love-feasts, whan they feast w'ye; shepherds feedin[1] theirsels withoot shame: cluds wantin moisture, by the winds driven on; trees o' the leaf-fa'in, wantin frute, twice deid, rived up by the rutes;

13. Wild waves o' the sea, foamin oot o' their ain shame; gangrel starns, for wham black mirkness has been keepit for aye.

14. And to thir prophesy't Enoch, the seeventh frae Adam, and quo' he, "Behauld! the Lord cam amang his holie myriads,

15. "To gie judgment upon a', and to sentence a' the ungodlie anent a' their warks o' wickedness they for ungodliness had done; and anent a' the hard things they spak again him; sinfu', ungodlie men!"

16. Thir are yammerers, compleenin anes, gaun on eftir their ain desires; and their mou' speak heigh swallin words, fleechin and flatterin folk for their ain ends.

17. But ye beloved, mind ye the words afore spoken by the Apostles o' oor Lord Jesus Christ;

18. For they tell't ye that i' the last times thar soud be mockers, gaun on confoṁ to their ain ungodlie desires.

[1] V. 12. A shepherd soud feed his flock; but this sort thocht only o' theirsels.

19. Thir are they that mak separations; nateral men, no possessin the Spirit;

20. But ye beloved, up-biggin yersels i' yere maist holie faith, prayin i' the Holie Spirit,

21. Keep yersels in God's love, lookin for the mercie o' oor Lord Jesus Christ until life-for-aye.

22. And on some hae unco compassion, while they argue w'ye;

23. And ithers save wi' terrors, cleekin them oot o' the lowe; and on ithers hae mercie in fear, hatin e'en the garment stained by the flesh.

24. Noo till him wha is strang to gaird ye frae fa'in, and to set-ye-doon i' the presence o' his glorie fautless, wi' unco rejoicin,

25. To the ae God oor Saviour, throwe Jesus Christ oor Lord, be glorie, heighness, dominion, and pooer, afore a' time past, and noo, and for a' time to come! Amen!

REVELATION.

CHAPTIR ANE.

John to the Seeven Kirks; and the braw blinks he had o' Christ, on the Lord's Day.

A REVEALIN o' Jesus Christ, that God gied till him, to mak kent till his servants the things that bude come to pass; and he sent and schawed by signs, throwe his Angel, till his servitor John:

2. Wha bure witness anent the word o' God, and the testifyin o' Jesus Christ, and as mony things as he saw.

3. Happy he wha reads, happy they wha listen to the words o' the Revealin, and keeps the things sae putten-doon; for the time rowes on!

4. JOHN to the Seeven Kirks that are in Asia: lovin-favor till ye, and peace, frae Wha-Is, and Wha-Was, and Wha-is-to-Be; and frae the seeven Spirits that are afore his thron.[1]

5. And frae Jesus Christ, the leal witness, "the first-born o' the deid, the heid o' the kingly anes o' the yirth." To him wha lo'es us, and lowsed us oot o' oor sins wi' his blude,

6. And made o' us a kingdom! priests till his God and Faither; to him be glorie and dominion for evir and aye. Amen!

7. Tak tent! he comes in cluds, and every ee sal see him, and they that pierced him; and a' the tribes o' the yirth sal maen for him.

8. "I am the Alpha and the Omega," says God, "Wha-Is, and Wha-Was, and Wha-is-to-Be, the Almichty!"

9. I John, yere brither, and yere marrow in dool, and the kingdom, and the tholin, in Jesus, was i' the Isle ca'd Patmos, for the sake o' the word o' God, and the witness o' Jesus.

10. I cam to be i' the Spirit on the Lord's Day; and heard, ahint me, an awfu' voice as o' a bugle horn,

11. Sayin, "What ye behauld write ye in a buik, and send to the Seeven Kirks; to Ephesus, and to Smyrna, and to Pergamum, and to Thyatira, and to Sardis, and to Philadelphia, and to Laodicea."

12. And I turned me aboot to see the voice that spak to me, and haein turned, I saw seeven gowden lamp-bearers;

13. And in the mids o' the seeven gowden lamp-bearers, Ane like as to the Son o' Man, clad wi' a mantle doon till his fit, and row't aboot the briest wi' a gowden girdin-graith.

14. His heid and his locks white, as the white woo', as the snaw; and his een like a lowin fire.[2]

15. And his feet like tae brass made clear, as gin they war meltit in a furnace; and his voice as the sough o' mony watirs.

16. And he had in his richt haun seeven starns, and oot o' his mou' gaed forth a keen twa-moothed sword; and his countenance was like the sun shinin in his strenth.

17. And whan I saw him, I loutit doon at his feet as ane deid. And he laid his richt haun on me, and quo' he, "Be na fley't! I am the First and the Last;

[1] V. 4. Some expone it as a seeven-fauld manifestation o' the attributes o' God; and some as seeven Archangels o' pooer; but we are wyss to haud wi' the feck o' the interpreters, wha tak it to mean the Holie Spirit, in a' his mony ways o' workin.

[2] V. 14. Here, and in mony places, John quotes or refers to Daniel. See Dan. vii. 9, and x. 6. The twa men were unco like ane anither, i' the revelations they had.

18. "And the Leevin-Ane; and I was deid, and behauld! leevin am I for evir and aye, and I hae the keys o' death and the pit.

19. "Set doon, than, the things ye saw, and the things that are, and the things that are sune to come eftir thir present things.

20. "The secret o' the seeven starns that ye saw on my richt haun, and the seeven lamp-bearers o' gowd: the seeven starns are the messengers o' the Seeven Kirks; and the seeven lamp-bearers are the Seeven Kirks."

CHAPTIR TWA.

The message to the Kirks. And tak ye tent that a' that could be said gude o' them is said, afore ony faut is fund wi' what was wrang.

To the messenger o' the Kirk in Ephesus write: "Thir things quo' he wha siccar hauds the seeven starns in his richt haun, he that gangs amid the seeven gowden lamp-bearers:

2. "I ken yere warks, and strivin, and yere patience; and that ye canna thole ill men; and did test them ca'in theirsels 'Apostles,' and are-na, and faund them leears;

3. "And has striven, and for my name did thole, and hasna gien ower.

4. "Nane-the-less, I hae this again ye, that ye hae turned awa frae yere first love.

5. "Bring ye to mind, than, frae whaur ye hae faun; and turn ye, and div ye yere first warks; or I'se come t'ye, and wull tak awa yere lamp-bearer oot o' its place—gin ye turn-na.

6. "But this ye hae, that ye scunner at the warks o' the Nicolaitanes, e'en whilk I scunner at.

7. "Wha has hearin, lat him hear what the Spirit is sayin to the Kirks! To him wha prevails, I wull gie to him to eat o' the tree o' Life, whilk is in the Paradise o' God.

8. "And to the messenger o' the Kirk in Smyrna write: Thir things says the First and the Last, wha was deid, and is leevin:

9. "I ken yere warks, and dool, and poortith (but rich are ye!), and the misca'in o' thae that ca' theirsels Jews, and are-na, but are a kirk o' Sautan.

10. "Be-na-fley't as to whatna things ye are to dree. And look! the Enemy is aboot to cast some o' ye intil thrall, that ye may be testit; and ye'se hae dool ten days. Be ye leal to death, and I wull gie ye the croon o' Life!

11. "Wha has hearin, lat him hear what the Spirit says to the Kirks! He that prevails, sal in nae-gate be skaith't o' the second death.

12. "And to the messenger o' the Kirk in Pergamum write: Thir things says he wha has the keen twa-mooth'd sword,

13. "I ken whaur ye dwall, e'en whaur Sautan has his thron; and that ye haud siccar my name, and that ye didna disown my faith, e'en i' the days o' Antipas, my leal ane, wha was slain amang ye, whaur Sautan bides.

14. But I hae again ye a wheen things: that ye hae thar sic as haud siccar the teachin o' Balaam, wha airtit Balak to set a snare afore the children o' Isra'l, to eat o' eidol-sacrifeeces, and commit uncleanness.

15. "Sae hae ye thae as haud siccar the teachins o' the Nicolaitanes, in siclike mainner.

16. "Turn ye than; but if no, I am comin till ye wi' speed, and wull war again them wi' the sword o' my mooth.

17. "Wha has hearin, lat him hear, what the Spirit is sayin to the Kirks! To him that prevails, wull I gie o' the secret manna; and wull gie him a white stane, and on the stane a new name inscriv't, that nae ane kens savin he that gets it.

18. "And to the messenger o' the Kirk in Thyatira write: Thir things says the Son o' God, he wha has his

een like a lowin fire, and his feet like brass made clear:

19. "I ken yere warks, and lealness, and love, and service, and yere patient tholin, and yere warks; and the end to be mair nor the beginnin.[3]

20. "Nane-the-less, I hae this again ye, that ye thole that wumman, Jezebel, wha ca's hersel a prophetess; and she wheedles my servants to commit uncleanness, and to eat eidol sacrifieeces.

21. "And I gied her time to turn frae her uncleanness, and she repentit-na.

22. "Behauld! I wull cast her intil a bed,[4] and thae that commit adultery wi' her sal sair pyne, gin they turn-na frae her warks.

23. "And I'se slay her bairns wi' death; and a' the Kirks sal come to ken that I am he that rypes the inwarts and the heart; and I wull return ye—ilk ane—conform to yere warks.

24. "But to you I say, to the lave in Thyatira, as mony as haud-na this teachin, and ken-na 'the deep things o' Sautan' (as they say), I lay on ye nae ither burden.

25. "But what ye hae, haud ye siccar, till sic time as I may come!

26. "And he that prevails, and he that hauds on by my warks to the end, I wull gie him pooer ower the nations;

27. "And he sal rule them wi' an airn sceptre, as potters' veschels are dung in blads; as I too hae received frae my Faither.

28. "And I wull gie him the starn o' the dawin.

29. "He that has hearin lat him hearken what the Spirit is sayin to the Kirks!"

[3] V. 19. Thyatira was growin and waxin, as every Kirk and every Christian soud. But I jalouse she eftir fell awa frae the true faith, like the lave o' them. Her licht was sune taen awa oot o' its place.

[4] V. 22. A bed o' pain and anguish. The word is *"kline,"* used aither for "bed" or "couch."

CHAPTIR THRIE.

Coonsels and helps. Mair hope o' the cauldrife than ane naither het nor cauld.

"AND to the messenger o' the Kirk in Sardis write ye: Thir things says he wi' the seeven Spirits o' God, and the seeven starns: I ken what ye div, and that ye hae the name o' leevin whan ye are deid.

2. "Tak ye gude tent, and mak siccar what remain, that are ready to dee; for I haena fund yere warks accomplish't i' the sicht o' my God.

3. "Mind weel, than, hoo ye obteen'd and heard; and haud siccar, and turn. Gin ye gaird-na, I wull come as comes a thief, and in naegate sal ye ken whatna 'oor I'se come on ye.

4. "But ye hae a wee wheen names in Sardis, wha haena stained their robes, and they sal walk wi' me in white; for they are wordie.

5. "Whasae prevails sal be buskit in white cleedin; and in naegate wull I delete his name oot o' the Buik o' Life: and I wull own his name afore my Faither, and afore his Angels.

6. "He that has hearin, lat him hear what the Spirit is sayin to the Kirks!

7. "And to the messengers o' the Kirk in Philadelphia write ye: Thir things says the Holie Ane, the True Ane, he that has the key o' Dauvid, he that opens and nane can steek, and steeks, and nane can open:

8. "I ken yere warks (tak tent! I hae set afore ye a door unsteekit; as to whilk nane can shut it!), for ye hae a wee pooer, and did keep my word, and didna disown my name.

9. "Look! I gie them o' Sautan's kirk, whilk sae they are Jews and are-na, but lee; see, I wull gar them come and lout doon afore yere feet, and ken that I hae lo'ed ye.

10. "For that ye did keep the word o' my patience, I sal e'en keep ye oot o' the 'oor o' trial, whilk is

comin on the hail warld, to test them dwallin on the yirth.

11. "Wi' haste come I! haud fast what ye hae, sae as nae man taks yere croon!

12. "He that prevails, I wull mak him a strang pillar i' the temple o' my God; and oot-by sal he gang nae mair; and I wull set upon him the name o' my God, and the name o' the citie o' my God, New Jerusalem, she wha is to come doon oot o' heeven frae my God: and my new name.

13. "He that has hearin lat him hear what the Spirit is sayin to the Kirks!

14. "And to the messenger o' the Kirk o' Laodicea write ye: Thir things says the Amen, the Leal, and True Witness, the First o' the Creation o' God:[5]

15. "I ken yere warks, that naither cauld nor het ye are; I wad that ye had been aither cauld or het!

16. "And sae than, for that ye are simmer-warm, and naither cauld nor yet het, I wull spue ye oot o' my mooth!

17. "For ye are sayin: 'Rich am I; and hae rowth o' plenishin, and want nocht!' and divna ken that ye are the waesome ane, and miserable; and in need, and blin', and nakit.

18. "I coonsel ye to buy frae me gowd made clear wi' fire, that ye may be rich; and white cleedin that ye may be weel-buskit; and that the shame o' yere nakitness appear-na; and ee-sa' to anoint yere een that ye may see.

19. "I, as mony as I weel-lo'e, repruve and chasten; be zealous than, and turn ye!

20. "Mark, I am staunin at the door, and chappin; gin ony ane hearken to my voice, and unsteek the door, I wull gang in till him, and sup wi' him, and he wi' me.

21. "He that prevails, I wull gie till him to tak his seat wi' me i' my thron; as I e'en prevail't, and took my seat wi' my Faither in his thron.

22. "He that has hearin, lat him hear what the Spirit is sayin to the Kirks!"

CHAPTIR FOWR.

A bonnie blink o' the Heevenlie glorie!

EFTIR thir things I airtit my een, and lo! a door was unsteekit in heeven; and the first voice I heard, like a buglehorn, was speakin wi' me, sayin, "Come ye up here, and I wull set oot afore ye what things maun come to pass here-eftir."

2. And belvye I was i' the Spirit; and lo! a Thron was set in heeven; and on the Thron Ane sittin;

3. And he that was sittin was like till a jasper stane and a cornelian; and a rainbow was aboot the Thron, to look on like an emerant.

4. And roond aboot the Thron, fowr-and-twenty throns; and on the throns fowr-and-twenty Elders sittin, cled in robes o' white; and on their heads croons o' gowd.

5. And oot o' the Thron gaed oot fire-flauchts, and voices, and thunners, and thar was seeven fiery lamps alowe afore the Thron, whilk are the seeven Spirits o' God.

6. And afore the Thron a glessy sea, like to crystal; and i' the mids o' the Thron, and roond aboot the Thron, fowr leevin-anes, fu' o' een afore and ahint.

7. And the first leevin-ane was like a lion; and the second leevin-ane like a cauf; and the third leevin-ane had the face as o' a man; and the fowrth leevin-ane was like till an eagle fleein.

8. And the fowr leevin-anes, ilk ane o' them, had sax wings, and war fu' o' een aroond and within; and rest-they-na, day nor nicht, sayin, "Holie, holie, holie! Lord God

[5] V. 14. No that he was the first creatit; for he wisna creatit; nor aiblins (in this place) that he was hissel the Creator—tho' that is true; but raither that he is the heid o' a' things; the First and Heighest.

Almichty, wha Was, and wha Is, and wha Is-to-Come!"

9. And whan the leevin-anes gie glorie, and honor, and thanksgivin to him that sits on the Thron, to him wha leeves for evir and evir,

10. The fowr-and-twenty Elders fa' doon afore him wha sits on the Thron, and gie worship to him wha leeves for evir and evir, and cast doon their croons afore the Thron, sayin,

11. "Wordie art thou, O Lord, e'en oor God, to receive a' glorie, and honor, and pooer; for thou did mak a' things; and o' thy wull they war, and war creatit!"

CHAPTIR FYVE.

The Lamb that was slain opens the sealed Buik.

And I saw, on the richt haun o' him that sat on the Thron, a buik, written within and withoot, seal't up wi' seeven seals.

2. And I saw a michty Angel, proclaimin wi' a soondin voice, "Wha is fit to open the Buik, and to lowse its seals?"

3. And nae man was fit, in heeven, nor yet on the yirth, to open the buik, or e'en to look upon it.

4. And I grat sair, that nae man was fund fit to open the buik, or e'en to look on't.

5. And ane frae mang the Elders says tae me, "Greet-na: see! the Lion o' the tribe o' Judah, the Rute o' Dauvid, has prevail't to open the buik, and the seeven seals o't."

6. And I saw, i' the mids o' the Thron, and o' the fowr leevin-anes, and in mids o' the Elders, a Lamb staunin, as it had been slain, haein seeven horns and seeven een, whilk are the seeven Spirits o' God sent oot till a' the yirth.

7. And he cam, and has ta'en the buik oot o' the richt haun o' him that sits on the Thron.

8. And as soon as he rax't for the buik, the fowr leevin-anes and the fowr-and-twenty Elders fell doon afore the Lamb, haein ilk a harp, and gowden flagons fu' o' incense, whilk are the prayers o' saunts;

9. And they sing a new sang,[6] sayin, "Wordie art thou, to tak the buik and to lowse its seals; for thou was slain, and has brocht us to God by thy blude, oot o' ilka tribe, and tongue, and folk, and nation;

10. "And did mak them a kingdom and priests to oor God; and they rule on the yirth!"

11. And I saw, and I heard as a voice o' mony Angels, roond aboot the Thron, and o' the leevin-anes, and o' the Elders; and their number was myriads o' myriads, and thoosands o' thoosands.

12. Sayin wi' a soondin voice, "Wordie is the Lamb that was slain, to receive pooer, and riches, and wisdom, and micht, and honor, and glorie, and blessin!"

13. And ilka creatit thing that is in Heeven, and on the yirth, and aneath the yirth, and on the sea, heard I sayin, "To him that sits on the Thron, and to the Lamb, be the blessin, and the honor, and the glorie and the pooer, for evir and aye!"

14. And the fowr leevin-anes war sayin "Amen!" And the Elders loutit doon and worshipped.

CHAPTIR SAX.

Sax seals lowsed: and a' that soud come on the yirth.

And I saw whan the Lamb lowsed ane o' the seals, and I heard ane o' the leevin-anes sayin in a voice o' thunner, "Come!"

2. And I saw, and lo! a white horse, and he that was on it was haudin a bow; and a croon was gien till him; and he gaed oot conquerin and that he soud conquer.

3. And whan he had lowsed the second seal, I heard the second leevin-ane, sayin, "Come!"

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[6] V. 9. A new kind o' sang a'thegither: sae the word signifies.

4. And forth gaed anither horse, reid; and to him that sat on't it was gien to tak peace frae the yirth, and that they soud shed ithers' blude; and thar was gien till him a great sword.

5. And whan he had lowsed the third seal, I heard the third leevin-ane sayin, "Come!" And I lookit, and lo! a black horse, and he that sat on it had a pair o' bauks in his haun.

6. And I heard a voice i' the mids o' the fowr leevin-anes, sayin, "Twa gowpens o' wheat for a hauf-merk, and a forpet o' barley for a hauf-merk; and the oyle and the wine ye are-na to skaith!"

7. And whan he lowsed the fowrth seal, I heard the fowrth leevin-ane sayin, "Come!"

8. And I lookit, and lo! a blae horse, and he that sat on't had his name "Death," and the Sheuch follow't wi' him. And he had pooer gien him ower a fowrth pairt o' the yirth to slay wi' the sword, and wi' hung'er, and wi' the death,[7] and wi' the wild beass o' the yirth.

9. And whan he lowsed the fifth seal, I saw, aneath the altar, the sauls o' sic as had been slain for the word o' God, and for the witness that they held.

10. And they cry't oot wi' a lood voice, sayin, "To whatna time, O Lord, the Holie and the True, dost thou no judge and avenge oor blude on thae that dwall on the yirth?"

11. And thar was gien to them, ilk ane, a white robe; and it was tell't them that they soud rest their sels a wee while, till their marrows, and their brethren that soud be slain e'en as they war, soud be a' fulfilled.

12. And I saw when he lowsed the sixth seal; thar was a great yirdin; and the sun was black as sack-claith o' hair; and the hale mune becam as blude;

13. And the starns o' heeven fell to the yirth, as a fig-tree sheds her orra figs, whan shaken o' a michty win'.

14. And the heeven slippit awa, as a scroll row't-up; and every mountain and isle war mov't oot o' their stances.

15. And the kings o' the yirth, and the nobles, and rulers o' thoosands, and the rich, and the michty, and ilka thirlman, and ilka freeman, hid theirsels i' the caves and i' the dens o' the mountains,

16. Sayin to the mountains and the craigs, "Fa' on us! and beild us frae the face o' him wha sits on the Thron, and frae the wrath o' the Lamb!

17. "For the great day o' their wrath is come; and wha is fit to staun?"

CHAPTIR SEEVEN.

The Saunts are sealed: "Wha are they in white attire?"

Eftir thir things I saw fowr Angels staunin on the fowr corners o' the yirth, haudin siccar the fowr win's o' the yirth, that nae win' soud blaw on the yirth, or on the sea, or on ony tree.

2. And I saw anither Angel come up frae the sunrisin, haein the seal o' the leevin God, and he cry't oot wi' a soondin voice to the fowr Angels to wham it was gien to bring skaith on the yirth and the sea,

3. Sayin, "Ye maunna skaith the yirth, nor the sea, nor the trees, till we hae seal't the servants o' oor God on their broos."

4. And I heard the number o' thae seal't: a hunner and forty-fowr thoosand; seal't oot o' every tribe o' the sons o' Isra'l.[8]

5. Oot o' Judah's tribe, twal

[7] V. 8. I jalouse the plague is meant here; or some o' the nameless scourges that men ca' "The Death."

[8] V. 4. We ken-na why Dan is left oot in this list. Some think Dan had clean gane ower to eidols (see Judges xviii. 30, 31), and was nae mair to be coontit as Isra'l. We haud-na wi' *Grotius*, that the tribe was extinct.

thoosand seal't; oot o' Reuben's tribe, twal thoosand; oot o' Gad's tribe, twal thoosand;

6. Oot o' Asher's tribe, twal thoosand; oot o' Naphtali's tribe, twal thoosand; oot o' Manasseh's tribe, twal thoosand.

7. Oot o' Simeon's tribe, twal thoosand; oot o' Levi's tribe, twal thoosand; oot o' Issachar's tribe, twal thoosand;

8. Oot o' Zabulon's tribe, twal thoosand; oot o' Joseph's tribe, twal thoosand; oot o' Benjamin's tribe, twal thoosand seal't.

9. Eftir this I lookit, and see! an unco number, that nae man coud tell oot o' a' nations and kith, and folk, and speech, stude afore the Thron, and fornent the Lamb, dink't in white, wi' palms i' their hauns.

10. And cry't oot heigh, "Salvation to oor God, wha sits on the Thron, and to the Lamb!"

11. And a' the Angels war staunin i' the compass o' the Thron, and roond-aboot the Elders and the fowr leevin-anes; and fell doon afore the Thron on their faces, worshippin God,

12. And quo' they, "E'n sae: Blessin, and glorie, and wisdom, and giean o' thanks, and honor, and pooer, and micht, be till oor God, for evir and evir mair!"

13. And ane o' the Elders answer't, and quo' he tae me, "Wha are thir, buskit a' in white? and whaur cam they frae?"

14. And quo' I till him, "My lord, ye ken!" And quo' he tae me, "Thir are the anes that cam oot o' sair and unco tossins-aboot, and hae made their cleedin white i' the blude o' the Lamb.

15. "Sae are they i' the presence o' the Thron o' God, and ser' him day and nicht in his Temple: and the Ane that sits on the Thron sal unfauld his tent ower them.

16. "And they sal hunger nae mair, and gang drouthie nae mair; nor sal the sun smite them, nor ony heat-blast.

17. "For the Lamb frae the mids o' the Thron sal herd them, and sal airt them to the watirs o' the waal-ee o' Life; and God sal dicht awa' ilka tear frae their een!"

CHAPTIR AUCHT.

The seeventh seal lowsed. Four bugle-horns soond: and the skaith that follows.

And whane'er he open't the seeventh seal, a quateness fell in Heeven as it war for half-an-'oor.

2. And I saw the seeven Angels wha staun i' the presence o' God; and thar war gien to them seeven buglehorns.

3. And anither Angel cam and stude at the altar, wi' a gowden censer; and thar war gien till him muckle incense, that he micht pit it wi' the prayers o' the saunts, pittin them on the gowden altar that is fornent the Thron.

4. And the reek o' the incense gaed up, wi' the prayers o' the saunts, oot o' the Angel's hauns, afore God.

5. And the Angel took the censer, and fill't it wi' the lowin coals o' the altar, and cuist it on the yirth; and thar cam thunners, and voices, and lichtnins, and a yirdin.

6. And the seeven Angels, thae haein the seeven buglehorns, made theirsels ready that they soud soond.

7. And the first ane soondit;[9] and hail and lowe, mix't in blude, war cuisten on the yirth; and the third-pairt o' the yirth was brunt-up, and the third-pairt o' the trees was brunt up, and a' green foggage was brunt up.

8. And the second Angel soondit; and as it war a great mountain, lowin wi' fire, was cuisten intil the sea; and the third-pairt o' the sea becam blude.

[9] V. 7. Thir fowr trumpets aiblins refer to the invasion o' the Roman Empire, and the terror and skaith frae the hordes o' barbarians, under Alaric, Genseric, Attila and Odoacer.

9. And the third-pairt o' the beass that war i' the sea, that had life, dee't; and the third-pairt o' the ships war destroy't,

10. And the third Angel soondit; and frae heeven fell a great starn, lowin like a lamp; and it fell on a third-pairt o' the rivers, and on the heid-springs o' the watirs;

11. And the name o' the starn is ca'd "Worm-wud"; and the third-pairt o' the watirs becam wormwud, and mony dee't o' the watirs, for they war made bitter.

12. And the fowrth Angel soondit; and the third-pairt o' the sun was smitten, and the third-pairt o' the mune, and the third-pairt o' the starns; that the third-pairt o' them soud be made mirk, and the day soudna glint for a third-pairt o't, nor yet the nicht.

13. And I saw, and I hearken't till an eagle flyin throwe the mids o' the lift, cryin wi' a soondin voice, "Wae, wae, wae! for thae that dwall on the yirth, by reason o' the lave o' the voices o' the buglehorns o' the thrie Angels that hae yet to soond!"

CHAPTIR NINE.

The reek frae the bottomless pit, and the locusts that cam oot o't.

AND the fifth Angel soondit; and I saw a starn that had faun oot o' heeven to the yirth; and thar was gien till him the key o' the pit o' the abyss.

2. And he unsteekit the pit o' the abyss; and reek cam up oot o' the pit, as the reek o' a great furnace; and the sun and the lift war darken't wi' the reek o' the pit.

3. And oot o' the reek cam locusts on the yirth; and pooer was gien them, as the scorpions o' the yirth hae pooer.

4. And it was bidden them that they soudna skaith the foggage o' the yirth, nor yet ony green thing, nor yet ony tree, but only the men wha haena the seal o' God on their broo.

5. And it was gien to them that they soudna slay them, but that they soud be tormentit fyve months; and the torment o' them was like a scorpion's torment, whan it may strike a man.

6. And i' thae days sal men seek for death, and no find it; and desire to dee, and death flees frae them.

7. And the likeness o' the locusts war as horses made ready for war; and on their heids war like croons o' gowd; and their faces as faces o' men;

8. And their hair as the hair o' weemen; and their teeth like lions' teeth;

9. And they had cuirasses as graith o' airn; and the noise o' their wings as the noise o' chariots, as o' mony horses rushin to battle.

10. And they had tails like scorpions, tails like stings; and i' their tails is pooer to skaith men for fyve months.

11. And they had a king ower them, an angel o' the abyss; his name in Hebrew is "Abaddon," and in oor common tongue he has a name "Destroyer."

12. Ae wae is past; tak tent! thar are comin yet twa mair waes eftir thir things!

13. And the saxth Angel soondit; and I heard a voice frae the horns o' the gowden altar, i' the presence o' God,

14. Sayin to the saxth Angel, "Ye that hae the buglehorn! lowse the fowr Angels that are in bonds at the great river Euphrates!"

15. And the fowr Angels war lowsed, wha had been made ready for the 'oor, and day, and month, and year, that they soud slay the third-pairt o' men.

16. And the number o' the hosts o' horsemen, twa million: I heard the number o' them.

17. And I saw the horses i' the vision, and thae sittin on them:

haein cuirasses as o' fire, and hyacinth, and brunstane; and the heids o' the horses as heids o' lions; and oot o' their mou' gangs lowe, and reek, and brunstane.[10]

18. By thir thrie plagues war slain the third-pairt o' men; by the lowe, and the reek, and the brunstane that cam oot o' their mou'.

19. For the pooer o' the horses is i' their mou' and i' their tail; for their tails are like serpents, wi' heids; and wi' them they do skaith.

20. And the lave o' men, wha warna slain by thir plagues, repentit-na o' the warks o' their hauns, that they soudna ser' demons, and eidols o' gowd, and siller, and o' brass, and o' stane, and o' wud; whilk can naither see, nor hear, nor gang:

21. And they repentit-na o' their blude-sheddin, nor o' their incantations, nor o' their uncleanness, nor o' their plunderins.

CHAPTIR TEN.

The wee bookie open; sweet to the taste, but ill to disgeist.

And I saw anither, a michty Angel, comin doon oot o' Heeven, clad wi' a clud; and a rainbow on his heid; and his face as the sun, and his feet as lowin pillars.

2. And he had in his haun a wee bookie open;[11] and he set his richt fit on the sea, and his left fit on the lan';

3. And cry't oot wi' a soondin voice, as a lion wad roar: And whan he cry't oot, seeven thunners spak wi' their voices.

4. And whan the seeven thunners spak, I was gaun to write; and I heard a voice oot o' Heeven, sayin, "Bind ye up the things, the seeven thunners spak, and write-them-na!"

5. And the Angel I saw staunin on the sea and on the lan', liftit his richt haun toward heeven,

6. And swure by him wha leeves for evir-and-evir, wha creatit the heeven and a' thar-in, and the yirth and a' thar-in, and the sea and a' thar-in, that "The delay was endit!"

7. But i' the days o' the seeventh Angel, whane'er he soud begin to soond, soud be perfetit the secret o' God; conform to the Gude-tidins he has declar't till his ain servants the prophets.

8. And the voice I heard oot o' heeven heard I again talkin wi' me, and sayin, "Awa! tak the wee bookie, the open ane, i' the haun o' the Angel that stauns on the sea and on the lan'."

9. And I gaed awa to the Angel, and says till him, "Gie the wee bookie to me!" And he says to me, "Tak it, and eat it up; and it sal be bitter within ye, but i' yere mou' it sal be sweet as hinny!"

10. And I took the wee bookie oot o' the Angel's haun, and ate it up; and it was i' my mou' as hinny-sweet; and whan I had eaten it, it was bitter within me.

11. And quo' they to me, "Ye maun prophesie yet again to mony folk, and nations, and tongues, and kings!"

CHAPTIR ELEEVEN.

The measurin-wand; the Twa Witnesses.

And thar was gien me a reed like till a wand; and it was said, "Rise ye, and measur the temple o' God, and the altar, and a' that worship thar![12]

2. "And the coort that is ootside

[10] V. 17. Gin this chaptir airts to the Mahommedan pooer, as maist think, than this micht be a glint o' the new way o' makin war wi' poother and ordnance: as amang the Turks.

[11] V. 2. Wasna this the Scripturs, or at least the New Testament? nevir weel-open't and understude till the days o' prentin and the Reformation.

[12] V. 1. Frae this oot, the buik seems to tak up the spiritual history o' the warld; thus far haein been wi' the ootward and national. We gang back as it war noo, and look at Christ's Kirk.

the Temple lea' ye ootside, and measur-it-na; for it is gien ower to the nations: and the holie citie wull they tramp doon forty-twa months.

3. "And I wull gie to my Twa Witnesses, and they sal prophesie twal-hunner and saxty days, clad in sack-claith.

4. "Thir are the twa olive-trees, and the twa lamp-bearers, whilk staun i' the presence o' the God o' the hail yirth.

5. "And gif ony man wad do them skaith, a lowe comes oot o' their mou' and devoors their faes; and gif ony ane wad do them skaith, sae maun he be slain.

6. "Thir hae the pooer to steek heeven, that thar be nae rain or weet i' the days o' their prophesyin; and hae pooer ower the watirs, to turn them intil blude; and to smite the yirth wi' a' plagues, as aft as they wull.

7. "And, at siccan a time as they sal perfete their witnessin, the beast that comes up oot o' the abyss wull mak war wi' them, and owercome them, and slay them.

8. "And their corses wull lie on the braid causey o' the great citie, whilk spiritually is ca'd Sodom, and Egypt, whaur e'en their Lord was crucify't.

9. "And a wheen frae 'mang the folk, and tribes, and tongues, and nations look on their corses, thrie days and a hauf, and they dinna alloo their corses to be putten in a tomb.

10. "And they that dwall on the yirth rejoice ower them, and are blythe; and they send presents ane till anither; for thir twa prophets wadna lat-be them dwallin on the yirth.

11. "And eftir the thrie days and a hauf, a spirit o' life frae God enters them; and they stude on their feet: and muckle fear fell on thae behauldin them.

12. "And they heard a soondin voice oot o' Heevin, sayin to them, 'Come ye up here!' And they gaed up intil Heeven, in a clud; and their faes saw them.

13. "And in that same 'oor, thar cam an unco yirdin, and the tenth-pairt o' the citie was whamml't owre; and thar war slain by the yirdin, names o' men seeven thoosand: and the lave war fley't, and gied glorie to the God o' Heeven.

14. "The second wae is past; and behauld! the third wae is comin on."

15. And the seeventh Angel soondit; and thar war lood voices in Heeven, sayin, "The Kingdom o' the Warld is come to be the Kingdom o' oor Lord, and o' his Anointit; and he sal reign for evir and aye!"

16. And the fowr-and-twenty Elders, wha sit on their throns, fell on their faces, and adored God, sayin,

17. "We gie thee thanks, O Lord God Almichty, wha Is, and wha Was, for that thou hast taen thy great pooer, and did become King.

18. "And the nations war offendit; and thine ang'er cam, and the time o' the deid to be judged; and to gie reward to thy servants the prophets, and to the saunts, and to thae wha reverence thy name, sma' and great; and to destroy them that destroy the yirth!"

19. And the Temple o' God that is in Heeven was unsteekit, and the Ark o' his Covenant in his Temple was seen; and thar cam fire-flauchts, and voices, and thunner, and a yirdin, and unco hail.

CHAPTIR TWAL.

The wumman and her lad-bairn. War in Heeven. Glorie be to God!

AND an unco sign appear't in Heeven: a wumman clad wi' the sun, and the moon aneath her feet, and on her heid a croon o' twal starns.[13]

[13] V. 1. Div we no do weel to tak this to be the Kirk o' God; and a fulfillin o' Esaiah lxvi. 7, 8?

2. And, bein a mither-to-be, she cry't oot in bearin-pains, and in anguish, to be deliver't.

3. And anither ferlie appear't in Heeven; and mark! a great reid Dragon, wi' seeven heids and ten horns; and on his heid seeven croons;

4. And his tail taigl't the third pairt o' the starns o' the heeven, and dash't them tae the yirth. And the Dragon stude afore the wumman, wha was bein deliver't, to devoor her bairn as sune as she was deliver't.

5. And she brocht forth a lad-bairn, a hero-son, wha soud sway a' nations wi' a sceptre o' airn; and her son was waftit awa to God and till his Thron.

6. And the wumman fled to the wilderness, whaur she had a howff prepar't for her o' God; and thar sal they nourice her twal hunner and saxty days.

7. And War begude in Heeven: Michael and his Angels makin war wi' the Dragon; and the Dragon made war, and his angels;

8. And they owercom-na, nor was a stance foun' for them ony mair in Heeven.

9. And harl't doon was the great Dragon, the auld serpent, he that is ca'd "Deevil," and "Sautan," he that wrangs the hail yirth—he was cuis'n-doon tae the yirth; and his angels war cuis'n-doon wi' him.

10. And I heard a soondin voice in Heeven, sayin, "Noo comes the salvation, and the pooer, and the kingdom o' oor God, and the pooer o' his Anointit! for the Accuser o' oor brethren is cuisten-doon, he that was wytin them afore oor God day and nicht.

11. "And they prevail't again him, throwe the blude o' the Lamb, and by the word o' their witnessin; and they lo'ed-na their life, e'en on to death.

12. "For this be blythe, O Heevens! and a' ye that in them dwall! Wae for the yirth, and for the sea! for the fae has gane doon intil you: haein muckle wrath, kennin he has but a wee while."

13. And whan the Dragon saw he was cuis'n-doon tae the yirth, he pursued the wumman, she wha brocht forth the hero-son.

14. And to the wumman war gien the twa wings o' the great eagle, that she soud flee intil the wilderness, intil the howff; whaur she is to be nouriced a season, and seasons, and hauf a season, frae the serpent's face.

15. And the serpent belched-forth, eftir the wumman, watir like a river, that he micht mak her to be carry't awa wi' the spate.

16. And the yirth helpit the wumman; and the yirth open't her mou', and swallow't up the spate that the Dragon belched-forth frae his mooth.

17. And the Dragon was fu' o' wrath again the wumman, and he gaed awa to mak war wi' the lave o' her bairns, thae that war keepin the commauns o' God, and haudin the testimonie o' Jesus.

CHAPTIR THIRTEEN.

A beast risin oot o' the sea: anither beast that dis ferlies.

And I stude upon the sand o' the sea. And I saw a beast comin up oot o' the sea, haein ten horns and seeven heids, and on his horns ten croons, and his heids bure the names o' blasphemie.

2. And the beast I saw was like till a leopard, and his feet as o' a bear, and his mooth as a lion's mooth; and the Dragon gied him the pooer that he had, and his thron, and great authoritie.

3. And I saw ane frae 'mang his heids as it war thrust-throwe to the deid; and his deid-straik was healed; and a' the warld ferlied at the beast.

4. And they gied worship to the

Dragon, for gieau sic pooer to the beast; and they gied worship to the beast, sayin, "Wha can marrow the beast? Wha can mak war wi' him!"

5. And thar was gien till him a mou' speakin unco things, and blasphemies; and thar was gien him authoritie for forty-twa months.

6. And he open't his mou' in blasphemies again God; to misca' his name, and his tabernacle, and thae that dwall in Heeven.

7. And it was gien till him to mak war wi' the saunts, and to owercome them. And thar was gien him authoritie ower a' tribes, and folk, and tongues, and nations.

8. And they wull worship him, a' thae that dwall on the yirth, ilk ane whase name isna putten-doon i' the Buik-o'-Life o' the Lamb that was slain frae the fundation o' the warld.

9. Gif ony ane has hearin, lat him hear.

10. Gif ony man is for bonds, intil bonds he gangs; gif ony man wi' sword wull slay, by sword sal he be slain. Here is the tholin and the lealness o' the saunts!

11. And I saw anither beast comin up oot o' the yird; and he had twa horns like a lamb, and he was speakin like a dragon.

12. And he sways the pooer o' the first beast in his presence; and gars the yirth and a' its dwallers worship the first beast, wha was healed o' his deid-straik.

13. And he dis great ferlies, e'en to gar lowe to come doon oot o' the lift, afore the sicht o' men:

14. And he beguiles them that dwall on the yirth, wi' the ferlies it was gien him to do i' the sicht o' the beast, and commauns thae that dwall on the yirth to mak an image to the beast, wha had a deid-straik o' a sword, and leeved.

15. And it was gien him to gie breath to the image o' the beast, that the image o' the beast micht e'en speak; and gar as mony as wadna gie worship to the image o' the beast to be slain.

16. And he gars a', sma' and great, and the rich and the puir, the free and the enthrall't, that they soud be brandit on their richt-haun, or on their broo;

17. And that nane soud hae pooer to buy or to troke, but he that has the mark, the name o' the beast, or the number o' his name.

18. Here is discernment: he that is wyss lat him coont-up the number o' the beast; for it is the number o' a man, and his number is sax hunner and saxty-sax.

CHAPTIR FOWRTEEN.

The Lamb, wi' a' his Sealed-Anes. Babylon fa's. The Hairst o' the Warld.

AND I saw, and behauld! the Lamb, staunin on Mount Zion; and wi' him a hunner and forty-fowr thoosand, wi' his name and his Faither's name inscriv't on their broo.

2. And I heard a voice oot o' Heevin, as the soondin o' mony watirs, as an unco voice o' thunner; and the voice that I heard was as o' harpers, soondin on their harps.

3. And they sang a new Sang, in presence o' the Thron, and in presence o' the fowr leevin-anes, and o' the Elders; and nae man coud ken the Sang but the hunner and forty-fowr thoosand that war ransomed frae the yirth.

4. Thir are they that are-na defiled in incontinency; for they are pure. Thir are they wha follow the Lamb whaursae'er he may lead; thir war ransomed frae 'mang men, a first-frute for God and the Lamb.

5. And i' their mou' was nae guile; for they are wyteless.

6. And I saw anither Angel, flyin i' the mids o' the lift, haein the evir-durin Gude-news to deliver to thae that dwall on the yirth, e'en to ilka nation, and tribe, and tongue, and folk.

7. Gryin wi' a soondin voice,

"Revere God, and gie him laud; for the 'oor o' his judgment has come; and gie ye worship to him wha made the Heevens and the Yirth, and the sea, and the waal-ees o' watirs."

8. And anither, a second Angel, follow't sayin, "Babylon, the michty, is faun, is faun! wha gar't a' nations to drink o' the wine o' the wrath o' her lecherie!"

9. And anither Angel, a third, follow't wi' them, cryin wi' a soondin voice, "Gin ony ane worships the beast and his image, and taks the brand on his broo, or on his haun,

10. "He eke sal drink o' the wine o' the wrath o' God, whilk is teemed oot unmixed i' the cup o' his wrath; and sal be tormentit in lowe and brunstane i' the presence o' holie Angels, and i' the presence o' the Lamb."

11. And the reek o' their torment gangs up for evir and evir; and they hae nae ease day nor nicht, they that worship the beast and his image, and gin ony ane taks the brand o' his name.

12. Here is the tholin i' the saunts, they wha keep God's commauns, and their lealness to Jesus!

13. And I heard a voice oot o' heeven sayin, "Write ye! Happy the deid wha dee i' the Lord, frae this oot! Aye, testifies the Spirit, that they may rest frae a' their weary moil, and their warks gang wi' them!"

14. And I saw, and look! a white clud; and on the clud Ane sittin, like tae the Son o' Man, wi' a croon o' gowd upon his heid, and in his haun a shairp sickle.

15. And anither Angel cam forth oot o 'the Temple, cryin oot wi' a soondin voice to him that was sittin on the clud, "Pit in thy heuk and shear;[14] for the 'oor to shear has come; for the hairst o' the yirth is ripe."

16. And he that sat on the clud swung in his heuk on the yirth, and the yirth was hairstit.

17. And anither Angel cam oot o' the Temple that was in heeven, he too haein a shairp heuk.

18. And anither Angel cam forth frae the altar, haein pooer ower fire; and he cry't wi' a soondin voice to him that had the shairp heuk, sayin, "Pit in yere heuk, and gaither ye the clusters o' the vine-stock o' the yirth! for her grapes are fu' ripe!"

19. And the Angel swung his heuk intil the yirth, and gaither't in the vintage o' the yirth; and cuist it intil the great wine-press o' the wrath o' God.

20. And the wine-press was trampit ayont the citie yetts; and forth cam blude oot o' the wine-press, e'en to the horse-bridles, the length o' twa-hunner mile.

CHAPTIR FYFTEEN.

The Sang o' Moses and the Lamb.

AND I saw anither ferlie in heeven, unco and wunnerfu'; seeven Angels, haein seeven plagues—the last—for in them was endit the wrath o' God.

2. And I saw an it war a glessy sea, glintin bricht; and they that had gotten the victory ower the beast, and ower his image, and ower his brand, and ower the number o' his name, stude on the glessy sea, haein the harps o' God.

3. And they sing the Sang o' Moses the servant o' God, and the Sang o' the Lamb, sayin, "Unco and marvellous are thy works, Lord God Almichty; richtous and true are thy ways, thou King 'o' Nations!

4. "Wha wadna fear thee, O Lord, and laud heigh thy name! For thou only art holie; for a' nations sal come and loot doon afore thee; for thy holie commauns are made kent."

5. And eftir thir things I saw

[14] V. 15. God may thole lang; but the time comes his faes sal ken his wrath.

the Temple o' the Tabernacle o' Testimonie unsteekit in heeven.

6. And forth cam the seeven Angels, thae haein the seeven plagues, oot o' the Temple; buskit wi' jewels, pure and bricht; and girdit roond the breist wi' bands o' gowd.

7. And ane frae 'mang the fowr leevin-anes gied tae the Angels seeven gowden flagons, fu' o' the wrath o' God, he wha leeves for evir and evir.[15]

8. And the Temple was fu' o' reek, frae the glorie o' God, and frae his pooer; and nane coud gang intil the Temple, till the seeven plagues o' the seeven Angels war endit.

CHAPTIR SAXTEEN.

The Angels teem oot their flagons on the yirth.

And I hearkened till a soondin voice oot o' the Temple, cryin to the seeven Angels, "Awa! and teem oot the seeven flagons o' the wrath o' God on the yirth!"

2. And the first gaed awa, and teemed oot his flagon on the yirth; and thar cam a waesome and sair blain on the men who had the brand o' the beast, and on thae giean worship till his image.

3. And the second teemed oot his flagon intil the sea, and it becam blude, as o' ane that was deid; and every life dee't i' the sea.

4. And the third teemed oot his flagon intil the rivers and waal-ees o' watir; and becam blude.

5. And I heard the Angel o' the watirs sayin, "Richtous art thou, the Ane wha Is, and the Ane was Was, the Holie Ane, for that thou hast sae judged;

6. "For the blude o' thy saunts hae they shed; and blude thou hast gien them to drink; for they are wordie o't."

7. And I heard frae the altar, sayin, "E'en sae, Lord God Almichty; true and richtous are thy judgments."

8. And the fourth Angel teemed oot his flagon upon the sun; and it was gien till it to birsle men wi' heat.

9. And they war birsl't wi' an unco birslin; and men misca't the name o' God, wha had pooer ower thir plagues; and they repentit-na, to gie him glorie.

10. And the fifth Angel teemed oot his flagon on the thron o' the beast; and his kingdom was made mirk; and they gansh't at their ain tongues wi' pain;

11. And misca't the God o' Heeven on accoont o' their pain, and for their blains; and didna turn frae their warks.

12. And the saxth Angel teemed oot his flagon on the great river Euphrates, and its watir was lickit-up, that the comin o' the kings frae the sun-risin micht be made ready.

13. And I saw three unclean spirits, as puddocks, come oot o' the mooth o' the Dragon, and oot o' the mooth o' the beast, and oot o' the mooth o' the fause-prophet.

14. For they are demons' spirits, workin ferlies; whilk come forth to the kings o' the hail yirth, to gaither them thegither to the battle o' the great Day o' God Almichty.

15. "Behauld I come, as comes a thief! happy he wha is on gaird, and keepin his cleedin, least he gang bare, and they see his shame."

16. And they gaither't thegither intil a place that is ca'd i' the Hebrew, "Mountain o' Megiddo."

17. And the seeventh teemed oot his flagon in the air, and a voice cam oot o' the Temple, frae the Thron, sayin, "It has come to be!"

[15] V. 7. We wad a' like to ken mair aboot the last days; but lat us mind that gin God had designed we soud ken a' aboot it, he wad hae tell't us in plain words, and no in visions: and that the great end o' prophecie is no to mak folk wyss aforehan, but raither to strengthen their faith, whan they see the things come to pass. John xiv. 29.

18. And thar cam fire-flauchts, and voices, and thunners; and a yirdin cam, sic a ane as ne'er cam aboot syn men war on the yirth, sic an unco yirthquake, sae great.

19. And the great citie was pairtit in thrie pairts, and the cities o' the nation war whamml't; and Babylon the Great cam to mind afore God, to gie till her the cup o' the wrath o' his displeasur.

20. And ilka isle fled awa, and the mountains war-na mair fund.

21. And unco hail, as o' a hauf-hunnerwecht, cam doon oot o' the heeven upon men. And the men misca't God, on accoont o' the hail; for the weird o't was unco.

CHAPTIR SEEVENTEEN.

The Scarlet Wumman: her abominations, and her punishment.

And thar cam oot ane o' the seeven Angels, thae haein the seeven flagons, and spak wi' me, and quo' he, "Come! and I wull schaw ye the judgment o' the great harlot, that sits on mony watirs,

2. "Wi' wham the kings o' the yirth hae committit uncleanness, and thae dwallin on the yirth hae been made drucken, oot o' the wine o' her lecherie."

3. And he carry't me awa i' the Spirit intil the wilderness; and I saw a wumman sittin on a scarlet beast, whilk was fu' o' names o' blasphemie, wi' seen heids and ten horns.

4. And the wumman was buskit in purple and scarlet, and was dinkit oot wi' gowd and jewels and pearls, haudin a gowden cup in her haun fu' o' abomination, e'en the abomination o' her adulteries.

5. And on her heid a name written, a mysterie: "Babylon the Great, Mither o' Harlots, and o' the Abominations o' the Yirth!"

6. And I saw the wumman drucken wi' the blude o' the saunts, and wi' the blude o' the martyrs o' Jesus, and I ferlied whan I saw her, wi' an unco ferliean.

7. And the Angel said to me, "Hoo did ye ferlie? I wull tell ye the secret o' the wumman, and o' the beast that bears her, that has the seeven heids and the ten horns.

8. "The beast that ye saw was, and is-na, is to rise frae the abyss, and gangs awa to destruction. And thae that dwall on the yirth sal ferlie, whase names hae no been putten-doon i' the Buik-o'-Life frae the fundation o' the warld, at behauldin the beast, hoo that he was, and is-na, and sal come.

9. "Here is the mind that has wisdom. The seeven heids are seeven mountains, whaur the wumman sits.

10. "And there are seeven kings; the fyve fell; the ane is; and the ither isna yet come; and whan he comes, he maun bide for a wee while.

11. "And the beast whilk was, and is-na, e'en he is the auchth, and is o' the seeven; and gangs awa intil destruction.

12. "And the ten horns ye saw are ten kings; wha hae gotten nae kingdom as yet, but hae pooer gien them ae 'oor wi' the beast.

13. "Thir are o' ae mind, and they gie their pooer and authoritie to the beast.

14. "Thir mak war wi' the Lamb, and the Lamb wull prevail again them; for he is Lord o' the lordly, and King o' the kingly; and thae that are wi' him are bidden, and chosen and leal!"

15. And quo' he to me, "The watirs ye did see, whaur the harlot is sittin, are folk, and thrangs, and nations, and tongues.

16. "And the ten horns ye saw, and the beast, thir wull hate the harlot, and wull mak her bare and nakit, and wull eat her flesh, and burn her up wi' fire.

17. "For God pat it i' their hearts to fulfil his mind, and to be a' o'

ae mind, and gie their kingdom to the beast, till a' God's words come to pass.

18. "And the wumman ye saw is the great citie; she that has a kingdom ower the kings o' the yirth." [16]

CHAPTIR AUCHTEEN.

The fa' o' Babylon: the unco lamentin ower her.

AND eftir thir things I saw anither Angel comin doon oot o' Heeven, haein great pooer; and the yirth was lichtit up wi' his glorie.

2. And he cry't oot wi' a michty voice, sayin, "Faun, faun is Babylon the great! and come to be the howff o' demons, and a dungeon o' ilka vile spirit, and a hauld o' ilka unclean and abominable bird.

3. "For by the wine o' the wrath o' her adulteries have faun a' the nations; and the kings o' the yirth committit adultery wi' her: and the mairchants o' the yirth, oot o' the pooer o' her wantonness made theirsels rich."

4. And I heard anither voice frae Heeven, sayin, "Come forth oot o' her, my folk! that ye may hae nae marrowin wi' her sins, and get-na o' her plagues!

5. "For her sins war heapit-up to the heevens, and God has brocht her ill-deeds to mind.

6. "Gie ye till her e'en as she hersel has gien, and dooble ye till her the dooble, conform till her wark: in the cup she has made fou, fill ye till her the dooble.

7. "As muckle as she magnify't hersel and leeved daintily, by sae muckle gie her torment and wae; for in her heart she was sayin, 'I sit a queen, and am-na weedow't, and sal see murnin nane!'

8. "And sae, in ae day sal come her waes; death and murnin, and famine; and wi' fire sal she be brunt-up: for michty is the Lord God, he wha judges her.

9. "And the kings o' the yirth, that committit adultery wi' her, and leeved wantonly wi' her, sal weep and wail ower her, whan they see the reek o' her burnin;

10. "Staunin far-awa, for the fear o' her torment, sayin, 'Wae, wae! the great citie, the michty citie; for in ae 'oor has her judgment faun!"

11. "And the mairchants o' the yirth greet and mak maen for her, for that their mairchandise nae ane buys ony mair.[17]

12. "Mairchandise o' gowd, and o' siller, and o' jewels and pearls, and o' fine linen, and o' purple, and silk, and scarlet, and ilka sort o' odorous wud, and ilka thing o' ivorie, and ilka thing made o' maist precious wud, and o' brass, and o' airn, and o' marble,

13. "And cinnamon, and spice, and incense, and perfume, and frank-incense, and wine, and oil, and fine flour, and wheat, and nowte, and sheep, and o' horses, and chariots, and o' bodies and lives o' men.

14. "And the frutes yere saul socht eftir hae depairtit frae ye, and a' the dainty and delicate things hae perish't frae ye, and in naegate sal they be fun'.

15. "The trokers i' thae things, they wha becam rich frae her, wull staun far-awa, for the fear o' her torment, greetin and makin maen;

16. "Sayin, 'Wae, wae! the michty citie, that had buskit hersel wi' fine linen, and purple and scarlet, and had dink't hersel oot wi' gowd, and jewel and pearl; in ae 'oor has been laid waste sic walth as this!'

17. "And ilka captain, and ilka ane gaun to sea, stude far-awa,

[16] V. 18. In this buik, the Bride is the true Kirk o' Christ, the saunts o' God on the yirth.

[17] V. 11. Wha is't that maks merchandise o' holie things, and trocks for siller or fame in salvation and grace? Lat sic beware o' God's awesome wrath!

18. "And cry't oot, behauldin the reek o' her burnin, sayin, 'Whatna citie like to this great citie!'

19. "And they cuist stoor on their heids, and cry't alood, greetin and makin maen, sayin, 'Wae, wae! the michty citie, in whilk wax't rich a' thae haein ships on the sea, oot o' her luxuries. In ae 'oor is she laid waste!'

20. "Be blythe ower her, O Heeven! And a' ye saunts, and Apostles, and prophets! for God has judged her for yere sakes."

21. And an Angel, a michty ane, liftit up a stane, like a great millstane, and cuist it intil the sea, sayin, "Sae, wi' unco micht sal be be hurled doon the great citie, Babylon; and in naegate ony mair be fun'.

22. "And voice o' harpers, and minstrels, and pipers, and buglers, sal be heard in ye nae mair! And ony craftsman, o' ony craft, sal be fun' in ye nae mair! And the soond o' a millstane sal be heard in ye nae mair!

23. "And the licht o' a crusie sal nae mair shine in ye. And the voice o' bridegroom and o' bride sal be nae mair heard in ye! For thy mairchants war nobles on the yirth; for that a' the nations war beguiled by her sorceries.

24. "And the blude o' prophets and saunts was fun' in her, and o' a' thae that had been slain upon the yirth."

CHAPTIR NINETEEN.

Rejoicin in Heeven. A vision o' a Michty Conqueror.

EFTIR thir things I heard as a soondin voice o' an unco thrang in Heeven, and they said, "Hallelujah! The salvation, and the glorie, and the pooer o' oor God!

2. "For true and holie are his judgments; for he has judged the great harlot, wha corruptit the yirth wi' her adulteries; and he has avenged the blude o' his servants at her haun!"

3. And again they cry't, "Hallelujah!" And her reek gangs up for evir and evir.

4. And the fowr-and-twenty Elders, and the fowr leevin-anes loutit doon, and worshipped God, that sits on the Thron, sayin, "E'en sae! Hallelujah!"

5. And a voice cam oot frae the Thron, sayin, "Gie ye praise to oor God, a' ye his servants, and thae that reverence him, baith sma' and great!"

6. And I heard the voice as o' an unco thrang, and as the voice o' michty thunners, sayin, "Hallelujah! for the Lord oor God, the Almichty, is King!

7. "Lat us rejoice, exultin, and gie laud till him; for the bridal o' the Lamb has come, and his bride has made hersel ready.

8. "And it was gien till her that she soud busk hersel in fine linen, bricht and pure; for the fine linen is the holie deeds o' the Saunts."

9. And he said to me, "Write ye, Happy thae wha are bidden to the mairriage-supper o' the Lamb!" And he says to me, "Thir words are the aefauld words o' God."

10. And I loutit doon afore his feet, to do reverence till him. And he says to me, "No sae! for I am a fellow-servant wi' ye, and o' yere brethren wha haud the testimonie o' Jesus: gie God worship; for the testimonie o' Jesus is the heart o' the prophecie."

11. And I saw the Heevens unsteekit, and lo! a white horse: and he that sat on't was ca'd "Leal and True"; and in holiness judges he, and gangs to war.

12. And his e'en lowin fire; and on his heid mony croons; and has a name written whilk nae ane kens but his ain sel;

13. And he was cleedit in a mantle drookit wi' blude, and his name is ca'd "The Word o' God."

14. And the airmies o' Heeven follow't wi' him, on white horses, cled in fine linen, white and pure.

15. And oot o' his mooth gangs a shairp twa-mooth't sword, that sae he may smite the nations; and he wull shepherd them wi' a sceptre o' airn, while he tramps the press o' the wine o' the wrath o' God the Almichty.

16. And he has, on his mantle and on his thigh, a name placed: "King o' the kingly, and Lord o' the lordly!"

17. And I saw an Angel staunin i' the sun; and he cry't wi' a soondin voice, sayin to a' the birds fleein in mid-air, "Come ye, and gaither thegither to the great supper o' God.

18. "That ye may feast on the flesh o' kings, and flesh o' captains, and the flesh o' michty anes, and flesh o' horses, and o' thae that sit on them; and flesh o' a', baith free and bond, baith sma' and great!"

19. And I saw the beast, and the kings o' the yirth, and their hosts, gaither't thegither to war wi' him that sat on the horse, and wi' his airmy.

20. And the beast was taen, and wi' him the fause-prophet, he that did the ferlies afore him, by whilk he beguiled thae that took the brand o' the beast, and thae giean worship till his image; and the twa war cuisten, leevin, intil the loch o' fire, lowin wi' brunstane.

21. And the lave war slain by the sword o' him that sat on the horse, the sword that gaed forth oot o' his mooth; and a' the ravenin birds war filled wi' their flesh.

CHAPTIR TWENTY.

The blessed Thoosand-Year! The great White Thron.

AND I saw an Angel comin doon frae Heeven, haein the key o' the abyss, and a muckle chain in his haun.

2. And he laid haud o' the Dragon, the auld serpent, wha is "Deevil," and "Sautan," and chained him for a thoosand year,

3. And harled him intil the abyss, and steekit it, and seal't it aboon him, that he soud nae mair beguile the nations, till the end o' the Thoosand-year; and eftir that he bude be lowsed a wee while.

4. And I saw throns, and they sat on them; and judgment-pooer was gien to them; and I saw the sauls o' them that war beheidit for the testimonie o' Jesus, and for the word o' God; and sae mony as worshipped-na the beast nor his image, and took-na the brand on the broo, nor on the haun; and they leeved wi' Christ, and reigned wi' him, a thoosand year.

5. And the lave o' the deid leeved-na till soud be endit the thoosand year. This is the "First Risin-again."

6. Happy and holie he, wha has pairt in the First Risin-again! ower siclike the second death has nae pooer; but they sal be the priests o' God and o' Christ, and sal reign wi' him for the Thoosand Year!

7. And, whane'er the Thoosand Year is endit, Sautan wull be lowsed oot o' his thrall,

8. And wull gang oot to beguile the nations, that are i' the fowr corners o' the yirth, Gog and Magog, to gaither them thegither for the war, o' wham the number is as the sand o' the sea.

9. And they cam up, spread-oot ower the breidth o' the yirth; and rinkit-roond the camp o' the saunts, and the weel-lo'ed citie: and fire cam doon frae God, oot o' Heeven, and devoor't them.

10. And the fae, he that was beguilin them, was cuisten intil the loch o' fire and brunstane, whaur eke war cuisten the beast and the fause prophet; and they sal be tormentit day and nicht, for evir and evir.

11. And I saw a Great White Thron, and him that sat on it; frae

whase face the heeven and yirth fled awa, and place wasna fund for them.

12. And I saw the deid, the great and the sma', staun afore the Thron, and buiks war unseal't; and anither buik was unseal't, whilk is the Buik-o'-Life; and the deid war judged oot o' the things that war putten-doon i' the buiks, conform to their warks.

13. And the sea gied up the deid that war in't, and Death and the Grave gied up the deid that war in them; and they war judged, ilka ane, conform to their warks.

14. And Death and the Grave war cuisten intil the loch o' fire: this is the Second Death, the lowin loch.

15. And gin ony ane wasna fund putten-doon i' the Buik-o'-Life, he was cuisten intil the lowin loch.

CHAPTIR TWENTY-ANE.

A New Heeven and a New Yirth. The bonnie Bride o' Christ, wi' a' her pearlins and her jewels.

And I saw a New Heeven and a New Yirth; for the first Heeven and the first Yirth war gane-by; and sea was thar nane.

2. And the holie city, "New Jerusalem," saw I comin doon frae God oot o' Heeven, made ready as a bride buskit for her bridegroom.

3. And I heard a soondin voice oot o' Heeven, sayin, "Lo! God's dwallin is wi' men, and he sal bide wi' them; and they sal be his folk, and God his ain sel sal be wi' them!

4. "And he sal dicht a' tears frae their een; and Death sal be nae mair; nor dool, nor ootcry, nor pain sal be ony mair: for a' the auld things are gane-by!"

5. And he that sat on the Thron, said, "Lo! I mak a' things ower again!" And he says to me, "Write; for thir words are leal and true!"

6. And he said to me, "It has come to be! I am the Alpha and the Omega, the forefront and the endin! I to ilka drouthie ane wull gie o' the waal-ee o' the Watir-o'-Life, freely.

7. "He that prevails has a' things for his heritage; and I sal be to him a God, and he sal be to me a bairn.

8. "But as to the dauntit anes, and the unbelievin, and the abominable, and blude-shedders, and lecherers, and eidol-worshippers, and a' leears, their pairt is in the loch that lowes wi' fire and brunstane, whilk is the second death."

9. And thar cam oot ane o' the seeven Angels that had the seeven flagons fu' o' the seeven last plagues and spak wi' me, sayin, "Come awa'! I wull schaw ye the Bride, the wife o' the Lamb!"

10. And he bure me awa' i' the Spirit till a mountain great and heigh, and airtit my een to the citie, the holie Jerusalem, loutin doon oot o' Heeven frae God;

11. Haein the glorie o' God; and her glintin was like till a stane maist precious, as a jasper-stane, clear as crystal;

12. Haein a wa' great and heigh; and had twal ports, and at the ports twal Angels: and names putten thar-on, whilk are the names o' the twal tribes o' Isra'l.

13. Eastward, thrie ports; and northward thrie ports; and soothward thrie ports; and wastward thrie ports.

14. And the city wa's had twal fundations; and upo' them twal names, o' the twal Apostles o' the Lamb.

15. And he that spak to me had a wand o' gowd, that he micht measur the citie, and her portals and her wa'.

16. And the citie lies fowr-square, and the lenth is as muckle as the breidth. And he measur't the citie wi' the wand, up to twal thoosand furlongs: her lenth, and breidth and heicht a' marrow thegither.

17. And he measur't her wa' a

hunner and forty-fowr half-airms o' a man's measur; that is, the Angel's.

18. And the biggin o' the wa' was jasper; and the citie pure gowd, like shinin gless,

19. And the fundations o' the wa' o' the citie wi' ilka precious stane war buskit. The first fundation, jasper; the second, sapphire; the third, chalcedonie; the fowrth, emerant;

20. The fifth, sardonix; the saxth, cornelian; the seeventh, gowd-stane; the auchth, beryl; the ninth, topaz: the tenth, chrysoprasie; the eleeventh, hyacinth; the twalth, amethyst.

21. And the twal yetts war twal pearls; ilka particular yett ae pearl; and the causey o' the citie was gowd, like shinin gless.

22. And Temple saw I nane tharin; for the Lord God Almichty and the Lamb are her temple!

23. And the citie isna wantin for the sun, nor yet for the mune, that they soud be shinin in't; for the glorie o' God is her licht, and the Lamb is the lamp o't.

24. And a' folk sal gang by the licht o't; and a' the kings o' the yirth bring their glorie intil't.

25. And a' the day lang the yetts are wide unsteekit; for nae nicht fa's thar![18]

26. And they sal bring the glorie and treasur o' the nations intil't.

27. And in naegate sal enter intil't ocht that defiles, nor ane that dis abomination, or is a leear; but thae wha are putten-doon i' the Lamb's Buik-o'-Life.

CHAPTIR TWENTY-TWA.

A braw blink o' Heeven. The hinmaist word, till the Lord comes again.

And he airtit my een till a river o' the Watir o' Life, as clear as crystal, flowin oot frae the Thron o' God and the Lamb.

2. And atween the river-street and the river, on this side and on yon, the Tree o' Life, gieau twal frutins; month by month gieau its frute; and the leaves o' the tree to mak the nations hale.

3. And nae curse sal be ony mair; and the Thron o' God and o' the Lamb in her sal be; and his servitors sal do him service.

4. And they sal look on his face; wi' his name carry't on their broo.

5. And nae licht sal fa' mair; and the need nae licht o' lamp nor shine o' sun; for the Lord God wull shed licht upon them; and they sal reign for evir and aye.

6. And he said to me, "Thir sayins are leal and true; and the Lord, the God o' the spirits o' the prophets, has sent oot his Angel to schaw till his servants whatna things wull sune come to pass.

7. "And lo! I come wi' speed; happy he wha keeps the words o' the prophecie o' this buik."

8. And I, John, am he that heard and saw thir things; and whan I heard and saw, I loutit doon afore the feet o' the Angel, wha was schawin me thir things.

9. And quo' he to me, "No sae! I am yere fellow-servant, and o' yere brethren the prophets, and o' thae that are keepin the words o' the buik: tae God gie worship!"

10. And he says to me, "Ye may-na seal up the words o' the prophecie o' this buik; for the time is nar-by.

11. "He that is wrang-doin, lat him still do wrang; and he that is unclean, lat him be made still unclean; and he that is just, lat him be just still; and he that is holie, lat him be holie still."

12. "Lo! I come wi' speed, and my reward is wi' me, to bestow on ilk ane e'en as his wark sal be.[19]

13. "I am the Alpha and the

[18] V. 25. Nae nicht ower the holie citie; and naething that nicht and mirkness signify—sorrow, nor dool, nor pain.

[19] V. 12. Thir are noo the words o' the Lord Jesus.

Omega, the first and the last, the forefront and the endin.

14. "Blessed they wha wesh their robes; that they may hae richt to the Tree o' Life; and may gang in by the ports intil the citie!

15. "Ootby are the dowgs and sorcerers, and the lecherers, and blude-shedders, and ilka ane that lo'es or maks a lee.

16. "I, Jesus, sent my Angel to witness till ye thir things i' the kirks. I am the rute and offshoot o' Dauvid; the bricht, the mornin starn.

17. "And the Spirit and the Bride say, 'Come ye!' And he wha hears, lat him say, 'Come ye!' And he that is drouthie, lat him be comin! He that wull, lat him hae the Watir o' Life freely!

18. "I bear witness to ilka ane hearin the words o' the prophecie o' this buik:—Gin ony ane pits ocht mair on them, God wull pit on him the plagues that are putten-doon in this buik.

19. "And gin ony ane taks awa' frae the words o' the buik o' this prophecie, God wull tak awa' his pairt frae the Tree o' Life, and frae the Holie Citie, e'en frae the things that are putten-doon i' this buik.

20. "He that bears witness o' thir things says, 'Aye, I come wi' speed!'" E'en sae! Come, Lord Jesus!

21. The lovin-favor o' the Lord Jesus be wi' the saunts!

THE END.

THE TWENTY-THIRD PSAUM.

Dauvid is aye unreelin a pirn aboot Christ. Here he pents him as a Shepherd, and his sel as a silly bit lammie. It evens weel wi' the tenth o' John.

The Lord is my Shepherd; my wants are a' kent; the pastur I lie in is growthie and green.

I follow by the lip o' the watirs o' Peace.

He heals and sterklie hauds my saul: and airts me, for his ain name's sake, in a' the fit-roads o' his holiness.

Aye, and though I bude gang throwe the howe whaur the deid-shadows fa', I'se fear nae skaith nor ill, for that yersel is aye aside me; yere rod and yere cruik they defend me.

My table ye hae plenish't afore the een o' my faes; my heid ye hae chrystit wi' oyle; my cup is teemin fu'!

And certes, tenderness and mercie sal be my fa' to the end o' my days; and syne I'se bide i' the hoose o' the Lord, for evir and evir mair!

GLOSSARY

GLOSSARY OF SCOTTISH WORDS.

In the following Glossary, there is no attempt made to present a dictionary of the Scottish language. Only those words are inserted that are found in the text; and, generally, only the English definitions that belong to the situations in which the words are placed in the text.

Scottish vowels are considerably deeper than English in sound: the short *i* sounding to an English or American ear like a short *e*. The pure sound of *er*, as in the English words berry, ferry, etc.; the guttural *ch* or *gh*, as in the German; the affix *it*, corresponding to the English *ed*, and pronounced "*eet*"; and the termination *in*, corresponding to the English *ing*, and pronounced "een"; are some points necessary to be observed.

As to the dialect used in this version, the dialect of Burns, which has become fixed as the literary form of the Broad Scots, has been mainly followed: and that, notwithstanding many Border predilections on the part of the translator. Burns, Scott, and Hogg are the great dialectic authorities in Scots, to whose diction all must conform: and the world has accepted, as a representative form of the language, a dialect used by these, which is not strictly peculiar to any definite locality.

Criticism on this work there will be, however rendered; but I have had before me, all throughout, the probability of this translation being counted, in a modest way, as one of the standards of the language in time to come: and have endeavoured to make it consistent with itself, and conformable to already-existing standards; and a help to those who should afterwards write in Scots.

W. W. S.

GLOSSARY.

A.

A', *a.* [aw] all
Aboon, *prep.* above
Absteen, *v.* abstain
Ae, *a.* [yae] one
Aefauld, *a.* single; sincere
Aefauldness, *n.* sincerity
Agley, *adv.* oblique; aside
A'gate, *adv.* everywhere; all ways
Ahint, *prep.* behind
Aiblins, *prep.* perhaps
Ainsel, *n.* one's own self
Airn, *n.* iron
Airt, *n.* and *v.* direction; to direct
Airtit, *v.* directed
"Airt or pairt," *n.* anything at all
Allenar, allenarlie, *adv.* solely, exclusively
Aiss, assis, ase, *n.* ashes
Aiqual, aqual, *a.* equal
A-low, *adv.* on fire, blazing
Alane, alone, only
Als, *conj.* [alz] also
An, *prep.* if
Anent, *prep.* concerning
Ance, *adv.* [yence] once
Argle-bargle, *n.* wordy disputation
Arles, *n.* "deposit," advance payment
Aschet, *n. platter*
Askins, *n.* the thing asked
Athort, *prep.* across
Attent, *n.* attention
Assoilzie, *v.* to acquit on trial
Aucht, *a.* (gutt.) eight
Aucht, *v.* own, possess
Auchth, *a.* (gutt.) eighth
Auchty, *a.* (gutt.) eighty
Auld, *a.* old, elder
Aumoneries, *n.* presses for storing alms
Ava, *adv.* at all
Avisement, *n.* advice
Avoutrie, *n.* adultery
Awa, *prep.* away
Awesome, *a.* awful
Awmous, *n.* alms
Awmoners, *n.* almoners
Awn, *v.* owing

B.

Backlins, *prep.* backwards
Baff, *n.* a blow or stroke with the hand
Bairn, *n.* a child
Bairnheid, *n.* childhood
Ban, *v.* and *n.* curse
Bannock, *n.* flat cake of bread
Barm, *a.* yeast
Barrie-coat, *n.* infant's swaddling-cloth
Barrin, *v.* excepting
Bauks, *n.* balances, weighing beams
Bauld, *a.* bold
Beadle, *n.* sexton
Bearin-pains, *n.* pangs of childbirth
Beass, *n.* beasts, cattle.
Befa', *v.* [befaw] befall
Befaun, *v.* befallen
Beild, *v.* and *n.* shelter
Bein, *v.* being
Begude, *v.* began
Behauden, *v.* beholden, compelled
Belyve, *adv.* by and bye, soon
Ben, *n.* an inner part of the house
Benmaist *a.* innermost
Besocht, *v.* (gutt.) besought
Bethocht, *v.* (gutt.) bethought
Biddable, *a.* obedient
Biddens, *n.* biddings, orders
Bide, *v.* remain
Bigg, *v.* build
Biggit, *v.* built
Bin, *v.* (short *i*) bind
Binna, *v.* be not
Bink, *n.* bench
Birr, *n.* energy, vigour
Birsle, *v.* scorch
Blads, *n.* pieces
Blae, *a.* bluish, livid, pale
Blains, *n.* boils, sores
Blate, *a.* bashful, shrinking
Bleart, *v.* made blind
Blink, *n.* and *v.* glance
Blirtit, *v.* wept noisily
Blude, *n.* blood
Blythe, *a.* (*th* hard) joyful
Bocht, *v.* (gutt.) bought
Bode, *n.* invitation
Bodle, *n.* 2d. Scots (a small coin)
Bogle, *n.* something frightful; an apparition
Bonnie, *a.* beautiful
Boonmaist, *a.* uppermost
Born-face, *n.* natural face
Bothie, *n.* a hut
Bouk, *n.* and *v.* bulk
Bower, *n.* private chamber
Bowet, *n.* a small lantern
Braid, *a.* broad
Braird, *v.* and *n.* sprout
Brandered, *v.* broiled
Braw, *a.* gaudy, adorned
Braws, *n.* adornments
Brawlie, *adv.* gaudily, finely; also exceedingly well
Breist, *n.* breast
Breck, brek, *v.* break
Brekin, *v.* breaking
Bruilzie, *n.* noisy quarrel
Brunt, *v.* burned
Brunstane, *n.* brimstone
Bude, *v.* must
Buird, *n.* board, table
Bun', *v.* bound
Burs'n, *a.* being burst
Busk, *v.* adorn
Buskit, *v.* adorned, dressed
Buss, *n.* bush

C.

Ca', *v.* [caw] call; turn; drive
Caber, *n.* rafter-pole, or large round stick
Ca'd, *v.* called, named
Callant, *n.* boy
Canna, *v.* cannot
Cannie, *a.* gentle; cautious
Canniness, *n.* gentleness
Cap, *v.* equal; complete
Cark, *n.* burden (of care)
Cauldrife, *a.* chilly, cold
Causey, *n.* causeway, pavement of street
Cauves, *n.* calves
Ca'tion, caution, *n.* bail, security

Challenge, *v.* rebuke
Chap, *n.* knock at a door, *v.* to knock slightly
Chaumer, *n.* chamber
Chekit, *v.* restrained
Cheenge, *v.* and *n.* change
Chief *a.* intimate
Chokit, *v.* choked
Clachan, *n.* (gutt.) hamlet
Claith, *n.* cloth
Clash, *n.* talk; tell-tale, gossip
Claucht, *v.* (gutt.) clutched, caught
Clean, *a.* and *adv.* entirely
Cleckin, *n.* brood
Cleedin, *n.* clothing
Cleedit, *v.* clad
Cleek, *v.* and *n.* snatch, jerk; a hook
Clippit, *v.* sheared; snatched
Clour, *v.* and *n.* [cloor] a blow; to strike or beat
Close, *n.* (soft *s*) blind alley, a narrow side street
Clout, *v.* and *n.* patch; a rag
Clud, *n.* cloud
Coft, *v.* purchased
Cog, *n.* vessel for holding or carrying liquids
Colleaguin, *v.* advising together
Compleent, *n.* complaint
Coont, *v.* count
Coonsel, *n.* counsel, advice
Corbies, *n.* ravens
Corp, *n.* corpse
Coud, *v.* could
Co'way! *interj.* come away! "come on!"
Cowt, *n.* colt
Craik, *v.* persistently entreat
Craig, *n.* crag, high rock
Crampit, *v.* restricted
Craw, *v.* and *n.* crow
Creel, *n.* hamper, large basket
Crouse, *a.* [crooce] cheery, joyful
Croon, *v.* softly murmur in song
Croft, *n.* small holding of land
Crowlin, *a.* and *v.* crawling
Cruppen, *v.* crept
Crusie, *n.* (hard *s*) small open lamp; cup for oil
Crystit, *v.* anointit
Cuist, *v.* did cast
Cuit, *n.* ankle
Cule, *v.* and *a.* cool
Cuisten, cuis'n, *v.* was cast
Cuis'n oot, *v.* cast oot; quarrelled
Cushat, *n.* ringdove
Cuttit, *v.* did cut

D.

Dadd, *v.* a piece, especially a somewhat large piece, of anything
Daddit, daudit, *v.* struck with the open hand
Dae, *v.* do
Daen, *v.* doing
Daffin, *v.* and *n.* idle toying
Daft, *a.* foolish; insane
Dang, dung, *v.* struck; knocked over
Darg, *n.* a specific task, a day's work
Dauntit, *v.* intimidated
Daur, *v.* dare
Dawin, *v.* and *n.* dawning; dawn
Dawtit, *a.* fondled, petted
Deal, *n.* board or plank
Dee, *v.* die
Dee't, *v.* died
Deid-strake, *n.* death-stroke
Deif, *a.* deaf
Denner, *n.* dinner
Dementit, *a.* deranged in mind
Delicht, *v.* and *n.* (gutt.) delight
Dentit, *a.* bruised, dinted
Depone, *v.* depose; make statement
Differ, *a.* difference
Dight, *v.* (gutt.) wipe
Dightins, *n.* (gutt.) refuse
Ding, *v.* stroke or knock
Dink, *a.* neat
Dink, *v.* to ornament; set off
Dinna, *v.* do not
Dirl, *v.* thrill; cause a tremulous motion
Dis, *v.* (hard *s*) does
Disgeist, *v.* digest
Disjaskit, *a.* disordered, dilapidated
Div, *v.* do
Divna, *v.* do not
Diveesions, *n.* divisions
Dochter, *n.* (gutt.) daughter
Doitit, *a.* foolish, imbecile
Dolor, *n.* grief, sorrow
Donnert, *a.* stupid
Dooble, *a.* double
Dool, *n.* grief, woe
Doomster, *n.* an officer of the court who announces the sentence
Doon-gaun, *n.* and *v.* descent, descending
Doot, *v.* and *n.* doubt
Dootsomeness, *n.* state of indecision; hesitancy
Douce, *a.* [dooce] respectable, quietly-behaved
Dour, *a.* [door] obstinate
Dourness, *n.* obstinacy; reluctance
Dow, doo, *n.* dove
Dowg, *n.* dog
Dowie, *a.* downcast; sad
Dree, *v.* suffer
Dreid, *v.* and *n.* dread
Drook *v.* drench
Drooth, drouth, *n.* thirst
Droothie, drouthie, *a.* thirsty, dry
Drucken, *a.* drunken
Drumlie, *a.* discoloured or muddy (as water)
Dune, *v.* done
Dung, *v.* knocked down
Dwaum, *n.* faint; trance
Dwine, *v.* shrink; fade away
Dykit, *v.* built a dyke round

E.

Ear', *a.* [air] early
Een, *n.* eyes
E'enin, *n.* evening
Ee-sweet, *a.* sweet to the eyes
Eident, *a.* frugal, prudent
Eidol, *n.* idol
Eild, *n.* old age
Eithlie, *adv.* (soft *th*) easily
Effeck, *n.* and *v.* effect
Eftir, *prep.* after
Eftirhaun, *prep.* afterwards
Els, *a.* (hard *s*) else; already
Eke, *conj.* also
Emerant, *n.* emerald
Eneuch, *a.* (gutt.) enough
E-noo, *adv.* at the present
Ettle, *v.* intend, attempt
Ettlin, *v.* intending; attempting
Even, *v.* compare

F.

Fa', *v.* [faw] fall, *n.* lot; portion
Factor, *n.* agent, manager
Faddom, *n.* fathom
Fae, *n.* foe
Fain, *a.* anxious; wishful
Fa'in, *v.* and *n.* [fawin] falling
Fell, *a.* heroic; admirable
Fend, *v.* subsist
Fendin, *n.* necessary food
Fail, *v.* dwindle, faint
Fair fa', *interj.* well betide!
Fank, *n.* tangle; knot
Farder, *a.* farther
Fardin, *n.* farthing
Fash, *v.* and *n.* trouble
Fauld, *v.* and *n.* fold

Faun, *v.* fallen
Faund, *v.* found
Fawn-oot, *v.* fallen out, quarrelled
Fause, *a.* (soft *s*) false
Faut, *n.* and *v.* fault
Fecht, *v.* and *n.* (gutt.) fight
Feck, *n.* principal part
Feckless, *a.* useless; without spirit or strength
Fee, *n.* wages, hire, reward
Ferlie, *n.* and *v.* wonder
Fesh, *v.* fetch
Fettle, *n.* condition, order
Firlot, *n.* fourth part of a "boll"; (about a bushel)
Fire-flaucht, *n.* (gutt.) lightning; flash
Fit-brod, *n.* footstool
Fivver, *n.* fever
Flaff, *v.* shake off; flutter
Flauchtit, *v.* (gutt.) wafted
Fleechin, *v.* persuading in a flattering way
Fley't, *v.* affrighted
Flytin, *v.* and *n.* chiding; scolding
Foggage, *n.* herbage
Forsworn, *a.* perjured
Fowrteen, *a.* fourteen
Forby, *prep.* besides
Forrit, *adv.* forward
Forritsome, *a.* forward
Forasmuckle, *conj.* forasmuch
Forebears, *n.* parents; ancestors
Forfouchten, *a.* (gutt.) exhausted
Fornent, *prep.* opposite; in front of
Forgather, *v.* meet together
Forgien, *v.* forgiven
Forlyin, *n.* adultery
Forpet, *n.* fourth part of a peck.
Forwander, *v.* stray away
Frae, *prep.* from
Frappin, *v.* frapping; undergirding a ship
Freend, *n.* friend
Fremd, *a.* strange; alien
Frute, *n.* fruit
Frutins, *n.* fruitings, crops
Fu', fou, *a.* full, drunk
Fushionless, *a.* pithless, weak
Fyfteen, *a.* fifteen
Fyve, *a.* five
Fyle, *v.* defile

G.

Gaberlunzie, *n.* a licensed beggar
Gae, *v.* go
Gaed, *v.* went
Gaird, *n.* and *v.* guard
Gane, *v.* gone
Gairden, *n.* garden
Gang, *v.* go
Gangable, *a.* fit for travelling
Gansh, *v.* snap; bite
Gang-by, *n.* neglect
Gangrel, *a.* strolling; *n.* wanderer
Gar, *v.* compel
Gaun, *v.* going
Gate, *n.* way
Gear, *n.* treasures, riches
Geck, *v.* mock, deride
Gerss, *n.* grass
Gey, *adv.* somewhat; to some extent; medium
Gibberish,* *n.* inarticulate speech
Gie, *v.* give
Gien, *v.* given
Giean, *v.* giving
Gif, *prep.* if
Gin, *prep.* if
Girn, *v.* grin, gnash
Girn, *n.* snare or trap
Girnal, *n.* receptacle for holding grain or meal
Glamor, *n.* fascination; occult influence
Glaikit, *a.* exceedingly foolish
Glaum at, *v.* snatch at
Gliff, *v.* frighten
Glintin, *v.* and *a.* sparkling, shining
Glisk, *n.* glance; transient ray
Gleg, *a.* quick; active
Gleyed, *a.* crooked; oblique
Glint, *v.* and *n.* glance; shine
Glower, *v.* stare
Gonyel, *n.* stupid fool
Gousty, *a.* gusty
Gowd, *n.* gold
Gowpen, *n.* "double handful"
Graff, *n.* grave
Graip, *v.* grope
Graith, *n.* harness; accoutrement
Grange, *n.* a grain farm, or its buildings
Graun', *a.* grand
Grat, *v.* wept
Gree, *n.* prize, reward
Gree *v.* agree
Greet, *v.* weep
Greetin, *v.* weeping
Grieve, *n.* farm-overseer
Grippit, *v.* seized, apprehended
Grit, *a.* great
Grund, *v.* ground
Grynin, *n.* sprinkling; thin covering
Gudes, *n.* goods
Gude-faither, *n.* father-in-law. (In the same way, gude-mither, gude-son, gude-dochter, gude-brither, and gude-sister)
Gudeman, *n.* master of the house; husband

* These words in *gi* have all the hard sound of *g*.

H.

Ha', *n.* [haw] hall
Hae, *v.* have
Haet, *n.* the least portion
Hadden, haddin, *n.* possessions
Hail, *a.* whole, total
Hain, *v.* economise; save, or reserve
Hairst, *n.* harvest
Hald, *n.* stronghold; dwelling
Hale, *a.* whole; healed; well
Halesome, *a.* wholesome
Hansel, *v.* to honour anything by first use; inaugurate
Hantle, *a.* a considerable number
Harled, *v.* dragged
Harrie, *v.* ravage; rob; plunder
Haud, *v.* hold
Haudin, *v.* holding
Hauden, *v.* holden; held
Hauf, *n.* half
Haun, *n.* hand
Haun-write, *n.* hand-writing
Hauss, *n.* windpipe, throat
Havers, haivers, *n.* idle talk
Heartit, *v.* [hairteet] encouraged
Heigh, *a.* (gutt.) high
Heigher, *a.* (gutt.) higher
Height, *a.* (gutt.) height (*ei* pron. as short *e*)
Heid, *n.* head
Heize, *v.* hoist, lift
Het, *a.* hot
Hereawa, *adv.* hereabouts
Herdit, *v.* herded
Hersel, *pr.* herself
He'se, *v.* [heez] he will
Heugh, *n.* (gutt.) glen; hollow place
Heuk, *n.* hook; sickle
Hie, heigh, *a.* high
Hinner, *a.* and *v.* last, or hinder; also, to hinder or obstruct
Hinner-end, *n.* conclusion; the last
Hinny, *n.* honey

Hirplin, *v.* limping, creeping with age or weakness
Hirsel, *n.* small flock
Hirsl't, *a.* drawn together; creepin together
Hools, *n.* pods; shells
Hornbuik, *n.* hornbook; first-book, or alphabet-card
Hoose, *n.* house
Howe, *n.* and *a.* hollow
Howk, *v.* dig; excavate
Howff, *n.* and *v.* rendezvous
Hundit, *v.* hounded, pursued
Hunner, hunder, *n.* hundred

I.

Ilk, ilka, *a.* each
Ill-deedie, *a.* evil-doing
Ingle, *n.* [ing'l] domestic fire
Inscriev't, *v.* inscribed
Intil, *prep.* into
Inwarts, *n.* inwards
I'se, *v.* I am; I will
Isna, *v.* is not
Ither, *a.* other

J.

Jalouse, *v.* [ja-looz] suspect
Juist, *conj.* just, even
Jousl't, *v.* jostled; shaken
Jimp, *a.* scant; scarce; narrow

K.

Kist, *n.* and *v.* chest; to prepare for burial
Ken, *v.* know
Kith and kin, *n.* intimate friends, and relatives
Kintra, *n.* country
Kennin, *v.* and *n.* knowing; knowledge; a very small quantity
Kent, *v.* known
Kenspeckle, *a.* easily distinguished, marked
Kep, *v.* catch; intercept
Kitchen, *v.* and *n.* give relish to; relish
Kens-na, *v.* knows not
Keepit, *v.* kept
Keekin-gless, *n.* looking-glass
Kythe, *v.* appear, or show itself

L.

Laft, *n.* upper room; loft; gallery
Laif, *n.* loaf
Laigh, *a.* (gutt.)low
Laigher, *a.* (gutt.), lower
Laird, *a.* landowner
Lameter, *n.* [la'me-ter] one lame; cripple
Langsyne *n.* (soft *s*) long ago
Lang-tholin, *v.* and *n.* long-suffering
Lap, *v.* leaped
Lass, lassie, *n.* girl, maiden
Laudit, *v.* praised
Lave, *n.* the rest, the remainder
Lax, *n.* dysentery or diarrhœa
Leal, *a.* [leel] faithful, loyal, true
Lear, *n.* [lare] knowledge, learning
Leean, *v.* and *a.* lying; false
Leesence, *n.* leave, license
Leech, *n.* physician
Leet, *n.* a list, as of candidates
Leuch, *v.* (gutt.) laughed
Leeve, *v.* to live
Let-abee, *conj.* except
Licht, *n.* (gutt.) light
Lichtlie, *v.* despise, undervalue
Lift, *n.* the atmosphere; the sky
Lilt, *v.* and *n.* sing; a song
Lippen, *v.* trust
Lippin-fu', *a.* full to overflowing
Loanin, *n.* a wide lane, or other enclosed place
Loch, *n.* (gutt.) lake
Loof, *n.* palm of the hand: *pl.* "looves"
Loons, *n.* fellows
Loot, *v.* let, permitted
Loup, *v.* [lowp] leap
Loutit, *v.* [lowt'eet] lowered, bent down
Lowe, *n.* blaze
Lowin, *v.* and *n.* blazing
Lown, *a.* quiet, still
Lowp, *v.* and *n.* leap
Lowse *v.* (hard *s*) to loose
Lowse, *a.* (soft *s*) loose
Lowt, lout, *v.* bend down; to lower
Luntit, *v.* kindled; lit

M.

Maen, *v.* and *n.* moan
Mailin, *n.* property occupied or possessed
Mansweir, *v.* perjure
Mansworn, *a.* perjured
Manteel, *n.* mantle; wrap
Manglin, *v.* mangling
Marrow, *v.* and *n.* equal
Maud, *n.* a woollen wrap; a "plaid"
Maun, *v.* must
Maunna, *v.* must not
Meat, *n.* food in general
Meed, *n.* reward
Melder, *n.* batch, or "grist"
Mense, *n.* (soft *s*) discretion, propriety
Merk, *n.* a "mark," or coin worth two-thirds of a pound Scots: about 13d. sterling
Merkit, *n.* market
Mickle, muckle, *a.* much
Mids, *prep.* midst; middle
Midden, *n.* dust-heap; dung-heap
Midden-orts, *n.* odd trash flung out
Minnie, *n.* mother
Mirk, *n.* and *a.* dark
Misca', *v.* asperse, slander
Misdootit, *v.* had doubts
Miscuis'en, *v.* wrongly-thrown
Misleared, *v.* [miss-laird'] misinformed
Mislippen, *v.* mistake, deceive
Mistryst, *v.* (*y*, sound of long *i*) disappoint, deceive
Mis-sayin, *n.* slander
Moil, *n.* drepressing labour
Mony, *a.* many
Mools, *n.* crumbs
Mou', *n.* mouth
Mylane, *pr.* myself alone

N.

Naegate, *adv.* nowise; nowhere; no way
Naipkin, *n.* napkin; kerchief
Nar, *a.* near
Nar-by, *prep.* near-by
Natheless, *conj.* nevertheless
Neiffu', *n.* handful
Neist, *a.* next
Neive, *n.* fist
Nevoy, *n.* nephew
Niffer, *v.* barter, exchange
Nocht, *n.* (gutt.) nothing
Nourice, *v.* nurse; cherish
Nowte, *n.* cattle

O.

Ochts, auchts, *v.* (gutt.) possesses
Oes, *n.* grandchildren
Offeran, *n.* offering
Onygate, *adv.* anywise
Oo', *n.* wool
'Oor, *n.* hour
Oot-by, *prep.* outside
Ootcome, *n.* outcome, conclusion

Ootermaist, *a.* outermost
'Or, *prep.* before
Orra, *a.* occasional; odd; superfluous
Orts, *n.* refuse; rubbish
Outerlins, *n.* outcast; reprobate
Owercome, *n.* superfluity
Owergaun, *v.* and *a.* overflowing
Owsen, *n.* oxen

P.

Paction, *n.* agreement; treaty; covenant
Pang, *v.* pack closely
Park, *n.* an enclosure, especially if in grass
Pasche, *n.* [pask] Passover
Pat, *n.* pot
Pawkie, *a.* sly; cautious
Pawn, *v.* pledge; risk
Pearlins, *n.* silk or other fine laces
Perteen, *v.* pertain
Perfete, *a.* perfect
Pernickity, *a.* over-particular
Pickle, *n.* sample of grain; a small quantity
Pirn, *n.* spool; bobbin (*ir* as English *er* in "perry")
Pit, *v.* put
Pitten, putten, *v.* put
Plack, *n.* a small copper coin
Plea, *n.* case; argument
Plenishin, *n.* furnishing
Pleugh, *v.* [plew] to plough
Pleuch, *n.* (gutt.) a plough
Ploy, *n.* a law-plea or suit
Pock-puddin, *n.* "bag pudding," a contemptuous term for a glutton
Poind, *v.* distrain, confiscate
Port, *n.* gate of entry
Pooer, *n.* power
Poortith, *n.* poverty
Poother, *n.* (hard *th*) powder
Pouches, *n.* pockets, wallets
Pourie, *n.* [poor'ee] a vessel with a spout for pouring
Practeese, *v.* [prac-teeze'] practise
Pree, *v.* to taste
Preed, *v.* tasted
Prentin, *v.* printing
Prods, *n.* sharp points; punctures
Proddit, *v.* punctured
Prufe, *n.* proof
Prufe-coat, *n.* proof-coat; armour
Pu', *v.* pull
Pu'd, *v.* pulled
Puddocks, *n.* frogs
Puir, *a.* poor
Pushion, *n.* [puzh'on] poison
Putten-aboot, *v.* agitated; troubled
Pyat, *n.* magpie
Pyke, *v.* pick; dig out
Pyne, *v.* and *n.* punish; sorrow, punishment, pain

Q.

Quaisten, *n.* question
Quern, *n.* a hand-millstone
Quey, *n.* [quae] a heifer
Quat, *v.* quit, cease; ceased, let go
Quate, *a.* quiet, silent
Quateness, *n.* quietness; peace

R.

Raal, *a.* real
Raise, *v.* rose
Ram-stam, *a.* thoughtless
Rang, *v.* reigned
Rax, *v.* stretch
Rebute, *v.* rebuke
Reestie, reistie, *a.* fractious, unwilling
Red, *v.* teach, counsel
Redd, *v.* to disentangle, put to rights
Rede, *n.* lesson, advice
Reek, *v.* and *n.* smoke
Reive, *v.* plunder
Reiver, *n.* robber
Rewth, *n.* pity
Richt, *a.* and *n.* (gutt.) right
Richtous, *a.* (gutt.) righteous
Riggin, *n.* roofing
Rinkit, *v.* ranged round
Rive, *v.* rend; *n.* a rent
Roosin, *v.* (hard *s*) praising
Rouch, *a.* (gutt.) rough
Roust, *n.* rust
Row't, *v.* rolled
Rowth, *n.* abundance
Runkle, *v.* and *n.* wrinkle
Rung, *n.* stake, or club
Rutit, *v.* rooted
Rype, *v.* to probe, to poke

S.

Sa', *n.* salve
Sab, *v.* and *n.* sob
Sacrifeece, *n.* sacrifice
Sad-breid, *n.* heavy, or unleavened bread
Sair, *a.* sore, grievous
Sairs, *n.* injuries
Sairs, *v.* serves, accomplishes
Sal, *v.* shall
Sanna, *v.* shall not
Sauf, *v.* save
Saul, *n.* soul
Saunt, *n.* saint
Saut, *n.* and *a.* salt
Sautan, *n.* Satan
Sawed, *v.* sowed
Sawn, *v.* sown
Sax, *a.* six
Scaum, *n.* haze
Scaur, *n.* precipitous bank
Schaw, *v.* show
Schew, *v.* [sheu] sew
Schute, *v.* push
Scouther, *n.* and *v.* scorch; a scorching
Screed, *n.* a writing; a hasty epistle; anything torn off
Scunner, *v.* and *n.* loathe, disgust
Seil, *v.* strain; filter
Sel, *pr.* self
Sellie, *a.* selfish
Ser', *v.* serve
Ser'in, *v.* serving
Servitor, *n.* servant, waiter
Sham't, *v.* ashamed
Shapit, *v.* formed
Shear, *v.* reap with a sickle
Sheelin, *n.* hut
Sheugh, *n.* (gutt.) trench; grave
Shoon, *n.* shoes
Shoother, *n.* [shoo'ther: hard *th*] shoulder
Shucken, *v.* shaken
Shure, *v.* did shear (or reap)
Sib, *a.* related by blood
Sibness, *n.* consanguinity
Sic, siccan, siclike, *adv.* such
Siccar, *a.* secure, firm
Siccarlie, *adv.* strongly, securely, sternly
Sich, *n.* (gutt.) sigh
Siller, *n.* silver, money
Silly, *a.* weak in body or mind
Silliness, *n.* weakness, especially of the body
Simmer-warm, *a.* lukewarm
Sinder, *v.* divide, separate
Sindry, *adv.* asunder
Sirss *n.* (soft *s*) sirs
Skail, *v.* scatter; spill; disperse
Skaith, *v.* and *n.* (soft *th*) injure; injury
Skeelie, *a.* skilful
Skellied, *a.* oblique, squinting
Skirlin, *v.* screaming
Skreigh, *v.* and *n.* (gutt.) shriek
Sleeperie, *a.* sleepy
Slippit, *v.* slipped

Slockened, *v.* slaked, quenched
Slype, *v.* slide
Smack, *n.* a small decked, or partially decked vessel
Smoored, *v.* smothered
Snapper, *v.* stumble
Sned, *v.* snip off
Snod, *v.* trim, put in order
Sonsie, *a.* well-conditioned, sensible, pleasant
Sneck, *n.* latch
Snell, *a.* sharp; biting
Soom, *v.* swim
Soopit, *v.* swept
Sooth, *n.* truth
Sornin, *v.* "sponging"
Soud, *v.* should
Sough, *n.* (gutt.) whisper; echo; sound
Soun', *n.* [soon] sound
Sowp, *n.* a mouthful; a small quantity
Sowther, *v.* solder
Spate, *n.* freshet; flood
Speel, *v.* climb
Speir, *v.* enquire
Speirin, *v.* questioning
Speldrin, *n.* a fish split and dried
Sperfl't, *v.* scattered wastefully
Spreid, *v.* spread
Spuein, *v.* and *n.* vomiting
Stance, *n.* site; standing-place
Stanerie, *a.* stony
Starn, *n.* star
Stauners-by, *n.* by-standers
Staw, *v.* stole
Steive, stieve, *a.* robust, strong
Steively, *adv.* strongly
Steek, *v.* fasten; stitch
Stegh, *v.* (gutt.) to fill to satiety
Stell'd, *v.* set fast
Sterk, *a.* bold, unflinching
Stibble, *n.* stubble
Stirk, *n.* young ox; steer
Stog, *v.* and *n.* puncture
Stotter, stoiter, *v.* stumble
Stoun', *n.* sudden pain
Stour, *n.* flying dust; strife
Stouthrief, *n.* robbery with violence
Stowp, stoup, *n.* vessel for holding liquids
Stramash, *n.* disturbance; broil
Straucht, *a.* (gutt.) straight
Strett, *a.* narrow; *n.* difficulty
Strickly, *adv.* strictly
Strinkle, *v.* sprinkle; strew
Strucken, *v.* struck
Suddaintie, *n.* a sudden occasion
Suner, *a.* sooner
Sumph, *n.* a "soft," or weak-minded man
Sut, sutten, *v.* set or sit
Swappit, *v.* thrown or clapped together
Swarf, *v.* faint
Swech, *n.* (gutt.) trumpet
Swee, *n.* swing, lurch
Sweir, *a.* reluctant
Swither, *v.* hesitate
Synd, *v.* rinse, cleanse
Syne, *adv.* soon; since

T.

Tack, *n.* the term of a lease
Taigle, *v.* involve; delay
Tang, *n.* sharpness; a sharp point
Teem, *v.* pour
Tempit, *v.* tempted
Tenner, *a.* tender
Tent, *n.* notice; care
Tentie, *a.* thoughtful; careful
Tether, *v.* and *n.* to fasten; a tie, fastening
Thae, *pr.* (hard *th*) those
Theek, *n.* thatch
Thegither, *prep.* together
Theretill, *prep.* thereto
Thir, *pr.* (hard *th*) these
Thirlman, *n.* slave; prisoner
Thole, *v.* endure, bear
Tholeable, *a.* endurable
Thrawart, *a.* intractable, contrary
Thrawn, *a.* obstinate, contrary
Threep, *v.* pertinaciously affirm
Thretty, *a.* thirty
Thring, *v.* thrust; press forward
Throwe-gangs, *n.* streets
Throwe-ither, *prep.* mixed together
Ticht, *a.* (gutt.) tight
Tichtly, *adv.* (gutt.) tightly, strictly
Till, *prep.* to or towards
Tine, *v.* lose
Tint, *v.* lost
Tirl, *v.* a continuous light knocking or touching
To'booth, *n.* tolbooth, prison
Tocher, *n.* (gutt.) dowry
To the fore, *a.* prepared; still available
Tod, *n.* fox
Toom, *n.* empty
Tow, *n.* rope; string; fastening
Towclaith, *n.* coarse bagging
Tosh, *a.* neat, trim
Towerickie, *n.* tower; high point
Trampit, *v.* trampled, trod
Traik, *v.* to trail in a languid way
Trauchl't, *v.* (gutt.) draggled
Troke, *v.* traffic, deal, trade
Trochs, *n.* troughs, receptacles for water
Triml't, *v.* trembled
Trimlin, *v.* and *a.* trembling
Tryst, *n.* an appointment
Trystit, *v.* made an appointment; covenanted
Tukken, *v.* taken
Twafauld, *a.* double; insincere
Tulzie, *n.* tumult; conflict

U.

Ulyie, *n.* oil
Unco, *adv.* strange; exceedingly
Uncos, *n.* strange things
Unsteekit, *v.* unfastened; opened
Unwaukit, *a.* unfulled
Up-biggin, *v.* up-building
Uphaud, *v.* uphold
Upo', *prep.* upon
Uptak, *n.* comprehension
Unsiccar, *a.* unsettled, unstable

V.

Veschel, *n.* vessel

W.

Wa', *n.* wall
Waal, *n.* [waul] well; shaft
Waal-ee, *n.* spring of water
Wad, *v.* would
Waesome, *a.* woeful, miserable
Waff, *a.* weak; insipid
Waffle, *v.* to show weakness or insincerity
Wafflin, *a.* weak; undecided
Wa'-gaun, *v.* going away
Wale, *v.* and *n.* select; choice
Walin oot, *v.* selecting
Wame, *n.* belly, stomach
Want, *v.* to lack
Wantin, *v.* lacking
Wand, *n.* rod
Wanrestie, *a.* uneasy
Wapins, *n.* weapons
War, *v.* were
Warna, *v.* were not

Wared, *v.* spent, disbursed
Warsle, *v.* wrestle
Wastrie, *n.* waste
Wauffness, *n.* weakness
Waur, *a.* worse
Wauk, *v.* to "full" as cloth
Wastrel, *n.* [wace'trel] spendthrift
Weans, *n.* infants; children
Wearin-dud, *n.* a garment
Wecht, *n.* (gutt.) weight
Weel-faur'd, *a.* well favoured; handsome
Weir, *n.* war
Weird, *n.* fate
Weise, *v.* (soft *s*) to turn by gentle means
Wench, *n.* a young woman
Wersh, *a.* [wairsh] insipid; unseasoned
Wesh, *v.* wash
Whammle, *v.* overturn
Whan, *adv.* when
Whasae, *pr.* whoso, whosoever
Whaurin, *prep.* wherein
Wheen, *a.* a few
Whilk, *pr.* which
Whing, whang, *n.* thong
Whisht, whusht, *v.* whispered; silenced
Whust, *n.* silence
Wi', *prep.* [wee] with
Widdie, *n.* withe; rope
Win, *v.* get, obtain; arrive at
Winnock, *n.* window
Wordie, *a.* worthy
Wrangous, wrangously, *adv.* wrongfully
Wricht, *n.* (gutt.) wright; artificer
Writer, *n.* lawyer
Wrocht, *v.* (gutt.) wrought
Wud, *n.* wood
Wud, *a.* mad, insane
Wull, *v.* and *n.* will
Wun, wund, *v.* wind
Wunner, *v.* and *n.* wonder
Wunner-warks, *n.* miracles
Wuss, *v.* and *n.* wish
Wi'ye, *prep.* and *pr.* with you
Wyle, *v.* draw, entice
Wyss, *a.* (soft *s*) wise, sane
Wyssheid, *n.* wisdom
Wyte, *v.* and *n.* blame
Wyteless, *a.* blameless

Y.

Yaird, *n.* garden
Yammer, *v.* whine, mutter
Yap, *a.* hungry
Yerbs, *n.* herbs
Yernest, *a.* earnest
Yerk, *v.* jerk, snatch
Yett, *n.* gate
Yeuckie, *a.* itching
Yeuk, *v.* and *n.* itch; itching
Yird, *n.* ground; soil
Yirdin, *n.* earthquake
Yirth, *n.* earth; world
Yonner, *prep.* yonder
Yont, *prep.* beyond

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